



See heer a Shadow from that setting **SUNNE**.
 Whose glorious course through this Horizon runn
 Left the dimm face of our dull Hemisphere.
 All one great Eye, all drown'd in one great Teare.
 Whose rare industrious Soule led his free thought
 Through Learning's Universe, and (vainly) sought
 Room for her spacious Self; untill at length
 She found y^e way home: with an holy strength



Snatcht herself hence to Heav'n; fill'd a bright place
 Midst those immortal Fires, and on the face
 Of her Great **MAKER**, fixt a flaming eye,
 Where still she reads true, pure Divinitie.
 And now y^e graue Aspect hath deign'd to shrink
 Into this lesse appearance. If you think
 Tis but a dead face, Art doth heer bequeath
 Look on the following leaues & see him breath.

John Payne Fecit



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XCVI.
SERMONS

BY
THE RIGHT HONOURABLE
AND
REVEREND FATHER IN GOD,
LANCELOT ANDREWS,
Late LORD BISHOP of
WINCHESTER,

Published, by his MAJESTIES speciall Command.

THE FIFTH EDITION,
With an Alphabetical Table of the principal Contents.

Whereunto is added,
A SERMON Preached before two KINGS,
on the Fifth of August, 1606.



LONDON,
Printed for GEORGE SAWBRIDGE, and are to be
sold at his Shop, at the Bible upon Ludgate Hill:
M D C L X L

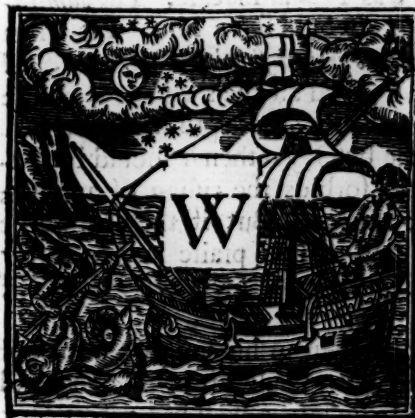


TO HIS MOST SACRED MAJESTIE CHARLES,

By the grace of God, King of *Great Britain*,
France and Ireland, DEFENDER
OF THE FAITH, &c.

(***)
(*)

Most Gracious and Dread SOVEREIGNE:



Here present to Your most SACRED MAJESTY,
a book of Sermons. We need not tell whose
they are, the Sermons are able to speak their
Author. When the *Author* dyed, Your Majesty
thought it not fit his sermons should die with
him. And though they could not live with all
that elegancy which they had upon his tongue;
yet you were graciously pleased to think a *paper-*
life better than none. Upon this Your Majesty
gave us a strict charge, that we should over-look
the *Papers* (as well *Sermons* as other *Traſſates*) of
that *Reverend* and *Worthy* Prelate, and print all
that we found perfect. There came to our hands
a world of Sermon-notes, but these came per-

fect, Had they not come perfect, we should not have ventured to adde any limbe
unto them, lest mixing a Pen farre inferiour, we should have disfigured such com-
pleat bodies.

Your Majesty's first care was for the *Presse*, that the work might be publike. Your
second was for the *work* it self, that it might come forth worthy the *Author*; which
could not be, if it came not forth as he left it. In pursuance of these two, we have
brought the work to light, and we have done it with care and fidelity; for as the
Sermons were preached, so are they *published*. When he *preached* them, they had the
general approbation of the *Court*, and they made him famous for making them.
Now they are *printed*, we hope they will have a general liking of the *Church*, and in-
large and indear his name, to them that knew not him.

The EPISTLE

WE know there is a great prejudice attends the after-printing of *dead mens works*. For the living may make the dead speak as they will, and as the dead would not speak, did they live. And many worthy *Authors* in all professions, have had such unsuitable peeces stitched to their former workes, as make them speak contrary to themselves, and to their known judgments while they lived. As if they had seen some *vision* after death, to *cross* or *recall* their judgment in their life. WE would be loth to suffer under the suspicion of this. And therefore in a full obedience to *Your Majesties Command*, as we have printed all that we could find perfect and worthy his Name: so have we not added or detracted in the least, to alter or divert his *sense*. That so the work may not onely be his, but as himself made it: And the *honour* *Your Majesties*, that so carefully commanded it: And the *faithfulnesse* ours in our obedience to *Your Majesty*, and our love to his memory.

And now will *Your Majesty* graciously be pleased to give us leave, to commend this work to *Your Protection*, which would have needed none, had not *Your Majesty* commanded it to be *publike*. For, *publike view* is as great a search as many eyes can make. And many eyes can see what two cannot, be they never so good. And among many eyes, some will ever look askint upon worth, and maligne that which they cannot equal. And if ever any mans patience and temper could prevent this *evil Eye*, we hope his may: And yet, even whilst we hope the best, we humbly begge *Your Majesties protection* against the worst, because the *dayes are evil*.

WE have but two things to present to *Your Majesty*. They are the *Person* to *Your memory*, and this *his work* to *Your eye*. For the *Person*, we can add nothing to him. To name him, is enough to all that knew him, and to read him, will be enough to them that knew him not. And though *Vertue* have but its due, when tis commended, yet we conceive not how praise may make *Vertue* better than it is, especially when the person in whom it was, is dead to all encouragement or comfort by it. And yet though *Vertue* cannot thus be bettered, it may be righted thus. For, *Vivorum ut magna admiratio, ita censura difficilis*. Tis easie to admire the living, and we do it, but it's hard to censure them any way. Both because there will be no preferring one before another without offence: And because, as we know not what may come upon them before death, so the *celestiall* may be so good, as they will ne're deserve, or so bad, as though they do deserve, they will not bear. 'Twas *Bibulus* his case. The *admiration of men*, had carried him up to Heaven; no lower place would serve him. Yet when it came to a *Wise mans* censure, he professed, *He knew no ground for that admiration, and less worth in him for such a height*. But when men have payed all their rights of nature to death, and are gone into their silence; then where *admiration* ceaseth, *censure* begins. Now, if the censure be heavy (as it is too oft upon the best) yet then it should be sparing for *Humanities* sake. For that humanity, which forbids the rising of a grave; bids forbear him that is shut up in it, and cannot answer. But if the censure be good, you may be bold with the grave: And you cannot praise any so safely as the dead; for you cannot humour them into danger, nor melt away your self into flattery.

Cicer. 2. ad Attic Ep. 19.
Bibulus hominum admiratione in Caelo est, nec quare scio.

The *Person* therefore, whose workes these are, was from his youth, a man of extraordinary worth and note. A man, as if he had been made up of *Learning* and *Vertue*. Both of them so eminent in him, as tis hard to judge, which had precedency and greater interest. His *Vertue* (which we must still judge the more worthy in any man) was comparable to that which was wont to be found in the *Primitive Bishops* of the Church. And had he lived among those *ancient Fathers*, his *Vertue* would have shined, even among those vertuous men. And for his *Learning*, that was as well, if not better known abroad, than respected at home. And take him in his *Latitude*, we which knew him well, knew not any kind of Learning to which he was a stranger; but in his profession admirable. None stranger than he, where he wrestled with an *Adversary*. And that *Bellarmino* felt, who was as well able to shift for himself, as any that stood for the *Roman* party. None more exact, more judicious than he, where he was to instruct and informe others. And that, as they knew, which often heard him preach, so they may learn, which will read this which he hath left behind him.

DEDICATORY.

him. And yet this fulnesse of his *Material Learning*, left room enough in the temper of his brain, for almost all *Languages*, learned and *moderne*, to seat themselves. So that his *Learning* had all the helps *Language* could afford, and his *Languages* learning enough for the best of them to expresse. His *Judgment* in the mean time, so commanding over both, as that neither of them was suffered idly, or curiously to start from, or fall short of, their intended scope. So that we may better say of him, than 'twas sometimes said of *Claudius Drusus*; *He was of as many, as great vertues, as mortal nature could receive, or industry make perfect.* And since we are both taught, and see it by experience, that *wise men also die, and perish together, as well as the ignorant and foolish*, and though they leave their riches, yet cannot dispose their wisdom to others: 'tis fit we should be conversant in the writings of wise and religious men, that we may in part learn that in their works, which the dying *Authors* had not power to bequeath unto us.

Pater. Hist. lib. 2. Psal. 49. 10.

These works then comming from so Grave, Learned, and Religious an *Author*, have but two things to do, in their publishing to the World. The one is, to teach the world What a treasure they have of them. And the other, to tell this Church, what a jewel she lost, when she lost their *Author*. The work is a *Body of Sermons*. To them he had been most bred, and in them he most excelled. And he was not a greater *Preacher* in his age, than he was both great and frequent, in his younger and stronger time. As for the body of the work it self, were it not that we like not to disparage any mans endeavours by comparing, we would say, the *Christian world* hath not many such *Bodies of Sermons*, as we here present, under Your *Majesties* favor, to the view, and use of this Church. And if another *Nation* had them, they would as highly value them.

And here we humbly beg leave to tell Your *Majestie*, that these *Sermons* are in this, like their *Author*, mixed, of *Religion* and *Wisdom*. It is an excellent thing for a man to speak wisely, and eloquently, both at once: but where these perfections meet not, there saith *S. Augustine*, *Dicit sapienter, quod non potest eloquenter.* Let the *Preacher* (of all men) speak that wisely, which he cannot utter eloquently. And if *S. Augustine* in his time found that fit, out of all doubt it is necessary now, that men of our profession, set themselves to preach with more wisdom, than eloquence. With *Christian and religious wisdom*; which alone knows how to preserve *Truth* and *Peace* together. For as all other Churches in the world, are most happy when these meet; so is this too. But too many among the people, choose rather to have their humor fed, than their souls edified. And carry partial cares even to the house of that God, who is no acceptor of persons. To seale therefore the peace of the one, and to abate the humor of the other, nothing certainly under God, would be of greater efficacy; than *Conciones sapientes*, wise, and discreet *Sermons*, which yet may be as zealous and devout as any other. For he that is zealous according to knowledge, is not lesse zealous for his knowledge sake. And true wisdom, which is not true, if it be not *Christian*, carries no water about it to quench zeal, but onely to sprinkle it, that it may burn within compasse, and not fire that house which it intended but to warm.

De doctrina Christ. 4. Chap. 18.

Alt. 10. 34.

We have neither purpose nor Commission to step aside here, and complain of the Times. All times have somewhat amiss in them, else *Preachers* should have the lesse work. And if these times have more than many others, which our Fore-fathers have seen, we must needs be sorry there is so much work for *Preachers*: and more, if they which live by the Gospel of Peace, should make any. For after the building up of the Faith of *Christ*, their chief work should be, to beat down those strong Holds, which any sins have built up in the hearts of men, to pollute or defame *Christianity*. And true *Preachers* indeed are, as *S. Ierome* speakes, *Maxilla Ecclesia*, the jaw-bones of the Church, which by preaching, beat down the carnal life of man. Now all hatred, contention, variance, all sedition and disobedience to Lawful Authority is (as 'tis reckoned by the *Apostle*) among the works of the flesh. And therefore since all *Preachers* are the lawes of the Church, and the sinnes of the people are, as it were, to be ground inter *Maxillas*, between these Lawes, before the People themselves can be made fit to nourish the Church, or the Church them: How can this be done, (especially done as it ought) if the Lawes be weak or fallen, and cannot do their office.

In Thren. 1.

Gal. 5. 11

The EPISTLE, &c.

Lib. 1. Ep.
15. ad Ar.

But our hope is that *God* will so blesse your *Majesty* in your government, Your people in their loyalty, the *Preachers* in their wisdom added to zeal and diligence, that the hearts and hands of all sorts of men, shall be joyn'd together to preserve *Gods worship* in truth, Your *Majesties throne* in honour, the *Church* in religious devotion, and all Your *People* in obedience and union; the onely means to make both your *Majesty*, and your *People* happy in this life, and blessed in that which is to come. And we humbly desire men of all sorts to think seriously of this; that if the *Publike* suffer either in *Church* or *State*, no mans private pleasure, or profit can stand firme unto him. No mans. And *Cicero* had reason enough to laugh at the folly of those men, *Qui amissa Repub. Piscinas suas fore salvas sperare videntur*, which in his time seemed to conceive such a windy hope, that their *fish-ponds* and places of pleasure, should be safe, when the *Common-wealth* was lost.

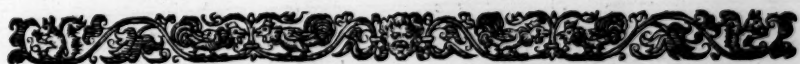
These *Sermons*, when they were preached, gave great contentment to the religious, and judicious ears of Your *Royal Father*, of ever blessed memory, the most able Prince that ever this *Kingdome* had; to judge of *Church-work*. And therefore we hope that the printing of them shall be as acceptable to Your *Majesty*, as the preaching of them was both to yourself and him. We conceive, if your liking had not continued to them, Your *Majesty* would not have commanded us the printing of them. And we assure our selves, since the *Lines* are the same, the *Presse* which hath made them legible, hath made no blot upon your gracious favours. We have been only *Servants*, as we are many wayes bound to be, to Your *Majesties* command, in making them ready for the *Presse*, but *Authors* of nothing in them. And we heartily pray that the publishing of them, may be Honour to Your *Majesty*, Good to the *Church*; and meanes of *Comfort* and *Salvation*, to them which read them. And in these, and all other prayers for your *Majesties* long life, and happy Government, we humbly beseech You to conceive of us, as we are, and shall ever be

Your MAJESTIES most loyal,

and humbly devoted

Subjects and Servants:

GUIL. LONDON,
IO. ELIENS.



LECTOR,
SI CHRISTIANUS ES, SISTE:
MORÆ PRETIUM ERIT,

NON NESCIRE TE, QUI VIR HIC SITUS SIT:

EJUSDEM TECUM CATHOLICÆ ECCLESIAE MEMBRUM;
SUB EADEM FELICIS RESURRECTIONIS SPE,
EANDEM D. JESU PRÆSTOLANS EPIPHANIAM,

SACRATISSIMUS ANTISTES **LANCELOTUS ANDREWES,**
LONDINI ORIUNDUS, EDUCATUS CANTABRIGIÆ,
AULÆ PEMBROCH: ALUMNOR: SOCIOR: PRÆFECTOR:
UNUS, ET NEMINI SECUNDUS:

LINGUARUM, ARTIUM, SCIENTIARUM,
HUMANORUM, DIVINORUM OMNIUM
INFINITUS THESAURUS, STUPENDUM ORACULUM:

ORTHODOXÆ CHRISTI ECCLESIAE,
DICTIS, SCRIPTIS, PRECIBUS, EXEMPLO
INCOMPARABILE PROPUGNACULUM:

REGINÆ **ELIZABETHÆ A SACRIS,**
D. PAULI LONDON. RESIDENTIARIUS,
D. PETRI VVESTMONAST. DECANUS:

EPISCOPIVS CICISTRENSIS: ELIENSIS: WINTONIENSIS;

REGIQUE JACOBO TUM AB ELEEMOSYNIS,
TUM AB UTRIUSQUE REGNI CONSILIIS,
DECANUS DENIQUE SACELLI REGII:

IDEM & X
INDEFESSA OPERA IN STUDIIS;

SUMMA SAPIENTIA IN REBUS,
ASSIDUA PIETATE IN DEUM,
PROFUSA LARGITATE IN EGENOS,
RARA AMOENITATE IN SUOS,
SPECTATA PROBITATE IN OMNES,
ÆTERNUM ADMIRANDUS:

ANNORUM PARITER ET PUBLICÆ FAMÆ SATUR;
SED BONORUM PASSIM OMNIUM CUM LUCTU DENATUS
COELEBS HINC MIGRAVIT AD AUREOLAM COELESTEM,

ANNO
REGIS CAROLI II.º ÆTATIS S. LXXI.º
CHRISTI MDCXXVI.º

TANTUM EST (LECTOR) QUOD TE MOERENTES POSTERI
NUNC VOLEBANT, ATQUE UT EX VOTO TUO VALEAS, DICTO
SIT DEO GLORIA.

THE CHRISTIANUS

FOR THE YEAR 1881

EDITED BY J. H. WINTON

ARTS, SCIENCE, AND LITERATURE

OF THE

CHRISTIANUS

WINTON

IN STUDIES

AND

THE

OF THE

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- VII. 1 Sam. 24. v. 5, 6, 7, 8. And the men of David said unto him: See, the day is come whereof the Lord said unto thee, &c. p. 553.
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- II. Psal. 106. v. 1, 2, 3, 4. When the Lord broughte againe the Captivity of Sion, we were like them that dream, &c. p. 583.
- III. Luk. 9. v. 54, 55, 56. And when his Disciples James and John saw it, they said; Lord, wilt thou that we command that fire come down, &c. p. 591.
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- V. Prov. 8. 15. By me Kings reign, p. 607.
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SERMONS

OF THE

NATIVITY.

PREACHED UPON

Christmässe-Day.

SERMONS

OF THE

NATIVITY

PREACHED UPON

Christmas-Day.



SERMON PREACHED

Before the

Kings Maiefty

At **W H I T E - H A L L** on Tuesday, the xxv. of *Decem.*

Anno Domini, M D C V, being

CHRISTMAS Day.

H E B. Chap. II. Ver. XVI.

For, He in no wise took the ANGELS: But, the Seed of
ABRAHAM He took.



AND, even because, this day, He took not the *Angels* Nature upon Him, but took our Nature, in the seed of *Abraham*: therefore hold we this Day, as a high *Feast*: therefore meet we thus, every year, in a holy Assembly; even, for a solemn *memorial*, that He hath, as this Day, bestowed upon us a dignity, which, upon the *Angels*, He bestowed not. That He (as in the Chapter before, the *Apostle* setteth Him forth) that is the *brightness of His Fathers* glory, the very *Character of His substance*, the *Heir of all things*, by whom he made the *World*: He, when both needed it, (His taking upon him their *Nature*:) and both stood before Him, *Men* and *Angels*: the *Angels* He took not, but *Men* He took: was made *Man*, was not made an *Angel*: that is, did more for them, than

He did for the *Angels* of Heaven.

Elsewhere the *Apostle* doth deliver this very Point *positively*: (and that) not without some vehemency. *Without all question great is the mystery of Godliness, God is manifested in the flesh.* Which is in effect, the same, that is here said; but that, here it is delivered by way of *comparison*. For, this speech is evidently a *comparison*. If He had thus set it down: *Our Nature He took*; that had been *Positive*. But, setting it down thus; *Ours He took, the Angels He took not*, it is (certainly) *comparative*.

1. Now, the Masters of speech tell us, that there is power in the *Positive*, if it be given forth, with an earnest asseveration. But nothing to that, that is in the *Comparative*. It is nothing so full, to say; *I will never forget you*: as, thus to say it; *Can a mother forget the child of her own womb? Well, if she can, yet will not I forget you.* Nothing so forcible, to say thus; *I will hold my word with you*: as thus, *Heaven and Earth shall pass, but my word shall not pass.* The *Comparative* expressing is (without all question) more significant: And this here is such. Theirs, the Angels, *nusquam, at no hand* He took: but, ours He did.

2. Now, the *comparison* is, as is the thing in nature, whereunto it is made: If the thing be ordinary, the comparison is according: But, then is it full of force, when it is, with no mean or base thing, but with the chief, and choice of all the *Creatures*: as, here, it is: even with the *Angels* themselves. For then, it is at the highest. 1. That of *Elihu*, in *Job*: *That God teacheth us more than the beasts, and giveth us more understanding than the fowles of the aire*; (that is) that G O D hath been more gracious to us, than to them, being made of the same mould that we are; that (yet) He hath given us a privilege, above them; this is much: 2. That of the *Psalmist*, *He hath not dealt so with every Nation*; nay, not with any other Nation, in giving us the knowledge of His heavenly truth and Laws: even, that we have a *Prerogative*, if we be compared with the rest of mankind: (More than the beasts, much more than all men besides, much more:) 3. But this here, *Nusquam Angelos, &c.* that he hath given us a preeminence above the *Angels* themselves; granted us that, that he hath not granted the *Angels*; that is a *Comparison* at the very highest, and further we cannot go.

3. One degree yet more: and that is this. As, in comparisons making, it skilleth much, the excellency of the thing, wherewithal it is compared; so doth it too, the manner, how the comparison is made. The pitch that is taken in it. It is one thing to make it *in tanto*; another, *in pro*. One thing, when it is in degrees; (that more, this less, this not so much as that, yet that, somewhat thought) Another, when one is, the other is not at all. So is it here: *Assumpsit, non assumpsit*: *Us* He did take; the *Angels*, *non*, not in any wise; not, in a less, or a lower degree than us: but them, not at all. So, it is with the highest, and at the highest. So much is said here; and more cannot be said.

The only exception that may be made to these comparisons, is; that, (most what,) they be odious: it breedeth a kind of disdain in the higher, to be matched with the lower; Especially, to be over-matched with Him. We need not fear it, here. The blessed spirits, (the *Angels*) will take no offence at it; they will not remove *Jacob's ladder* for all this; or descend to us, or ascend for us, ever a whit the slower, because He is become the *Son of man*. There is not, in them, that envious mind, that was in the elder brothers, in the *Gospel*, when the younger was received to grace after his *riotous* course.

When the *Apostle* tells us of the great mystery, that God was manifested in the flesh; immediately after, he tells, that He was seen of the *Angels*: And (lest we might think, they saw it, as we do many things here, which we would not see) *St. Peter* tells us, that *desiderant proficere*; that with desire, and delight, they saw it; and cannot be satisfied with the sight of it, it pleaseth them so well. And, even this day, the day that it was done, an *Angel* was the first that came to bring news of it to the *shepherds*; and he no sooner had delivered his message, but presently there was with Him a whole *Quire* of *Angels*, singing and joying, and making melody, for this *evangelium ad homines*, this Good-will of God towards men. So that without dread of any disdain or exception on the *Angels* parts, we may proceed in our Text.

The division.

I.

Wherein, first of the parties compared: *Angels*, and *Men*.

II.

2. Then, of that, wherein they are compared, *assumption*, or *apprehension*; in the word *Taking*: And, not every taking, but *apprehensio seminis*, taking on Him the seed.

I.

3. Lastly, of this term [*Abrahams seed*:] the choice of that word, or term to express mankind by,

III.

thus taken on by Him. That He saith not: But *Men* He took: or, But, the seed of *Adam*; or, the seed of the *Woman* He took: But, the seed of *Abraham* He took.

I.

The Parties compared.

MEN with ANGELS.

Psal. 103. 20.

2 Pet. 1. 11.

Act. 6. 15.

2 Sam. 14. 20.

1 Cor. 13. 1.

Heb. 1. 14.

Heb. 9. 5.

Mat. 24. 36.

Luk. 20. 36.

Gen. 18. 27.

1. OF the parties compared; *Angels* and *Men*. These two we must first compare, that we may the more clearly see the greatness of the grace and benefit, this day vouchsafed us. No long process will need, to lay before you, how far inferior our Nature is, to that of the *Angels*; it is a comparison without comparison. It is too apparent, if we be laid together, or weighed together, we shall be found *minus habentes*, far too light. They are in express termes, said, (both, in the *Old*, and in the *New Testament*) to excell us in power: And as in power, so in all the rest. This one thing may suffice, to shew the odds: That our Nature; that we, when we are at our very highest perfection, (it is even thus expressed, that) we come near, or are therein like to, or as an *Angel*. Perfect beauty, in *St. Stephen*: They saw his face, as the face of an *Angel*. Perfect wisdom, in *David*: *My Lord the King is wise as an Angel of G O D*. Perfect eloquence, in *St. Paul*: *Though I speak with the tongues of Men, nay, of Angels*. All our excellency, our highest and most perfect estate, is but to be, as they: therefore they above us far.

But, to come nearer: What are *Angels*? Surely they are spirits; *Glorious spirits*; *Heavenly spirits*; *Immortal spirits*. For their Nature or substance, *Spirits*: For their Quality, or property, *Glorious*: For their Place, or abode, *Heavenly*: For their Duration, or continuance, *Immortal*.

And, what is the seed of *Abraham*, but, as *Abraham* himself is? And, what is *Abraham*? Let him answer himself; *I am dust and ashes*. What is the seed of *Abraham*? Let one answer, in the persons of

of all the rest; *Dicens putredini*, &c. saying to rottenness, thou art my mother, and to the worms, ye are my brethren. 1. They are spirits; now, what are we, what is the seed of Abraham? *Flesh*. And what is the very harvest of this seed of flesh? What, but corruption, and rottenness, and worms? There is the substance of our bodies. Job. 17. 14. Gal. 6. 8.

2. They, glorious spirits: We, vile bodies (bear with it, it is the Holy Ghost's own term, *Who shall change our vile bodies*.) And not only base and vile, but filthy and unclean: *ex immundo conceptum semine*, conceived of unclean seed: There is the metal. And, the mould is no better: the womb, wherein we were conceived, vile, base, filthy, and unclean. There is our quality. Phil. 3. 11. Job 14. 4. Psal. 51. 6.

3. They, heavenly spirits, Angels of Heaven: that is, their place of abode is in heaven above, Ours is here below, in the dust; *inter pulices, & culices, tineas, araneas, & vermes*; Our place is here among fleas, and flies, mauls, and spiders, and crawling worms. There is our place of dwelling.

4. They, immortal spirits; that is their durance. Our time is proclaimed in the Prophet: *Flesh, All flesh is grass, and the glory of it, as the flower of the field*; (From April to June.) The *Sisbe* cometh; nay, the wind but bloweth, and we are gone. *Withering* sooner than the grass, which is short: nay, fading sooner, than the flower of the grass, which is much shorter: nay, (saith Job) rubbed in pieces more easily, than any moth. Ely. 40. 6. Job 4. 19.

This we are, to them, if you lay us together. And if you weigh us upon the ballance, we are altogether lighter than vanity it self: there is our weight. And if you value us; *Man is but a thing of nought*: there is our worth. *Hoc est omnis homo*; this is Abraham; and this is Abraham's seed: And who would stand to compare these with Angels? Verily, there is no comparison; They are, incomparably, far better than the best of us. ME N, by themselves: Psal. 62. 11. Psal. 144. 14. Rom. 4. 17.

Now then: this is the rule of reason, the guide of all choice, Evermore to take the better, and leave the worse. Thus would man do; *Hec est lex hominis*. Here then cometh the matter of admiration: notwithstanding these things stand thus, between the Angels and Abraham's seed: (they Spirits, glorious, heavenly, immortal;) yet took He not them; yet, in no wise, took He them; But the seed of Abraham. The seed of Abraham, with their bodies, vile bodies, earthly bodies of clay, bodies of mortality, corruption, and death: These He took, these He took for all that. Angels, and not men; So, in reason, it should be: Men, and not Angels; So it is: And, that granted to us, that denied to them. Granted to us, so base; that denied them, so glorious. Denied, and strongly denied; *Ou, id est*; Not, not in any wise, not at any hand, to them. They, every way, in every thing else, above, and before us; in this, beneath and behind us. And we (unworthy, wretched men that we are,) above and before the Angels, the Cherubim, the Seraphim, and all the Principalities, and Thrones, in this dignity: This being beyond the rules and reach of all reason, is surely matter of astonishment: *Toto, &c.* (saith Saint Chrysostome,) this, it casteth me into an extasie, and maketh me to imagine, of our Nature, some greater matter, I cannot well express what. Thus it is: It is the Lord, let Him do what seemeth good in His own eyes. 1 Sam. 3. 18.

And, with this, I pass over to the second point. This little is enough, to shew what odds between the Parties here matched. It will much better appear (this) when we shall weigh the word *ἐπὶ λαμβάνειν*, that, wherein they are matched. Wherein, two degrees we observed: 1. *Apprehendit*, and

2. *Apprehendit Semen*.

1. Of *Apprehendit*, first. Many words were more obvious, and offered themselves to the Apostle (no doubt,) *Suscepit*, or *Assumpsit*, or other such like: This word was sought for (certainly,) and made choice of (saith the Greek Scholiast: And he can best tell us, It is no common word, and tell us also what it weigheth;) *ἀνέβη* (saith he) *ἐπὶ ἡμῶν ἐπὶ τῶν ὁρίων, ὅθεν ἔδωκε, καὶ δὲ τὸν ἐπὶ τῶν, καὶ ἐπὶ τῶν ἐπὶ τῶν*: This word supposeth a flight of the one party, and a pursuit of the other: A pursuit eager, and so long, till he overtake; and when he hath overtaken, *ἐπὶ λαμβάνειν*, apprehendens, laying fast hold, and seizing surely on him. So two things it supposeth; 'a flight of the one; and 'a hot pursuit of the other. II. Wherein they are compared. I. In apprehendit, He took. Occumen. in locum.

It may well suppose a flight. For, of the * Angels there were that fled, that kept not their original, but forsook and fell away from their first estate. And Man fell, and fled too; and bid himself in the thick trees, from the presence of GOD. And this is the first issue. Upon the Angels flight, He stirred not; sate still; never vouchsafed to follow them: Let them go whither they would; as if they had not been worth the while. Nay, He never assumed ought, by way of promise, for them: No promise in the Old, to be born and to suffer; No Gospel, in the New Testament, neither was born nor suffered, for them. * Jude v. 6. Gen. 3. 8.

But, when Man fell, He did all. Made after him presently, with *Ubi es*, sought to reclaim him, What have you done? Why have you done so? Protested enmity to him, that had drawn him thus away: Made his *assumptio* of the Woman's seed. Gen. 3. 9.

And (which is more,) when that would not serve, sent after him still, by the hand of His Prophets, to solicit his return.

And (which is yet more,) when that would not serve neither; went after him (Himself) in person: left His ninety and nine in the fold, and got Him after the lost sheep: Never left, till He found him, laid him on His shoulders, and brought him home again. Luk. 15. 7.

It was much, even but to look after us; to respect us, so far, who were not worth the cast of His eye: Much, to call us back, or vouchsafe us an *Ubi es*.

But more, when we came not for all that, to send after us, For, if He had but only been content to give us leave, to come to Him again; but given us leave to lay hold on Him, to touch

Of the NATIVITY.

Sermon 1.

but the *hem* of His garment ; (Himself sitting still, and never calling to us, nor sending after us ;) it had been favour enough : far above that we were worth. But not only to send by others, but to come Himself after us ; to say, *Corpus apta mihi, Ecce venio* ; Get Me a body, I will My self after him : this was exceeding much. That we *fled*, and He *followed* us flying.

Psal. 40. 7.

2.

But yet, this is not all ; this is but to *follow*. He not only followed, but did it so, with such *eagerness*, with such earnestness, as, that is worthy a second consideration. To *follow*, is what ; yet that may be done faintly, and afar off : but to follow thorow thick and thin ; to follow hard, and not to give over ; never to give over, till he *overtake* : that is it.

2 Pet. 1. 4.

And, He gave not over His *pursuit*, though it were long and laborious, and He full weary ; though it cast Him into a *sweat*, a sweat of blood. *Angelus suus non pepercit* (saith St. Peter,) The Angels offending, He spared not them : Man offending, He spared him ; and to spare him (saith St. Paul) He spared not His own Son : Nor His own Son spared nor Himself ; but followed His pursuit, through danger, distress, yet, through death it self. Followed, and so followed, as nothing made Him leave following, till He *overtook*.

3.

And when He had *overtaken* (for those two are but presupposed, the more kindly to bring in the word *ἡμάρτην* :) When (I say) he had *overtaken* them, cometh in fully and properly, *ἐπὶ λαμβάνειν*. Which is not every taking ; not *suscipere*, or *assumere* : But, *manum injicere*, *arripere*, *apprehendere* ; to seize upon it with great vehemency, to lay hold on it with both hands, as upon a thing we are glad we have got, and will be loath to let go again. We know, *assumpsit*, and *apprehendit*, both, *take* ; but *apprehendit*, with far more fervour and zeal than the other. *Assumpsit*, any common ordinary thing ; *apprehendit*, a thing of price, which we hold dear, and much esteem of.

Gen. 12. 1.
32, 10.

Now, to the former comparison, of what they, and what we, (but specially, what we,) add this threefold consideration : 1. That He denied it the Angels, *Quia* : denied it *peremptorily*, *Ostendit* ; Neither *look'd*, nor *called*, nor *sent*, nor *went* after them : Neither *took hold* of them, nor suffered them to take hold of Him, or any promise from Him : Denied it them, and denied it them thus. 2. But, *granted* it us ; and *granted* it, how ? That He *followed* us first ; and that, with *paine* : and *seized* on us, after ; and that with great *desire* : We *flying*, and not worth the following : and *lying*, and not worth the taking up. That He gave not leave for us to come to Him : or, *stay* still, and suffered us to return, and take hold : (yet, this He did.) That He did not *look* after us, nor *call* after us, nor *send* after us only : (yet, all this He did, too.) But, *Himself* rose out of His place, and *came* after us ; and with hand and foot, *made* after us : Followed us, with His feet ; and *seized* on us, with His hands ; and that *per viam, non assumptionis, sed apprehensionis*, (the manner, more than the thing it self.) All these, if we lay toge ther, and, when we have done, weigh them well, it is able to work with us. Surely, it must needs demonstrate to us, the *care*, the *love*, the *affection*, He had to us, we know no cause why, being but (as Abraham was) *dust*, and, (as Abraham's seed (Jacob) saith) *less* ; and not worthy of any one of these : no, nor of the *meanest* of his mercies. Especially, when the same thing so graciously granted us, was denied to no less persons than the Angels, far more worthy than we. Sure, He would not have done it for us, and not for them : if He had not esteemed of us, made more account of us, than of them.

2.
In apprehendit
Semen.

Verse 14.

Eph. 5. 28, 29.

Verse 17.

And yet, behold a far greater than all these : Which is, *apprehendit semen*. He took not the person, but He took the *seed*, (that is) the *Nature* of man. Many there be, that can be content to take upon them the *persons*, and to represent them, whose *natures*, nothing could hire them once to take upon them. But, the *seed* is the *Nature* ; yea, (as the Philosopher saith) *natura inimum*, the very internal essence of nature is the *seed*. The Apostle sheweth, what his meaning is, of this *taking the seed*, when (the verse next afore, save one) he saith, that *Forasmuch as the children were partakers of flesh and blood, He also would take part with them, by taking the same*. To take the *flesh and blood*, He must needs take the *seed* : for, from the *seed*, the *flesh and blood* doth proceed : which is nothing else but the blessed apprehension of our *Nature*, by this daies *Nativity*. Whereby, He, and we, become not only *one flesh* ; (as man and wife do, by conjugal union :) but, even *one blood* too, (as brethren, by natural union :) *Per omnia similis* (saith the Apostle, in the next verse after again) *sim only set aside* : Alike and futable to us in all things : *flesh*, and *blood*, and *nature*, and all. So taking the *seed of Abraham*, as that He became (Himself) the *seed of Abraham* : So was, and so is truly termed, in the Scriptures. Which is it, that doth consummate, and knit up all this point, and is the head of all. For, in all other apprehensions, we may let go, and lay down, when we will ; but, this *taking on the seed*, the *nature* of man, can never be put off. It is an *Assumption*, without a *deposition*. One we are, He and we, and so we must be ; One, as this Day, so forever.

Gen. 15. 7.

Acts.

Luk. 22. 62, 63.

And, emergent, or issuing from this, are all those other apprehendings, or *seisures* of the persons of men, (by which, G O D layeth hold on them, and bringeth them back from error to truth, and from sin to grace,) that have been, from the beginning, or shall be to the end of the world. That, of Abraham himself, whom G O D laid hold of, and brought from out of *Ur* of the Chaldeans, and the Idols, he there worshipped. That of our Apostle St. Paul, that was apprehended in the way to Damascus. That, of St. Peter ; that in the very act of sin, was seized on with bitter remorse for it. All these : and all these, whereby men daily are laid hold of in *spirit*, and taken from the by-paths of sin, and error, and reduced into the right way ; and so their persons recovered to God, and seized to His use. All these apprehensions (of the branches,) come from this apprehension (of the Seed :) they all have their beginning and their being, from this daies taking, even *Semen apprehendit*. Our receiving His Spirit, for His taking out *flesh*. This *seed*, wherewith Abraham is made the Son of G O D, from the *seed*, wherewith C H R I S T is made the son of Abraham.

And,

And, the end, why He thus took upon Him the seed of Abraham, was, because He took upon Him to deliver the seed of Abraham. Deliver them He could not, except He destroyed death, and the Lord of death, the Devil. Them He could not destroy, unless He Died: Die He could not, except He were Mortal: Mortal He could not be, except He took our Nature upon Him, that is, the seed of Abraham. But taking it, He became mortal, died, destroyed death, delivered us; was (Himself) apprehended, that we might be let go. Verse 14.

One thing more then, out of this word *Apprehendit*. The former toucheth His love, whereby He so laid hold of us, as of a thing very precious to Him: This (now) toucheth our danger; whereby, He so caught us, as, if He had not, it had been a great venture, but we had sunk and perished. One and the same word - [*Apprehendit*] setteth well, to express both His affection, whereby He did it; and our great peril, whereby we needed it. We had been (before) laid hold of, and apprehended, by one, mentioned in the 14. verse, he that hath power of Death, even the Devil: We were in danger to be swallowed up by him; we needed one to lay hold on us fast, and to pluck us out of his jaws. So He did. And I would have you to mark: It is the same word that is used to St. Peter, in like danger, (Mat. 14. 13.) when, being ready to sink, *invasit*, CHRIST caught him by the hand, and saved him. The same here, in the Greek; that in the Hebrew is used (Gen. 19. 16.) to Lot and his daughters, in the like danger, when the Angels caught him, and by strong hand plucked him out of Sodom. One delivered from the water; the other, from the fire.

And it may truly be said, (inasmuch as all GOD'S promises, as well touching temporal, as eternal deliverances; and as well corporal, as spiritual; be in CHRIST *Yea and Amen*: *Taa*, in the giving forth; *Amen*, in the performing) that even our temporal delivery, from the dangers that daily compass us about; even from this last, so great, and so fearful, as the like was never imagined before; all have their ground from this *Great apprehension*: are fruits of this Seed, here, this blessed Seed, for whose sake, and for whose truths sake, that we (though unworthily) profess, we were by Him caught hold of, and so plucked out of it: And, but for which Seed, *falsi essentus sicut Sodoma*, We had been even as Sodom, and perished in the fire; and the powder there laid had even blown us up all. 1 Cor. 1. 10. Rom. 9. 29.

And may not I add to this [*apprehendit, ut liberaret*], the other (in the eighth Chapter following) *apprehendit, ut manu duceret*: to this [of taking us by the hands, to deliver us,] that, [of taking us by the hand, to guide us:] and so, out of one word, present Him to you, not only as our Deliverer, but as our Guide too? Our Deliverer, to rid us from him, that hath power of death; Our Guide, to Him, that hath power of life. To lead us, even by the way of truth, to the path of life; by the stations of well-doing, to the mansions of His Fathers house. Seeing, He hath signified, it is His pleasure not to let go our hands, but to hold us still, till He have brought us, that, *where He is, we may also be*. This also is incident to *apprehendit*; but, because it is out of the compass of the Text, I touch it only, and pass it. Heb. 8. 9. Joh. 14. 2. Joh. 14. 3.

And, can we now pass by this, but we must ask the question, that St. John Baptists Mother sometime asked, on the like occasion? *Unde mihi hoc?* (saith she:) *Unde nobis hoc?* (may we say:) Not, *quod mater Domini*; but, *quod Dominus ipse venit ad nos*: Whence cometh this unto us, that the LORD Himself thus came unto us, and took us, letting the Angels go? Angels are better than the best of us; and, reason would, ever, the better should be taken: how then were we taken; that were not the better? The reasons of this apprehendit * Luk. 1. 43.

Sure, not without good ground, (say the Fathers,) who have adventured to search out the Theologie of this point: such reasons, as might serve for inducements, to Him, that is, *pronus ad miserendum*, naturally inclined to pity; why, upon us, He would rather have compassion. And, divers such I find: I will touch only one or two of them.

First, *Mans* case was more to be pitied, than theirs, because man was tempted, by another; had a Tempter. The Angels had none. None, tempted them; None, but themselves. *Et levius est aliena mente peccasse, quam propria* (saith St. Augustin.) The offence is the less, if it grow from another, than if it breed in our selves: And, the less the offence, the more pardonable.

Again, of the Angels, when some fell, other some stood; and so, they (all) did not perish. But, in the first man, all men fell; and so every mothers child had died, and no flesh been saved; For, all were in Adams; and so, in, and with Adams, all had come to nought. Then cometh the Psalmists question; *Nunquid in vanum, &c?* What hast thou made all men for nought? That cannot be: So great wisdom cannot do so great a work, in vain. But in vain it had been, if God had not shewed mercy; And, therefore was mans case rather, of the twain, matter of commiseration. This is *Leo*. Psal. 87. 47.

And thus have they travelled, and these have they found, why He did apprehend us rather than them. It may be, not amiss. But, we will content our selves, for our *Unde nobis hoc?* Whence cometh this to us, with the answer of the Scriptures: Whence, but from the tender mercies of our God, whereby this day hath visited us? *Zelus Domini* (saith Esay) The zeal of the Lord of Hosts shall bring it to pass: *propter nimiam charitatem* (saith the Apostle) Sic Deus dilexit (saith He, He, Himself;) And we (taught by him) say, *Even so Lord*, for, so it was thy good pleasure thus to do. Luk. 1. 78. Esay. 9. 7. Ephes. 2. 4. Joh. 3. 16. Luk. 10. 1.

All this while are we about taking the seed: the seed in general. But now, why Abrahams seed? Since it is Angels, in the first part, why not Men, in the second, but seed? Or, if seed to express our nature; why not the seed of the Woman, but the seed of Abraham? It may be thought, because he wrote to the Hebrews, he rather used this terme of Abrahams seed, because so they were, and so loved to be stiled; and he would please them. But, I find, the ancient Fathers go further; III. The CHOICE why Abrahams Seed.

further ; and out of it, raise matter, both of *comfort*, and of *direction* : and that, for us too.

1. Of *Comfort*, first ; with reference to our *Saviour*, who taking on him *Abrahams seed*, must withall take on him the *signature of Abrahams seed*, and be, as he was, *circumcised*. There is a great matter dependeth even on that. For, being *circumcised*, he became a *debtor to keep the whole Law of God* : which bond we had broken, and forfeited, and incurred the *curse annexed*, and were ready to be *apprehended*, and committed for it. That so, he, keeping the Law, might recover back the *chirographum contra nos*, the *hand-writing that was against us* ; and so, set us free of the debt. This *Bond* did not relate, to the *seed of the Woman* ; it pertained (properly) to the *seed of Abraham* : therefore, that term fitteth us better. Without fail, two distinct benefits they are : * *Factus homo*, and * *Factus sub lege* ; and, so doth *St. Paul* recount them. *Made man* ; that is, the *seed of the Woman* : and, *made under the Law* ; that is, the *seed of Abraham*. To little purpose, he should have taken the one, if he had not also undertaken the other, and as the *seed of Abraham*, endured bonds for us, and taken our debt upon him. This first.

2. And, besides this, there is yet another ; referring it to the Nation, or People, whom he took upon him. It is sure, they were, of all other people, the most *untoward* ; both, of the *hardest hearts*, and of the *stiffest necks* ; and (as the *Heathen* man noeth them) of the worst natures. *G O D* himself telleth them so ; it was, for no virtue of theirs ; or for any pure naturals in them ; that he took them to him, for they were that way, the worst of the whole earth. And so then, the taking of *Abrahams seed* amounteth to as much, as that of *St. Paul*, (no less true than worthy of all men to be received ;) that he came into the world to save sinners ; and that, chief sinners, (it is certain) they were ; even the *seed of Abraham*, of all the *seed of Adam*.

But, not for comfort only, but for *direction* too, doth he use *Abrahams name* here. Even to entaile the benefit coming by it, to his *seed* ; that is to such as he was. For, for his sake were all Nations blessed. And *Christ* though he took the *seed of the Woman*, yet doth not benefit any but the *seed of Abraham* ; even those that follow the steps of his faith. For, by faith *Abraham* took hold of him, by whom, he was in mercy taken hold of : *Et tu mitte fidem & tenuisti* (saith *St. Augustine*.) That faith of his, to him, was accounted for righteousness. To him was, and to us shall be (saith the *Apostle*) if we be in like sort apprehensive of him. Either, as *Abraham* ; or, as the true *seed of Abraham* (*Jacob*) was, that took such hold on him, as he said plainly, *Non demittam te ; nisi benedixeris mihi* ; without a blessing, he would not let him go. Surely, not the *Hebrews* alone ; nay, not the *Hebrews* at all, for all their carnal propagation : They only are *Abrahams seed*, that lay hold of the word of promise. And, the *Galatians* so doing, though they were meer *heathen men*, (as we be,) yet he telleth them, they are *Abrahams seed*, and shall be blessed together with him.

But, that is not all ; there goeth more to the making us *Abrahams seed*, (as *Christ* Himself, the true *seed*, teacheth both them and us.) Saith he ; if ye be *Abrahams sons*, then must ye do the works of *Abraham*. Which the *Apostle* well calleth, the steps, or impressions of *Abrahams faith* ; Or, we may call them, the fruits of this *seed*, here. So reasoneth our *Saviour* : *Hoc non fecit Abraham ; This did not he ;* if ye do it, ye are not his *seed* : *This did he ;* do ye the like, and his *seed* ye are. So, here is a double apprehension : * one of *St. Paul* ; * the other of *St. James* ; Work, for both hands to apprehend. Both, * *Charitas ; qua ex fide* ; and * *fides qua per charitatem operatur*. By which we shall be able (saith *St. Paul*) to lay hold of eternal life ; and so, be *Abrahams seed* here, at the first ; and come to *Abrahams bosome* there, at the last. So have we a brief of *Semen Abrahæ*.

Now what is to be commended to us out of this Text, for us to lay hold of ? Verily first, to take us to our meditation ; the meditation, which the * *Psalmist* hath, and which the *Apostle* (in this Chapter,) voucheth out of him (at the sixth verse ;) *When I consider* (saith he) *the Heavens*, (say we, the *Angels of Heaven*) and see those *Glorious Spirits* passed by, and man taken, even to fight with him, and say, *Lord, what is man*, (either *Adam*, or *Abraham*) *that thou shouldst be thus mindful of him*, or the *seed*, or *sons* of either, *that thou shouldst make this do about him* ? The case is here far otherwise, far more worth our consideration. There, *Thou hast made him a little lower* : Here, thou hast made him a great deal higher, than the *Angels*. For they, this day first, and ever since, daily have, and do adore our *Nature*, in the personal Union with the *D E I T Y*. Look you (saith the *Apostle*) *when He brought His only begotten Son into the World, this He proclaimed before Him, Let all the Angels worship Him* : and so they did. And upon this very daies taking the *seed*, hath ensued (as the *Fathers* note) a great alteration. Before in the *Old Testament*, they suffered *David* to sit upon his knees before them : Since (in the *New*) they endure not, *St. John* should fall down to them, but acknowledge, the case is altered, now ; and no more superiority, but all fellow-servants. And even in this one part, two things present themselves unto us : * His humility, *Qui non est confusus* (as, in the eleventh verse, the *Apostle* speaketh) *who was not confounded, thus to take out Nature*. * And withall, the *Honour* and happiness of *Abrahams seed*, *ut digni haberemur*, that were counted worthy to be taken, so near unto him.

The next point : That, after we have well considered it, we be affected with it ; and that, no otherwise, than *Abraham* was. *Abraham* saw it, even this day, and but afar off, and He rejoiced at it : And so shall we, on it, if we be his true *seed*. It brought forth a *Benedictus*, and a *Magnificat*, from the true *seed of Abraham* ; If it do not the like, from us, certainly it but flotes in our brains ; we but warble about it : But we believe it not, and therefore, neither do we rightly understand it. Sure I am, if the *Angels* had such a feast to keep, if he had done the like for them, they would hold it with all joy and jubilee. They rejoyce of our good ; but, if they had one of their own, they must needs do it after another manner ; far more effectually. If we do not, as they would do, (were the case theirs,) it is because

because we are short, in conceiving the excellency of the benefit. It would have (surely) due observation, if it had his due and serious meditation.

Further, we are to understand this: That *is man which is given, of whom will much be required*; Luk. 12. 48. and (as Gregory well saith) *Cum crescent domus, crescat & rationis habitum*. As the house grows, the accounts too: Therefore, that by this new dignity befall us, *Necessitas quadam nobis innotuit* (saith St. Augustine,) there is a certain necessity laid upon us, to become, in some measure, suitable unto it; in that we are *one, one flesh*; and *one blood*, with the Son of God. Being thus in honor, we ought to understand our estate, and not fall into the *Psalmist's* reproof, *that we become like the beasts that perish*. Psal. 49. 13. For, if we do (indeed) think, our Nature is ennobled by this so high a conjunction, we shall henceforth hold our selves more dear, and at a higher rate, than to prostitute our selves to sin, for every base, trifling, and transitory pleasure. For tell me, men that are taken to this degree, shall any of them prove a Devil (as Christ said of Judas;) or ever (as these with us, of late) have to do with any devilish or Judasish fact? Shall any man after this assumption, be as Horse, or Mule, that have no understanding; and, in a Christian profession, live a brutish life? Nay then, St. Paul tells us further, that if we henceforth *walk like men*, like but even carnal and natural men, it is a fault in us. Somewhat must appear, in us, more than in ordinary men, who are *toucht* for extraordinary favour. Somewhat more, than common, would come from us, if it were but for this *Daies* sake.

To conclude, not only thus to frame meditations and resolutions, but even some practice too out of this act of apprehension. It is very agreeable to reason, saith the Apostle, that we endeavor and make a proffer, if we may by any means to apprehend Him, in His, by whom we are thus, in our Nature, apprehended, or, as he termeth it, *comprehended*, even CHRIST JESUS; and be united to Him, this day, as he was to us, this day, by a mutual and reciprocal apprehension. We may so, and we are bound so: *verè dignum & iustum est*. And we do so, so oft, as we do, with St. James, lay hold of, apprehend, or receive *in ipsum verbum*, the word which is daily grasped in us. Jam. 1. 22. For, the Word he is, and, in the Word, he is received by us. But, that is not the proper of this day, unless there be another joyned unto it. This day, *verbum caro factum est*; and so must be apprehended, in both. But especially in his flesh, as this day giveth it, as this day would have us. Now, the bread which we break, is it not the partaking of the body, of the flesh, of JESUS CHRIST? It is surely; and by it, and by nothing more, are we made partakers of this blessed union. A little before, he said, *because the children were partakers of flesh and blood, he also would take part with them*; May not we say the same? 1 Cor. 10. 16. Because he hath so done, taken ours of us, we also ensuing his steps, will participate with him, and with his flesh which he hath taken of us. It is most kindly, so take part with him, in that, which he took part in, with us; and that to no other end, but that he might make the receiving of it by us a means, whereby he might dwell in us and we in Him, *He taking our flesh, and we receiving His Spirit*; by his flesh, which he took of us, receiving his Spirit, which he imparteth to us; That, as he, by ours, became *conformis humane nature*; so we, by his, might become *conformis divine nature*, partakers of the Divine nature. Verily, it is the most streight and perfect taking hold that is. No union so kniteth, as it. Not consanguinity; Brethren fall out: Not marriage; Man and wife are severed. But, that which is nourished, and the nourishment, wherewith, they never are, never can be severed; but remain one for ever. With this Act then of mutual taking, taking of his flesh, as he hath taken ours, let us seal our duty to him, this day, for taking not Angels, but the seed of Abraham, Almighty God grant, &c.

For Practice.
Phil. 3. 12.

Jam. 1. 22.

Joh. 1. 14.

1 Cor. 10. 16.

Verse 14.

1 Pet. 1. 4.

A SERMON

A SERMON PREACHED

Before the
Kings Majesty

At WHITE-HALL, on *Wednesday* the XXV. of Decem.
Anno Domini, MDCVI. being
CHRISTMAS Day.

Ex. Chap. IX. Ver. VI.

For unto us a Child is born, and unto us a Son is given; and
the Government is upon His shoulder; and He shall call
His Name WONDERFUL, COUNSELLER, THE
MIGHTY GOD, THE EVERLASTING FA-
THER, THE PRINCE OF PEACE.



THE words are out of *Esay*: and if we had not heard him named, might well have been thought, out of one of the *Evangelists*, as more like a Story than a Prophecie. *Is born, is given*, sound, as if they had been written at, or since the birth of *Christ*: yet were they written more than six hundred years before.

There is no one thing so great a stay to our Faith, as that we find the things, we beleeve, so plainly fore-told, so many years before. *Is born, is given* Nay, shall be; speak like a Prophet: Nay, is; loquens de futuro per modum propheti; speaking of things to come, as if they were already past. This

cannot be, that GOD, who calleth things that are not, as if they were, and challengeth any other, to do the like. It is true; miracles move much: but yet even in Scripture, we read of lying miracles: and the possibility of false dealing leaveth place of doubt, even in those that be true. But, for one, six hundred years before He is born, to cause Prophecies, plain direct prophecies to be written of Him: that passeth all conceit; cannot be imagined, how possibly it may be, but by God alone. Therefore *Mahomet*, and all false Prophets came, (at least boasted to come) in signs. But challenge them, at this; not a word, no mention of them in the world, till they were born. True therefore, that *St. John* saith: *The Testimony* (that is, the great principal testimony) of JESUS, is the spirit of Prophecie. It made *St. Peter*, when he had recounted what he himself had heard, in the Mount, (yet, as if there might be, even in that, *deceptio sensus*) to add, *Habemus etiam firmiorem sermonem prophetiae, ut habetis a verbis* Of Prophecie besides; and that *firmiorem*: the swer of the twain.

This prophecie is of a certain Child. And if we ask, of this place, (as the *Eunuch* did, of another, in this Prophet) Of whom speaketh the Prophet this? We must make the answer that there *Philip* doth; of *Christ*; and the testimony of *Jesus* is the spirit of Prophecie. The ancient Jews make the same. It

is

Rom. 4. 17.
Esay 41. 23.
2 Thef. 2. 9.

Apoc. 19. 10.
1 Pet. 1. 19.

1. Co. 8. 34.

is but a fond shift, to draw it (as the latter Jews do) to *Ezechias*: it will not cleave. It was spoken to *Ahaz*, *Ezechias* father, now King: and that after the great overthrow he had, by the King of Syria and Israel, in the fourth of his reign. But, it is deduced, by plain supputation, out of 2 King. 18. *Ezechias* was nine years old, before *Ahaz* his Father came to the Crown. It was by that time, too late to tell it for tidings, (then) that he was born: he then, being thirteen years of age.

Beside, how senseless is it, to apply, to *Ezechias*, that in the next verse; that, of his government and peace there should be none end, that his throne should be established from henceforth for ever: whereas his peace and government (both) had an end within few years?

To us it is sufficient, that the fore-part of the Chapter is, by St. *Matthew*, expressly applied to our Saviour: and that, this verse doth inseparably depend on that, and is alledged as the reason of it; For, unto us. Of Him therefore, we take it, and to Him apply it, that cannot be taken, of any, or applied to any other, but Him.

But, how came *Esay* to speak of *Christ* to *Ahaz*? Thus: *Ahaz* was then in very great distress; he had lost in one day eighty thousand of his people; and two hundred thousand of them (more) carried away captives. And now, the two Kings were raising new power against him: The times grew very much overcast. And, this you shall observe: The chiefest prophecies of *Christ* came ever, in such times: That St. *Peter* did well, to resemble the word of prophecy to a candle, in loco caliginoso, a dark room. *Jacobs* of *Shilo*, in *Egypt*, a dark place: *Daniel's* of *Messias* in *Babylon*; a place as dark, as *Egypt*: This of *Esay*, when the ten Tribes were on the point of carrying away, under *Hoshea*. That of *Jeremy* (A Woman shall inclose a man) when *Juda*, in the same case, under *Jechonias*. Ever, in dark times, who therefore needed most the light of comfort.

But, what's this to *Ahaz* case? He looked for another message from him; How to escape his enemies. A cold comfort might he think it, to be preached to of *Immanuel*. Indeed, he so thought it; and therefore he gave over *Esay*, and betook him to *Shebna*, who wished him to seek to the King of *Assur* for help, and let *Immanuel* go. Yet for all that, even then to speak of *Christ*, being looked into, it is neither impertinent, nor out of season. With all the Prophets it is usual, in the calamities of this people, to have recourse still, to the fundamental promise of the *Messias*. For that, till He were come, they might be sure they could not be rooted out; but must be preserved, if it were but for this Child's sake, till He were born. And yet, if they could believe on Him, otherwise it is no match: *Nisi credideritis*. Then, thus the Prophets argue: He will not deny you this favour, for He will grant you a far greater than this, even His own Son; and by Him a far greater deliverance; and, if He can deliver you from the devouring fire of *Hell*, much more, from them: and if give you peace with God, much more with them. So, teaching those that will learn, the only right way to compass their own safety, is by making sure work of *Immanuel*, God with us. To the true regard of whom, GOD hath annexed the promises as well of this, as of the other life. All are, as lines drawn from this center; all in Him, *yea* and *Amen*. Which all serve, to raise *Ahaz* up, and his people, to receive this Child, and to rejoice in His day, as their Father *Abraham* did.

Thus, the Occasion you have heard. The parts, *ad oculos* evidently, are two, 'a Child's birth: and a 'Baptism: 'The Child's birth, in these: For unto you, &c. 'The Baptism, in these: His name, &c.

In the former; 1. First, of the main points, The *Natures*, *Person*, and *Office*; 'Natures, in these: Child and Son. 'Person, in these: His shoulders, His name. 'Office, in these: His Government. 2. Then of the deriving of an interest to us, in these [To us,] two times. And that is of two sorts: 'By being born; a right, by his birth. 'By being given: a right, by a deed of gift.

In the latter, of His Baptism, is set down His title consisting of five peeces, containing five uses, for which He was thus given: each to be considered in his order.

IT is ever our first care, to begin with, and to settle the main points of the mystery; 'Nature, 'Person, 'Office: and after, to look to our own benefit by them. To begin with the *Natures*, of GOD and Man: They be 'super hanc petram: upon them lyeth the weight of all the rest; they are the two shoulders whereon this Government doth rest.

We have two words, *Child*, and *Son*: neither, wast. But, if no more in the second, than in the first, the first, had been enough: if the first enough, the second superfluous. But in this Book, nothing is superfluous. So then, two diverse things they import.

Weigh the words: *Child* is not said, but in *humanis*, among men. *Son* may be in *divinis*: from heaven, God spake it, *This is my Son*: May; and must be, here.

Weigh the other two; 'born, and 'given. That, which is born, beginneth then (first) to have His being. That, which is given presupposeth a former being: for, be it must, that it may be given.

Again, when we say born; Of whom? Of the *Virgin* His Mother: when we say Given; By whom? By GOD, His Father.

Esay promised, the sign, we should have, should be from the deep here beneath, and should be from the height above: both, a Child, from beneath; and a Son, from above. To conclude: it is an exposition decreed by the Fathers assembled in the Council of *Sevil*: who, upon these grounds, expound this very place so: The Child, to import His Humane; The Son, His Divine Nature.

All along His life, you shall see these two. At His birth: A Cratch for the Child; a Star for the Son: A company of Shepherds viewing the Child; A Quire of Angels celebrating the Son. In His life: Hungry Himself, to shew the nature of the Child: yet feeding five thousand, to shew the power of

of the Son. At His death: dying on the Cross, as the Son of Adam; at the same time disposing of Paradise, as the Son of God.

If you ask, why both these? For that, in vain had been the one, without the other, Somewhat there must be born (by this mention of Shoulders:) meet it is every one should bear his own burden. The nature, that sinned, bear his own sin; not, Ziba make the fault, and Mephibosheth bear the punishment. Our nature had sinned, that therefore ought to suffer: The reason, why a Child. But that which our nature should, our nature could not bear; not the weight of Gods wrath due to our sin: But, the Son could: the reason why a Son. The one ought, but could not: the other could, but ought not. Therefore either alone would not serve; they must be joyned, Child and Son. But that He was a Child, He could not have suffered. But that He was a Son, He had sunk in His suffering, and not gone through with it. God had no Shoulders; Man had; but, too weak, to sustain such a weight. Therefore, that He might be lyable, He was a Child; that He might be able, he was a Son: that He might be both, He was both.

2. His Person.
Gen. 3. 22.
Gen. 3. 5.
Col. 2. 3.
John 1. 4.

This, why God. But why this person, the Son? Behold, Adam would have become one of us; the fault: Behold, one of us will become Adam, is the satisfaction. Which of us would He have become? Sicut Dii, scientes; the person or knowledge. He therefore shall become Adam: A Son shall be given. Desire of knowledge, our attainder; He, in whom all the treasures of knowledge, our restoring. Flesh, would have been the Word, as wise as the Word; the cause of our ruine: meet then, the Word become flesh, that so, our ruine repaired. There is a touch given, in the name COUNSELLOR, to note out unto us, which person; as well, the SON.

3.
Chap. 7. 14.
Luk. 3. 31. 38.
Verle 7.

One more; if these joyned, why is not the Son first, and then the Child; but, the Child is first, and then the Son. The Son is far the worthier, and therefore to have the place. And thus too it was, in His other name Immanuel, (Chap. 7.) It is not Elimam; not Deus Nobiscum; but, Nobiscum Deus. We, in His name, stand before God. It is so in the Gospel: the Son of David, first; the Son of God after. It is but this still, zelus Domini Exercituum fecit hoc: but to shew His zeal, how dear He holdeth us, that He preferreth, and setteth us before Himself; and in His very name, gives us the precedence.

Eph. 2. 14.

The Person, briefly. The Child and the Son: these two make but one Person, clearly, for both these have but one name, His name shall be called: and both these have but one pair of shoulders, Upon his Shoulders. Therefore, though two natures, yet but one Person, in both. A meet person, to make a Mediator of God and Man, as symbolizing with either God and Man. A meet person, if there be division between them (as there was, and great thoughts of heart for it) to make an union: Ex utroque unum, seeing He was unum ex utroque. Not man only; there lacked a shoulder of power: Not God only; there lacked the shoulder of justice: But, both together. And so have ye the two Supporters of all, Justice, and Power. A meet person, to cease hostility, as having taken pledges of both heaven and earth; the chief nature in heaven, and the chief on earth: To set forward commerce between heaven and earth, by Jacobs ladder, one end touching earth, the other reaching to heaven: To incorporate either to other: Himself, by His birth, being become the Son of man, by our New birth giving us a capacity, to become the Sons of God.

Gen. 23. 12.

John 1. 12.

3. His Office.

His Office: The Kingdom on his shoulders. For, He saw, when the Child was born, it should so poorly be born, as (lest we should conceive of Him too meanly) He tells us, He cometh cum Principatu, with a Principality; is born a Prince: and beautifieth Him with such names, as make amends for the Manger? That he is not only Puer, a Child; and Filius, a Son, but Princeps, a Prince.

Psal. 110. 4.
Deut. 18. 18.

Truth is, other Offices we find besides. But this you shall observe, that the Prophets speaking of CHRIST, in good congruity ever apply themselves, to the state of them they speak to; and use that Office and Name, which best agree to the matter in hand. Here that which was sought, by Ahaz, was protection: that, we know, is for a King: As a King therefore he speaketh of him. Elsewhere He is brought forth by David, as a Priest: and again else-where by Moses, as a Prophet. If it be matter of sin, for which sacrifice to be offered, He is a Priest for ever after the order of MELCHIZEDEK. If the Will of GOD, if His great counsel to be revealed, A Prophet will the Lord raise, &c. Hear Him. But here is matter of delivery (only in hand: here therefore, he represented Him, cum Principatu, with a Principality.

Luke 2. 7.

A Principality not of this world. Herod need not fear it, nor envy it. If it had, His Officers, as they would have seen Him better defended at His Death, so would they have seen Him better lodged at His Birth, than in a stable with beasts: for, if the Inns were full, the stable (we may be sure) was not empty. Of what world then? Of that, He is Father; Futuri seculi. Of that He is Father; and He is a Prince of the government, that guideth us thither.

Yet, a Prince He is, and so He is styled; born, and given, to establish a government: That none imagine, they shall live like Libertines under Him: every man believe, and live, as he list. It is CHRIST, not Belial, that is born to day: He bringeth a government with Him: they, that be His, must live in subjection under a government: else neither in Child, nor Son; in Birth, nor Gift, have they any interest.

And this Government is by name a Principality: Wherein, neither the popular confusion of many; nor the factious ambition, of a few, bear all the sway; but, where one is Sovereign. Such is the government of heaven: such is CHRIST'S government.

With a Principality, or Government; and that upon His Shoulders: Somewhat a strange situation. It is wisdom that governs: that is, in the head; and there is a Crown worn: What have the Shoulders to

to do with it? Certainly, somewhat by this Description. The *Shoulder* (as we know) is the *bearing member*: and unless it be for *heavy things* we use it not. Ordinary things we carry in our *hands*, or lift at the *arms end*: It must be very heavy, if we must put *shoulders* and all to it. Beside; *Governments* have their *weight*; be heavy; And so they Be: they need not only a *good head*, but *good shoulders* that sustain them. But that not so much, while they be in good tune and temper; then they need no great carriage: but when they grow unweildy, (be it weakness or waywardness of the governed;) in that case they need: And in that case, there is no *Governour*, but, at one time or other, he bears his *government* upon his *shoulders*. It is a *moral*, they give, of *Aarons Apparel*: He carved the twelve *Tribes* in his *Breast-plate*, next his heart; to shew, that in *care* he was to bear them: But he had them also engraven in two *Onyx Stones*, and those set upon his very *shoulders*; to shew, he must other-while *bear them* in *patience* too. And it is not *Aarons* case alone; it was so with *Moses* too. He bare His *government* as a *Nurse doth her child*, as He saith, *Numb. X. I.* that is, full *tenderly*. But, when they fell a *murmuring* (as they did often) he *bare them* upon his *shoulders*, in great *patience*, and long *suffering*. Yea, he complained, *Non possum portare*; I am not able to *bear* all this people, &c.

Exod. 28. 29.
Exo. 28. 12, &c.

Num. 11. 12.
Num. 12. 1.

It were, sure, to be wished, that they, that are in place, might never be put to it. Bear their people only in their *arms*, by *love*; and in their *breasts* by *care*. Yet if need be, they must follow *CHRISTS* example and *patience*, here, and even that way, *bear them*, not only *bear with them*; but even *bear them* also.

Yet is not this *CHRISTS* bearing, though this he did too: There is yet a further thing, He hath a *patience* paramount, beyond all the rest. Two *differences* I find between him and others. 1. The *faults* and *errours* of their *government*, others do *bear* and *suffer*, indeed, *suffer them*; but, *suffer not for them*. He did both: *endured them*, and *endured, for them*, heavy things: A strange *superhumeral*, the print whereof was to be seen on his *shoulders*. The *Chaldee Paraphrast* translateth it thus, *The Law was upon his shoulders*. (And so it was too:) A *burthen*, saith *St. Peter*, *neither He*, nor the *Apostles*, nor their *Fathers* were able to *bear*. This he did, and *bear it* so evenly, as he *brake*, nay *bruised* not a *Commandment*. But, there is another sense, when the *Law* is taken for the *punishment* due by the *Law*. It is that which our *Prophet* meaneth (in the 53. *Chap.*) when he saith, *Posuit super humeros, He hath laid upon His shoulders, the iniquity of us all*. And, not against his will: *Come* (saith he) *you that are heavy laden, and I will refresh you*, by *loading* myself; take it from your necks, and lay it on mine own. Which his *suffering*, though it grew so heavy, as it wrung from him plenty of *tears*, a *strong cry*, a *sweat of blood*, (such was the weight of it;) yet would he not cast it off, but, there held it still, till it made him *bow down his head*, and *gave up the Ghost*. If he had discharged it, it must have light upon us; (it was the *yoke of our burden*, as in the fourth *verse* he termeth it:) If it had light upon us, it had pressed us down to *Hell*; so insupportable was it. Rather than so, he did it still, and *bare it*; and did that which never *Prince* did, *died* for his *Government*. It was not for nothing, we see, that, of the *Child born*, no part but the *shoulders* is mentioned: for, that, we see, in this *Child*, is a part of special employment.

Ag. 15. 10.

Esay 53. 4.

Mat. 11. 28.

Luke 22. 24.

John 19. 30.

The other point of *difference* between him and other *Governours*. When we say, [On His *shoulders*] this we say; on no other *shoulders*, but His. For, others, (by *Moses* example, upon *Jethroes* advice, and *Gods* own allowance,) may, and do lay off, and translate their *burthen*, (if it be too heavy) upon others, and so ease it, in part: Not so, he: it could not be so in his. He, and He alone: He, and none but he: Upon His own *shoulders*, and none but his own, bare he all. He trod the *wine-press*, and bare the *burthen* *Solus* alone; *Et vir de Gentibus*, and, of all the *Nations* there was not a man with him. Upon His only *shoulders* did the *burthen* only rest.

Exod. 18. 33.

Esay 63. 3.

Now from these two doth the *Prophet* argue to a third: to the point (here) to principal intendment. That if, for his *government* sake, he will *bear* so great things; bear their *weaknesses*, as the *lost Sheep*; bear their *sins*, as the *Scape-goat*: He will, over the *government* itself, as in *Deut. 32.* he maketh the *Simile*, stretch forth his wings as the *Eagle* over her young ones, and take them, and bear them between his *Pinions*; bear them, and bear them through. They need take no thought: No man shall take them out of his hands; no man reach them off his *shoulders*. He had begun so to carry them; and thorow he would still carry them: at least, while, till this *Child Immanuel* were born. Till then, he would: and not wax weary, nor cast them off. And (like the *Scape-goat*) bear their *sins*; and (like the *Eagle*) bear up their estate, till the *fulness of time* came, and he, in it, with the *fulness of all grace and blessing*. And this point I hold so material; as *Puer natus*, nothing, and *Filius datus*, as much, without *Principis operatus*: For, that is all in all, and, of the three the chief.

3.
Mat. 18. 13, 14.

Lev. 16. 8, 9.

Deut. 32. 11.

Joh. 10. 28.

Gal. 4. 4.

And now, what is all this to us? Yes; to us, it is; and that, twice over, for *filling*. We come now to look another while into our *interest* to it, and our *benefit* by it. *Nobis* is *acquisitivus positus*: We get by it; we are *gainers* by all this.

II.

The second

main point.

The benefit,

To us.

Heb. 2. 16.

To us; not to himself. For a far more noble *Nativity* had he, before all worlds, and needed no more *birth*. Not to be born at all; specially, not thus basely to be born. Not to him therefore; but to us, and our behoof.

To us, as in bar of himself, so likewise of his *Angels*. *Nusquam Angelos*, not to the *Angels* was he born, or given; but, to us he was born. Not an *Angel* in heaven can say *Nobis*, *Vobis* they can: The *Angels* said it twice, *Nobis natus* or *datus*, they cannot; but we can, both.

Luke 1. 35.

& 2. 11.

Nobis exclusivè, and *Nobis inclusivè*. *Esay* speaks not of himself only, but taken in *Ahaz*. Both are in *Nobis*; *Esay* an holy *Prophet*, and *Ahaz*, a worse than whom you shall hardly read of. *Esay* includeth himself, as having need, though a *Saint*; and excludeth not *Ahaz*, from having part, though a

Of the NATIVITY.

Sermon 2.

Luke 2. 35.
1 Tim. 1. 15.

Luk. 2. 12.

Mar. 14. 36.
Rom. 8. 15.

Rom. 3. 22.

Eph. 5. 2.
Joh. 1. 11.
Joh. 3. 16.

1 Joh. 3. 16.
Gal. 4. 4.

Heb. 6. 17.

Heb. 1. 2.
Joh. 3. 35.
Mat. 21. 18.
1 Cor. 3. 22, 23.
Rom. 8. 32.

Our Duty.
Plal. 116. 12.
2 Cor. 9. 14, 15.
Col. 1. 12.
Jam. 1. 17.

Phil. 2. 8.

Luk. 1. 68, 46.
3. 14.

Mat. 12. 49, 50

I.
1 Pet. 2. 21.

finer. Not only *Simcon* the *Just*; but *Paul* the *sinner*, of the *Quorum*, and the first of the *Quorum*.

Inclusive: not only of *Esay*, and his *Country-men* the *Jews*; It is of a larger extent. The *Angel* so interpreteth it, this day, to the *Shepherds*: *Gaudium quod erit omni populo*, Joy that shall be to all people, Not the people of the *Jews*; or the people of the *Gemites*; but simply to all people. His name is *JESUS CHRIST*, half *Hebrew*, half *Greek*: *Jesus*, *Hebrew*; *Christ*, *Greek*; So sorted, of purpose, to shew, *Jews* and *Greeks* have equal interest in Him. And now, so is *His Fathers* name too, *Abba Father*; To shew the benefit equally intended by Him; o them, that call Him *Abba*, that is, the *Jews*; to us, that call Him *Father*, that is, the *Gemites*.

But yet, it is *inclusive* of none, but those that include themselves; that believe, and therefore say, *Nobis*, to us He is born, to us He is given. Which excludes all those, that include not themselves. *S. Ambrose* saith well: *Facit multorum infidelitas, ut non omnibus nasceretur, qui omnibus natus est*: Want of faith makes, that He, that is born to all, is not born to all though. The *Turks* and *Jews* can say, *Puer natus est*: The *Devil* can say, *Filius natus est*, too: But neither say, *Nobis*; but, *Quid nobis & tibi*? They have not to do with Him; and for lack of it, of this, neither *Child*, nor *Son*, birth nor gift doth avail them: We must make much of this word, and hold it fast; for, thereby our tenure and interest groweth. Which interest groweth by a double right, (and therefore is *Nobis* twice repeated:) 'The one, of His birth, natus; the other, by a deed of gift, Datus. Of which, the one (His Birth) referreth to Himself: the other (the gift) to His Father: To shew the joynt consent and concurrence, in both, For our good. So *Christ* loved us, that He was given: So *God* loved us, that He gave His Son.

By His very birth there groweth to us an interest in Him, thereby partaker of our nature, our flesh, and our blood. That which is *de nobis*, He took of us, is ours: flesh and blood is our own; and, to that is our own, we have good right.

His Humanity is clearly ours; good right to that. But, no right to His Deity. Therefore His Father (who had best right to dispose of Him,) hath passed over that by a deed of gift. So that, what by participation of our nature, what by good conveyance, both are ours. Whether a *Child*, He is ours: or whether a *Son*, He is ours. We gave Him the one; His Father gave us the other. So, both ours: and He ours, so far as both these can make Him. Thus, God, willing more abundantly to shew to the heirs of promise the stability of His Counsel, took both courses; that, by two strong titles, which it is impossible should be defeated, we might have strong consolation, and ride (as it were) at a double Anchor.

I want time, to tell of the benefit which the Prophet, *Verse 3.* calleth the harvest, or booty of His Nativity. This it is in a word: If the tree be ours, the fruit is: If he be ours, his Birth is ours; his Life is ours; his Death is ours; his Satisfaction, his merit, all he did, all he suffered is ours. Further, all that the Father hath in his, he is heir of all; then, all that is ours too. *St. Paul* hath cast up our account: Having given him, there is nothing; but he will give us with him: So that, by this Deed, we have title to all, that His Father, or he is worth.

And now, shall we bring forth nothing for Him that was thus born? No *Quid retribuam*, no giving back, for him that gave him us? Yes, thanks to the Father, for his great bounty in giving. Sure, so good a giving, so perfect a gift there never came down from the Father of Lights. And to the Son, for being willing to be born, and so to be burthened as he was. For Him to condescend to be born, as Children are born; To become a Child; great humility: great, ut verbum, infans; ut sonans, vagiens; ut immensus, parvulus: that the Word, not be able to speak a word; He, that thundred in heaven, cry in a Cradle; He, that so great and so high, should become so little as a Child, and so low as a Manger. Not to abhor the Virgins womb, not to abhor the Beasts Manger, not to disdain to be fed with butter and honey; All, great humility. All great, and very great: But, that is greater, is behind. *Puer Natus*, much; *Princeps operatus*, much more: That which He bare for us: For, greater is *Mors crucis*, than *Nativitas praesepis*: Worse to drink vinegar and gall, than to eat butter and honey; worse, to endure an infamous death, than to be content with an inglorious birth.

Let us therefore sing to the Father (with *Zachary*) *Benedictus*: and to the Son (with the blessed Virgin) *Magnificat*: and (with all the Angels) *Gloria in excelsis*, To the Prince with His government on his shoulders.

Nothing but thanks? Yes; by way of duty to, to render, unto the Child, confidence; *Puer est ne metuas*: To the Son, reverence; *Filius est, ne spernas*: To the Prince, obedience *Princeps est, ne offendas*. And again; to *Natus*; is He born? then cherish Him. (I speak of His Spiritual birth, wherein we by hearing and doing His word, are (as Himself saith) His Mothers. To *Datus*; is He given? then keep Him. To *Oneratus*, is He burthened? favour Him; lay no more on, than needs you must.

This is good moral counsel. But, *S. Bernard* gives us poliitick advice; to look to our interest, to think of making our best benefit by Him, *De nobis nato & dato faciamus id, ad quod, natus est & datus; ut sumus nostro, in utilitatem nostram; de servatore nostra, salutem operemur*: With this born and given Child, let us then do that for which He was born and given us: Seeing He is ours, let us use that, that is ours, to our best behoof; and even work out our salvation, out of this our Saviour. His counsel is to make our use of Him: but, that is not to do with Him what we list; but, to imploy Him to those ends, for which He was bestowed. Those are four:

He is given, (saith *St. Peter*) *ut exsequatur* for an example, to follow. In all; but (that which is proper to this day,) to do it, in humility. It is that, which the *Angel* set up, for a sign and sample, upon this very day. It is the vertue appropriate to His birth. As saith, to His conception, (*Beata qua credidit*): So humility to his birth, (*& hoc erit signum*): *Fieri voluit in vita primum, quod exhibuit in ortu vite*, it is *Cyprian*; That, he would have us to express in our life, that he first shewed us, in the very ontry

entry of our life. And to commend to us this vertue the more, *Placuit Deo majora pro nobis operari*, It hath pleased Him to do greater things for us, in this estate, then ever He did, in the high degree of His Majesty: as, (we know) the work of Redemption passeth that of Creation, by much.

He is given us in *pretium* for a price. A price, either of ransom to bring us out of *de loco caliginoso*: or a price, of purchase, of (that, where, without it, we have no interest,) the kingdom of heaven. For, both he is given; offer we Him for both. We speak of *Quid retribuam*; We can never retribute the like thing. He was given us to that end, we might give him back. We wanted, we had nothing valuable that we might have, this He gave us, as a thing of greatest price, to offer for that, which needed a great price, our sins, so many in number, and so foul in quality. We had nothing worthy GOD; this he gave us, that is worthy him, which cannot be but accepted, offer we it never so often. Let us then offer Him; and, in the act of offering, ask of him what is meet: for we shall find him no less bounteous, than Herod, to grant what is duely asked upon his birth-day.

He is given us (as himself saith) as the living bread from Heaven: which bread is his flesh, born this day, and after given for the life of the world. For look how we do give back that he gave us, even so doth he give back to us that which we gave him, that which he had of us. This he gave for us, in Sacrifice; and this he giveth us, in the Sacrament; that the Sacrifice may, by the Sacrament, be truly applied to us. And let me commend this to you; he never bade, *Accipite*, (plainly, take,) but in this only: and that, because the effect of this Daies union is no waies more lively represented, no way more effectually wrought, than by this use,

And lastly, He is given us in *præmium*: (Not now to be seen, only in hope;) but hereafter, by his blessed fruition, to be our final reward; when, where he is, we shall be; and what he is, we shall be; In the same place, and in the same state of glory, joy, and blifs, to endure for evermore.

At his first coming, you see, what he had on his shoulders. At his second, he shall not come empty, *Ecce venio, &c. Lo I come, and my reward with me*; that is, a kingdom on His shoulders. And it is no light matter; but as St. Paul calleth it, *et æterno & æternæ gloriæ* an everlasting weight of glory, Glory, not (like hers here) feather-glory; But, true; that hath weight and substance in it: And that not transitory, and soon gone; but everlasting, to continue to all eternity, never to have end. This is our state in expectancy. St. Augustine put all four together, so will I, and conclude: *Sequamur exemplum; offeramus pretium; sumamus viaticum; expectemus premium*: let us follow him for our pattern, offer him for our price, receive him for our sacramental food, and wait for him as our endless and exceeding great reward, &c.



A SERMON



A S E R M O N P R E A C H E D

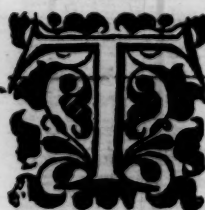
Before the

Kings Majesty

At W H I T E - H A L L, on Thursday the xxv. of Decem.
Anno Domini, MDCVII. being
C H R I S T M A S Day.

I T I M. Chap. III. Ver. XVI.

*And without controversie great is the Mystery of Godli-
ness, which is, G O D is manifested in the flesh, justifi-
ed in the Spirit, seen of Angels, preached unto the Gen-
tiles, believed on in the world, and received up in glory.*



THE Mystery (here mentioned) is the mystery of this Feast; And this Feast, the Feast of this Mystery: for, as at this Feast, GOD was manifested in the flesh. In that it is a great Mystery, it maketh the Feast great. In that it is a Mystery of Godli-ness, it should make it likewise a Feast of Godliness. Great, we grant, and godly too, we trust: Would GOD, as godly, as great; and no more controversie of one, than of the other.

The manifestation of God in the flesh, the Evangelists set down by way of an Hi-story: the Apostle goeth further, and findeth a deep mystery in it; and for a my-stery, commends it unto us. Now there is difference between these two; Many: This, for one; that a man may hear a Story, and never wash his hands; but a mystery requireth both the hands, and heart to be clean, that shall deal with it.

The Division

I.

Speaking of it then, as a mystery, the Apostle doth here propound two things: 'First, that it is one: *Without controversie, &c.*' Then, what it is: *God manifested, &c.*' And out of these, a third will grow necessarily; (Because Mysteries will admit a fellowship,) how to order the matter, that we may have our fellowship in this mystery.

Eph. 3. 9.

In the first part, four things he affirmeth: 'That it is a Mystery: 'A Mystery of Godliness: 'That it is a great one: 'A great one, without controversie.

II.

Then doth He (as it were) rend the veil in sunder, and shew us, what it is: 'G O D, manifested:

III.

Which Mystery, how it may concern us, will be our third, and last consideration. And that two waies: 'by the Operation of it, in us: 'by the Initiation of us, into it.

I.

A Mystery it is.

A Mystery it is: presented to us in that terme, by the Apostle, to stir up our attention. *Omnes ho-mines naturâ scire desiderant.* All men, even by nature, love to be knowing. The Philosopher hath made it his ground, and set it in the front of his *Metaphysicks*. So saith Philoſophy.

Gen. 3. 6.

And even to this day (saith Divinity,) doth the Tree of knowledge still work in the sons of Eve; we still reckon the attaining of knowledge, *nothing to be desired*, and, be it good, or evil, we love to be know-ing, all the sort of us. *Knowing*, but what? Not, such things as every one knoweth, that goeth by the way; vulgar, and trivial. Tush, Those are nothing. But, *Metaphysicks*, that are the *Aræna* of Philosophy; Mysteries,

Mysteries, that are the *Secrets of Divinity*; such as few besides are admitted to: Those be the things we desire to know. We see it in the *Babylonians*; they longed to be prying into the *Mysteries of GOD*; 1 Sam. 6. 19. They were *Heathen*. We see it in the *People of GOD* too; they pressed too near the *Manner of Rites* were fain to be set, to keep them back. It is, because it is held a point of a deep wit, to search out *secrets*; as, in *Joseph*. At least of special favour, to be received so far, as *Vobis datum est, nosse Mystera*. All desire to be in credit. The mention of *Mysteries* will make us stand attentive: why then, if our nature like so well of *Mysteries*, *Ecce ostendo vobis Mystrium*. Behold I shew you a *Mystery* (saith the *Apostle*). Exod. 19. 12.

A *Mystery of Godliness*. The World hath her *Mysteries* in all Arts, and Trades, (yea, *Mechanical*, pertaining to this life;) which are imparted to none, but such as are *filii scientia*, apprentices to them. A *Mystery of godliness*. So they delight to stile themselves by the name of such and such a *Mystery*. Now, *Pietas est quasius*, (Chap. 6. Ver. 6.) and (in the next Chap.) *ad omnia utilis*, a Trade of good return; to be in request with us; whether we look to this life present (saith he) or to that to come. Therefore to be allowed her *Mysteries*: at least, as all other Trades are. The rather, for that there is *Mysterium iniquitatis*: And, it were somewhat hard, that there should not be *Mysterium pietatis*, to encounter and to match it: That *Babylon* should be allowed the name of a *Mystery*, and *Sion*, not. It were an evident *Non sequitur*, that there should be *profunda Satana*, deep things of *Sathans*; and there should not be deep and profound things of *GOD* and *godliness*, for the *Spirit* to search out. But, such there be; *Mysteries of Godliness*. And we will (I trust) stand affected, as in all other Trades, so in this, to be acquainted with these; and (as the *Apostle* speaketh) to pierce ad interiora *Ve-laminis*, to that which is within the *veile*; to the very *Mystery of Godliness*. 2 Thel. 2. 7. Apoc. 17. 7. 1 Cor. 15. 31. 1 Cor. 2. 10; H. 5. 6. 19.

It is not only a *Mystery of Godliness*; but a *Great* one. The *Apostle* (where he saith, * If I knew all *mysteries*) giveth us to understand, there be more than one; there is a plurality of them: And, (here in this place) telleth us; they be not all of one scantling; there is *magis* and *minus* in them: some little, some great. * Some great; (if you still) according to all the dimensions, *length* and *breadth*, &c. * Or, *great Virtute, non mole*, of greater value, more precious than other: * Or *great*, a third way, that is, *gravi-da Mysteriis*; one *Mystery*, but hath many *Mysteries* with it. That such there are, and that this here is one of them: *Great*. Now that which leadeth us to make account of *Mysteries*, will likewise lead us to make *Great* account, of *Great Mysteries*; such, as this is. A great My- stery. 1 Cor. 13. 3. Eph 3. 18. 2 Pet. 1. 4.

Yet have we not all, one point further. It is a *great one*; a great one, Without controversy. For, even of those *Mysteries*, that are *great*, all are not *great* alike. Many *great* there are; yet is not the *great-ness* of all generally acknowledged, in *confesso*. Doubts are made, questions arise about them: all are not *manifeste magna*. We see, in our daies how men languish about some points, which they would have thought to be *great*; and *great controversies* there be, and *great books of controversies* about them. Well, howsoever it is with other, it is not so with this. This is *quodammodo*, taken *pro confesso*, *Great*; *Great without controversy*: the manifesting of *GOD* in the *flesh*, is a *mystery manifestly great*. Being then one of the *Mysteries of Religion*; a *great* one among them; so *great*, as though questions grow about the *great-ness* of others, none may about this: I hope there will be no more question, or *controversie* of our account, and our *great* account of it, than there is of the *Mystery* it self, and the *Greatness* of it. 2. A great one, without con- troversie.

But, before we go any further, to remove the *veile*, and shew what it is, let us pause here a while, till we have rendred thanks to *GOD*, and said with *Naxianzene*, *Χριστός ὁ ἀγαθὸς ΘΕΟΣ*, &c. Now yet, blessed be *GOD*, that among divers other *Mysteries*, about which there are so many *mists* and clouds of *controversies* raised in all Ages, and even in this of ours, hath yet left us some clear, and *without controversy*; *manifest*, and yet *great*; and again, *great*, and yet *manifest*. So *great*, as no exception to be taken: so *manifest*, as no question to be made about them.

Withall, to reform our judgements in this point. For a false conceit is crept into the minds of men, to think the points of Religion, that be *manifest*, to be certain petty points, scarce worth the hearing: Those, yea, those be *great*, and none but those, that have great *Disputes* about them. It is not so: Ταῦτα ἀπαραίτητα, &c. Those that are necessary He hath made plain: those, that not plain, not necessary. What better proof, than this here? This here, a *Mystery*, a *great* one, (Religion hath no greater,) yet *Manifest*, and in *confesso*, with all *Christians*. *Zacharias* Prophecie, and promise, touching *CHRIST*, wherewith he concludeth his *Benedictus*, (we hear it every day,) shall not deceive us; for this *Mystery*: He came to guide our feet into the way of peace. A way of peace then, there shall be, whereof all parts shall agree, even in the midst of a world of *controversies*. That, there need not such ado in complaining, if men did not delight, rather to be treading *mazes*, than to walk in the *waies of peace*. For, even still, such a way there is, which lyeth fair enough, and would lead us sure enough to *salvation*; if leaving those other rough *labyrinths*, we would but be shod with the preparation of the Gospel of peace. Luk. 1. 79.

Yea further, the *Apostle* doth assure us, that if, whereunto we are come, and wherein we all agree, we would constantly proceed, by the *Rule*, those things, wherein we are otherwise minded, even them would *GOD* reveal unto us. That is, He maketh no *controversie*, but *controversies* would cease, if conscience were made of the practice, of that which is out of *controversie*. And I would to *GOD* it were so; and that this here, and such other *manifeste magna* were in account. With the *Apostle* himself it was so. He sheweth plainly, what reckoning he made of this plain *Mystery*; in that, having been ravished in *spirit* up to the third heavens, and there heard wonderful high *Mysteries*, past mans utterance; yet reckoned he all those nothing, in comparison of this plain *Mystery* here, nay; esteemed himself not to know any thing at all, but this. Eph. 6. 19. Phil. 3. 19.

And as he esteemed it himself, so would he have us. It is his exprefs charge, we see (in the *Verse* next before) where he tells his *Bishop Timothy*, how he would have him his *Priests* and *Deacons* occupy themselves, 1 Cor. 12. 2. 1 Cor. 2. 2.

themselves, in his absence : This he commends to them ; wils them to be doing with this *Mystery*. That you may know what to do (saith he,) What ? do but deal with this point ; thoroughly, deal with it. Howsoever it is *manifest*, it is *great* : Great regard to be had of it, great pains to be bestowed about it. And, even so then let us do, and see now another while, this *Mystery*, what it is.

II.
What this
Mystery is,
God is mani-
fested in the
flesh, &c.

1.
GOD.
* Rom. 1, 20.
Heb. 1, 3.

2.
God mani-
fested.
1 Tim. 16.
Exod. 3, 1.

3.
Manifested
in the flesh.

Gen. 18, 27.
Esay 40, 6.
1 Cor. 15, 54.
Luke 16, 26.
Zach. 2, 23.

Cant. 8, 1.

Manifested
ad ignomini-
am.

As a Child.
Mat. 17, 2.

Eze. 16, 4, 5, &c

As a condem-
ned person.

Heb. 10, 20.

The manner
of this Ma-
nifestation.

2 Tim. 3, 5.

John 1, 14.

GOD is *manifested in the flesh*. Being one of the *Mysteries of Godliness*, it cannot be, but God must be a part, and a chief part of it. And, Gods being a part maketh it *great*. For *great* must that needs be, whereof He is a part, of whose greatness there is no end. And, mark first, that it is not *aliquid Dei*, but *Deus* ; not any thing divine, or of God, but God himself. Divers things, divers *invisible things of God* had been formerly made manifest : * His eternal Power, Wisdom, Providence ; in, and since the *Creation*. They be no *mysteries* : But, this is ; that, not the things of God, but Gods own self : not the *eternitas*, the beams of His brightness ; but, the very Character of His substance, the very Nature and Person of God. This is a *great Mystery*.

Of God, the Prophet Esay saith (Chap. 45, Ver. 15.) *Vere Deus absconditus es tu* : God is, of himself, a *Mystery*, and hidden ; and (that which is strange) hidden with light, which will make any eyes pass looking on Him. But, a hidden GOD our nature did not endure. Will you hear them speak it plainly ? *Fac nobis Deos, Make us visible Gods, who may go before us, and we see them. Mystical, invisible Gods we cannot skill of. This we would have God to be manifested. Why then, God is manifested.*

Manifested ; Wherein ? Sure, if GOD will condescend to be *manifested*, there is none but will think, it is meet to be, and it would be, in the most glorious *Creature*, that is under or above the Sun : None good enough. Yea, in what thing soever, be it never so excellent, for God to *manifest* himself in, is a disparagement too. What say you to *flesh* ? Is it meet GOD be *manifested* therein ? *Without controversie* it is not. Why, what is *flesh* ? It is no *Mystery* to tell what it is : It is *dust* (saith the Patriarch Abraham.) It is *grass* (saith the Prophet Esay) ; *Fenum, grass cut down, and withering* : It is *corruption*, not *corruptible*, but even *corruption* it selfe, (saith the Apostle Paul.) There being then (as Abraham said to him, Luke 16.) *Xatqua uspa*, so great a gulf, so huge a space so infinite a distance between those two, between GOD, and *dust* ; GOD and *hay* ; GOD and *corruption* ; as no coming of one at the other ; *sileat omnis caro*, talk not of *flesh*. Were it not a proud desire, and full of presumption, to wish things so remote to come together ? To wish, that the Deity, in the *flesh*, may be made *manifest* ? Yee we see, wished it was, by one in a place (Cant. 8.) in reasonable exprets terms : *O that thou wert as my brother, that sucked the breasts of my mother !* That is, O that I might be *manifest in the flesh*. O that He might be ! and so He was, not only *manifest* at all ; (that is *great* :) but *manifest in the flesh* ; (that is *greater*.) For, if gold mixed, though it be with silver, is abased by it ; what if it be mixed with the rust of Iron or dross of Lead ? This must needs be *great*, in it self : But *greater*, with us : With us especially, that make such a doe at any, though never so little disparagement ; and that, if any, (though not much our inferior) be ranked with us, take our selves mightily wronged. We cannot choose, but hold this *Mystery* for *Great* : and say (with St. Augustine,) *Deus : quid gloriosius ? Caro : quid vilius ? Deus in carne : quid mirabilius ?* GOD : what more glorious ? *Flesh* : what more base ? Then, GOD in the *flesh* : What more marvellous ?

But, I ask further : *manifested in the flesh* ; what *flesh* ? Or, how *manifested* ? In what *flesh* ? What, in the pride and beauty of our Nature ? No : but in the most disgraceful estate of it that might be. And, how *manifested* ? *Ad gloriam*, for His credit or glory ? No : but *ad ignominiam*, to His great contempt and shame. So to have been manifested, as in the holy Mounn, (His face as the Sun, His garments as lightning, between Moses and Elias, in all glory, and glorious manner :) This had not been so great an impeachment. Was that the manner ? no : But how ? In clouds, in a stable, in a manger. The GOD, whom the heavens, and the heaven of heavens cannot containe, in a little Childs flesh not a span long : and that flesh of a Child not very well conditioned, as you may read in the 16 of Ezekiel.

So, to day : but after, much worse. To day in the *flesh* of a poor Babe crying in the Cratch, in medio animalium : after in the rent and torn flesh of a condemned person, hanging on the Cross, in medio latronum, in the midst of other manner persons, than Moses and Elias : That, men even hide their faces at Him ; nor, for the brightness of His glory, but for sorrow and shame. Call you this *manifesting* ? Nay, well doth the Apostle call it, the *Veile of his flesh* ; as whereby He was rather obscured, than any way set forth ; yea, eclipsed, in all the darkest points of it. Verily, the condition of the *flesh*, was more than the *flesh* it selfe : and the manner of the manifestation, far more, than the manifestation it self was. Both still make the *Mystery* greater and greater.

And now, to weigh the word *manifested*, another while ; because, that may seem to be terminus diminiens, a qualified terme, rather abating than any way tending to make *great* the *Mystery* ; In that, a thing may be *manifested*, and not be that, for which it is manifested ; be *manifested* for one thing, and be another. Would to GOD, we had not too plain examples of these, even in that we are about, in *godliness* it self : That there were not, that manifested themselves in *wisdom*, in the visor, or mask of *godliness*, but be nothing less. Well, this, how or howsoever it may be with men, with GOD it is not : He is not like to us : And howsoever, not here in this. For first, it is not in the shadow, shew, or shape of *flesh* : but, in very *flesh* it self. Then, it is not (saith the Greek Scholiast) *phantasia*, but, *phantasia*, *phantasia*, which importeth but an apparition, transitory, for a season, and then vanisheth again ; *phantasia*, a manifestation ; such, as is (say they) permanent, which passeth not, but lasteth for ever. And to put all out of question, (that here is *nihil personarum*, but even *persona*;) He that here is said to be GOD *manifested in the flesh*, is, in another place, said to be *Verbum caro factum*, the Word made flesh. So

manifested

manifested, that made: so taking our nature, as his; and it are grown into one person, never to be severed, or taken in sunder any more. And in sign thereof, that flesh wherein he is manifested, (in the beginning of the Verse; in the end of the Verse,) in the very same flesh, he is received up into glory; And in the same, shall appear again, at his second manifestation.

And yet, to go further; I say, that this word [manifested] is so far from being *Terminus diminuens*, that it doth greatly amplate and enlarge the *Mystery* yet still. To be, manifested; *Esse*, and *videri*; *Dici de*, and *esse in*, Are two things. And, as, in some cases, it is more to be, than to be manifested; so, in some other, it is more to be manifested, than to be: And namely in this here. More, for GOD to be manifested; than to be in the flesh. It is well known when a great high Person doth fall into low estate, he careth not so much for being so, as for appearing such: Manifest him not, and you do him a pleasure. More it is for Him, to be made known, than to be, that He is. O it is naturally given us, to hide our abasing, what we can. Our misery must be kept in a mystery, and that mystery is not manifested in any wise: Blow a Trumpet in *Sion*, if any good come to us, But, whilst, let it not be heard in *Gath*, nor in *Ascalon*, if any evil fall upon us. Not so much as *Naomi* (we see;) but when she was fallen into poverty, he could not endure to be called by that name: No, her name was *Mara*; as if she had been some other party: So loth she was, to have her misery made manifest. Humility intrinsecal is not so much: it is the manifesting our humility that poseth us. That *David* should have been humble in heart before GOD and his *Arke*; that *Michael* could have born well enough: This was the grief; that *David* should make it manifest, uncover himself, wear an *Ephod*, and thereby (as the thought) mightily disgrace, and make himself vile in the eyes of his servants. That was it, she took so ill: Not, to be, so much; as, to be manifest: That same manifesting marred all. And, why would *Nicodemus* come to CHRIST, but not by Candle light; but that to be seen manifestly to come, was (with him) a far greater matter, than to come. By all which it appeareth, that in case of abasement, to seem, is more than to be; *dici de*, than *esse in*: And so (here) *nosci*, more than *nasci*. And I make no question, but we may reckon these two, as two distinct degrees: 'He abhorred not to become flesh': 'He abhorred not to have it manifestly known. It was not done (this) in a corner, in an out-corner of *Galilee*; but, in the City of *David*. His poor clouts manifested, by a Star: His shameful death published by a great Eclipse: Yea, that it might be manifest indeed, (as it followeth after in the Verse) he would have it preached over all the world.

But, when we have done and said all that ever we can, if we had all *Mysteries*, and no love, the *Apostle* tells us, it is nothing. We can have no *Mystery*, except Love be manifest. So is it. Two several times doth the *Apostle* tell us. '(Tit. II.) apparuit gratia: (Tit. III.) apparuit Amor erga homines: At the opening of this mystery, there appeared the Grace of God, and the Love of God toward mankind. *Velatio Deitatis, revelatio charitatis*: As manifest as GOD was in the flesh, so manifest was his love unto flesh. And then, because great love, a great mystery, *Dilexit* goeth never alone, but with *Sic*; (so, CHRIST:) *Eccē quantam charitatem*; (io, St. John.) Sure, how great and apparent Humility, so great and apparent love. And his humility was too apparent. So, we have GOD manifested in the flesh, *Dei charitas*: for, if ever he were Love, or shewed it; in this, he was it, and shewed it both. GOD, (that is Love,) was manifested in the flesh.

To make an end, one question more. To what end? *Cui bono*? Who is the better for all this? GOD, that is manifested; or the flesh, wherein he is manifested? Not GOD: To him, there groweth nothing out of this manifestation. It is for the good of the flesh, that GOD was manifested in the flesh. 1. For the good present: for, weter go that of the *Psalmist*, now, [Thou that hearest the prayer, to thee shall all flesh come:] and much better and more properly say; Thou that art manifest in the flesh, so Thee shall all flesh come: With boldness entering into the holy place, by the new and living way prepared for us, through the veil, that is, his flesh. 2. And, for the good to come; For we are put in hope, that the end of this manifesting God in the flesh, will be the manifesting of the flesh in him, even as he is: And, that which is the end of the verse, be the end of all, The receiving us up into his glory. To this haven ariveth this *Mystery*, of the Manifestation of it.

The end of this Second part is but the beginning of the third. For, hearing that it is so great, and of so great avail rising by it, that it is *quasius multo uberrimus*, a trade so beneficial; it makes us seek, how to incorporate ourselves (as in the III. of the *Ephesians* he speaketh;) how to have our part and fellowship, in this Trade, or *Mystery*. And that may we do (saith he, in the same place) * *si operatur in nobis*, (that is) if it prove to us, as it is in it self, a *Mystery*. I know, it were a thing very easie, for a speculative Divine, to lead you along, and let you see, that this *Mystery* is the Substance of all the Ceremonies, and the fulfilling of all Prophecies: That all *Moses veiles*, and all the *Prophets visions*, are recapitulate in it. But it is a point of speculation; We hear those points too often, and love them too well: Points of practice are less pleasing, but more profitable for us; namely, how we may get into the partnership of this *Mystery*.

There is this difference, between a Ceremony and a *Mystery*: A Ceremony represents and signifies, but, works nothing: A *Mystery* doth both. Besides that it signifieth, it hath his operation; and, work it doth; else, *Mystery* is it none. You may see it, by the *Mystery* of iniquity; That doth operari; was at work in the *Apostles* time; and it is no way to be admitted, but that the *Mystery* of godliness should have like operative force.

If you ask, what it is, to work? It is to do, as all other Agents; *Ut assimulet sibi passum*, to make that, it works on, like it self; to bring forth in it the very same quality. This, the rather, for that, this day being a Birth day, and the *Mystery* of it, a Birth, or generation; in that, (we know) the natural

2 Sam. 1. 20.
Ruth. 1. 10.

2 Sam. 6. 20.

Joh. 19. 39.

Abs. 6. 26.
Luk. 2. 4.

1 Cor. 13. 1.
1 Th. 2. 11. 3. 4.

John 3. 16.
1 John 3. 1.
1 John 4. 8.

The End of this manifestation.
Plal. 65. 2.
Heb. 10. 19, 20

III.
How this mystery concerneth us.
1 By the Operation of it in us.
* Eph. 3. 6, 9.
* Eph. 3. 7.

2 Thes. 2. 7.

Verse 7.

Within; the
Mystery.
2 Pet. 3. 11.
Jam. 1. 27.

and most proper work is, *Sui simile procreare*, to beget and bring forth the very like to itself. And what should the *Mystery* of godliness beget in us, but *godliness*? What, the *Mystery* of *Godliness* (in this Chapter,) but the *Exercise* of *godliness* (in the next?) To shew, we must make St. Basil's *Address* of it: For, his *Address*, and St. Paul's *Epistle*, I take to be all one.

First, *Within*, (after the manner of a *Mystery*,) by entering into our selves, and saying (with S. Peter) *Seeing then, GOD hath dealt so with us, what manner of persons ought we to be, in all holy conversation and godliness?* How ought we to esteem him, that so esteemed us? How to esteem our selves, whom he hath so esteemed? How, without soil, or spot, to keep that *flesh*, wherein GOD hath manifested himself, that nothing come from it but such as may become that *flesh*, which is now all one with the *flesh* of the SON of GOD.

Without; the
manifestation.
Gal. 5. 19.
Jam. 2. 18.
2 Cor. 4. 10, 11

Provided, that it be not all *Within*: For, we deal not with a *Mystery* alone, but with a *Manifestation* too. That therefore our *godliness* be not only *mystical*, but *manifest*, as GOD was. As the *Mystery*, so the *Godliness* of it; Great and conspicuous both. For, that is the complaint; that, in our *godliness*, now adays, we go very *mystically* to work indeed; we keep it under a *veil*; and *nothing* manifest, but *opera Carnis*. Which maketh St. James cry, *Offende mihi, show it me*: and St. Paul tells us, that the life of JESUS must not only be had in our *spirit*, but *manifest* in our *flesh*. For, *Godliness* is not only *Faith*, which referreth to the *Mystery* (as we have it directly, at the IX. Verse, the *Mystery* of *Faith*;) But, it is *Love* too; which referreth to the *Manifestation*. For, *in hoc cognoscimus* (saith St. John,) *By this, we know*, our selves; and, *in hoc cognoscimus omnes* (saith CHRIST,) *By this shall all men know*, that we are His. And if *Faith* work by *Love*, the *Mystery* will be so manifest in us, as we shall need no prospective glasses, or other optick instruments, to make it visible; all men shall take notice of it.

3 John 3. 14.
4. 13.
John. 13. 35.

By the Initia-
tion of us into
it.

1 Cor 4. 1.

And yet remaineth there one point; than which, there is not one more peculiar to a *Mystery*. That which the Apostle (Heb. 10. 20.) calleth *Initiating*: whereby we grow into the fellowship of this, and what *Mysteries* forever. For, this we are to understand, that *Mysteries* go not all, by hearing; no, they be dispensed also: And men are to esteem of us (saith he) not only, as of the *Unfolders*; but, as of the *Stewards* (or *Dispensers*) of the *mysteries* of GOD. *Operari Mysteriorum*, is a phrase well known to the very *Heathen* themselves: That *Mysteries*, as they work, so they are to be wrought. That they are to be handled, and that our hands are to be clean washed, ere we offer to touch them.

By which, I understand the *Mystery* of *godliness*, or *Exercise* of *godliness* (call it whether ye will,) which we call the *Sacrament*: the *Greek* hath no other word for it, but *Mysterion*: whereby the *Church* offereth to initiate us into the fellowship of this daies *Mystery*. Nothing sorteth better than these two *Mysteries* one with the other; the *Dispensation* of a *Mystery*, with the *Mystery* of *Dispensation*. It doth manifestly represent; it doth mystically impart what it representeth. There is in it, even by the very institution, both a *Manifestation*, and that visibly to set before us this *flesh*; and a mysticall *Communication*, to inesse us in it, or make us partakers of it. For the *Elements*: What can be more properly fit, to represent unto us the union with our *Nature*, than things that do unite themselves to our *Nature*? And, if we be to dispense the *Mysteries* in due season; what season more due than that His *flesh* and *blood* be set before us, that time, that He was manifest in *flesh* and *blood* for us. Thus we shall be initiate.

Apoc. 10. 7.

You look to hear of a *Consummation* of it too; and consummate it shall be, but not yet: not till the daies of the voice of the *Seventh Angel*. Then shall the *Mystery* of GOD be finished. So we find it directly, but not before. When, He that was, this day manifested in the *flesh*, shall manifest, to the *flesh*, the *fulfillment* of this *Mystery*, His eternity, glory, and bliss. So, still it remaineth a *mystery* in part; a part thereof there still remaineth behind, to be manifested. What He is, appeareth; what we shall be, doth not yet appear; but shall, at the *second appearing*. Two *veils* we read of: 'The *veil* of His *flesh*, (Heb. 10. 20.)' And the *veil* where our *hope* hath cast anchor, even within the *veil*, meaning heaven it self. The first is rent; these *mysteries* are remembrances of it. The second also shall be, as we also with it; and as he, (in the end of the *Verse*) so we, with Him, in the end, shall be received up into *glory*. To the *consummation* of which great *Mystery*, even that Great *Manifestation*, He vouchsafe to bring us all, that was, this day, for us all, manifested in the *flesh*, Jesus Christ the Righteous, &c.

1 John 2. 2.

A SERMON PREACHED

Before the

Kings Majesty

At WHITE-HALL, on *Munday* the XXV. of *Decem.*
Anno Domini, MDCIX. being
CHRISTMAS Day.

GAL. Chap. III. Ver. IV, V.

*When the fulness of time was come, God sent His Son,
made of a woman, made under the Law.
That He might redeem them that were under the Law,
that we might receive the Adoption of Sons.*



When the fulness of time cometh, God sent His Son: then, when God sent His Son, is the fulness of time come. And at this day, God sent His Son. This day therefore (so oft as by the revolution of the year it cometh about) is to us a yearly representation of the fulness of time. So it is: and a special honour it is to the Feast, that so it is. And we our selves seem so to esteem of it. For we allow for every month a day, (look how many months, so many daies,) to this Feast, as if it were, and we so thought it to be, the full recapitulation of the whole year.

This honour it hath, from *Christ*, who is the substance of this, and all other Solemnities. Peculiarly, a *Christi missa*, from *Christ's sending*. (For, they that read the ancient Writers of the *Latine Church* (*Tertullian*, and *Cyprian*) know, that *Missa*, and *Missio*, and *Remissa*, and *Remissio*, with them, are taken for one. So that, *Christi missa*, is the sending of *Christ*.) And when then hath this Text place so fit, as Now? Or what time so seasonable to intreat of it, as This? Of the sending of his Son; as when God sent his Son: Of the fulness of time; as, on the yearly return and memorial of it.

To intreat of it then. The Heads are two: 1. Of the fulness of time. 2. And of that, wherewith it is filled. 1. *Times fulness*, in these, *When the fulness of time came*. 2. *Times filling*, in the rest, *GOD sent His Son, made of a woman, made under the Law, &c.*

In the former, (*Quando venit plenitudo temporis*;) there be four Points: 1. *Plenitudo temporis*: That, time hath a fulness; or, that there is a fulness of time. 2. *Venit plenitudo*: That that fulness cometh, by steps and degrees; not all at once. 3. *Quando venit*: That, it hath a *Quando*, (that is,) there is a time, when time thus cometh to this fulness. 4. And when that *When* is? And that is, *When God sent His Son*. And so pass we over to the other part, in the same Verse, *Missi DEUS; GOD sent His Son*.

For the other part (touching the filling of time.) There be *Texts*, the right way to consider of them, is to take them in pieces. And this is of that kind. And if we take it in sunder, we shall see, as it is of fulness, so a kind of fulness there is in it: every word, more full than other: every word, a step in it, whereby it riseth still higher, till by seven several degrees it cometh to the top, and so to the measure is full, 1. *GOD sent*, the first. 2. *Sent his Son*, the second. 3. *His Son made*, the third. 4. And that *twice made*, *Made of a woman*, the fourth. 5. *Made under the Law*, the fifth; every one fuller than other, still.

And all this, for some Persons, and some Purpose; The Persons, *Ut nos, that we*. The purpose, *Resipere, that we might receive*. Nay, (if you mark it) there be two *Ut's*, *Ut ille*, *Ut nos*, that *He might*, and, that *We might*. *He might redeem*; and *We might receive*: that is, *He*, pay for it, and, *We* reap the benefit. 6. A double benefit; of *Redemption* (first) from the state of persons cast and condemned, under the Law, which is the sixth. 7. And then, of *Translation* into the state of adopted children of God, which is the seventh, and the very filling up of the measure.

Of the NATIVITY. Sermon 4.

III.

All which, we may reduce to a double fulness. *Gods*, as much as *He* can send. *Ours*, as much as we can desire, **GODS**, in the five first. 1. *God sent*. 2. *Sent his Son*. 3. *His Son made*. 4. *Made of a Woman*. 5. *Made under the Law*. And *Ours* in the two latter; 6. *We are redeemed*, the sixth. 7. *We receive adoption*, the seventh.

In that of *Gods*, every point is full. The thing sent, full. The sending, and the manner of sending, full. The making, and the two manners of making, 'Of a woman, and 'under the Law, both full. And our fulness in the two latter, (the effects of these two Acts; or makings, 'of a woman, 'under the Law,) Redemption and Adoption, which make up all. That when we were strangers from the Adoption; and not that only, but lay under the Law, as men whom sentence had passed on: From this latter, we are redeemed, (He under the Law, that we from under the Law,) That, (being so redeemed) we might further receive the adoption of children, (and as He the Son of man: so we might be made the Sons of God.) Which two are as much as we can wish. And this is *Our fulness*.

IV.

And to these; I will crave leave to add another fulness of *Ours*, rising out of these, and to make a motion for it. That, as it is the time, when we from **GOD**, receive the fulness of His Bounty: so it might be the time also, when He from us, may likewise receive the fulness of our Duty. The time of His Bountyfulness, and the time, of our Thankfulness: that it may be *Plenitudo temporis*, quâ ad illum, quâ ad nos; downward and upward; from Him to us, and from us to Him again: and so be, both waies, *The fulness of time*.

Quando venit plenitudo temporis.

1.
Plenitudo tem-
poris.
Sap. 11. 17.
Eph. 4. 13.

First, there is a fulness in time. The Terme, [Fulness,] carrieth our conceit to Measure, streight, from whence it is borrowed: which is then said to be full, when it hath as much as it can hold. Now, *God hath made all things in Measure*: and if all things, then *Time*. Yea, *Time* it self is by the Apostle called, *Mensura temporis*, the Measure of Time. As then, all other Measures have theirs; so the measure of time also hath his fulness, when it receiveth so much, as the capacity will contain no more. So, *time* is a measure: it hath a capacity: that hath a fulness. That, there is such a thing as the fulness of time.

2.
Venit plenitudo
Alcuius.

But, nothing is full at first: no more is time by and by. *Venit plenitudo*, it cometh, not at once, or straightwaies, but by steps and paces, nearer and nearer: *Fils*, first a quarter, and then half, till at last it come to the brim. And degrees there be, by which it cometh. *Eccc palmares posuisti dias meos*, (Psal. 39. 6.) From which word [palmares] it is an observation of one of the *Fabers*, a man may read his time: In his own hand, visibly, there is an ascent, the fingers rise still, till they come to the top of the middle finger; and when they be come thither, down again by like descent, till they come to the little, which is the lowest of all. So is it in our time. It riseth still by degrees, till we come to the full pitch of our Age, and then declineth again, till we grow to the lower end of our daies. But howsoever it may be (as it oft falls out) the descent is sudden, we go down headlong without degrees, go away in a moment; yet ever this holdeth; to our fulness we come not but by degrees.

3.
Quando venit.
a John 7. 6.
b Joh. 13. 23.

Now thirdly, this coming hath a *Quando venit*, a time, when it cometh thither. As a time there is a great while, when we may say, (a) *Nondum venit hora*, the time is not yet come, while the measure is yet but in filling: So at the last a time too, that we may say, (b) *Venit hora*, the time is now come, when the measure is full: that is, a time there is, when time cometh to the full. As in the day, when the Sun cometh to the Meridian Line: in the month, when it cometh to the point of opposition with the Moon: in the year, when to the Solstice: In man, when he cometh to his full years: for that is the fulness of time the Apostle alledge: h in three verses before.

And when is that *When*, that time thus cometh to his fulness? *Quando misit Deus*, when **GOD** sends it: for time receives his filling from **GOD**. Of it self, time is but an empty measure, hath nothing in it: Many daies and months run over our heads, *Dies inanet*, (saith the Psalmist:) *Menses vacui*, (saith Job:) Empty daies, Psal. 78. Ver. 33. Void months, without any thing to fill them, Job 7. ver. 3.

4.
Quando.

That which filleth time, is some memorable thing of **GOD** pouring into it, or (as it is in the Text) of His sending, to fill it withal. *Misit Deus* is it: and so cometh time to be more or less full; thereafter as that is, which **God** sends to fill it.

Now, many memorably missions did **God** make before this here; whereby in some measure, He filled up certain times of the year under **Moses**, and the Prophets: all which may well be termed, *The implements of time*.

But for all them, the measure was not yet full: filled perhaps to a certain degree, but not full to the brim: full it was not (seeing it might be still fuller) till **God** sent That, than which a more full could not be sent.

And, That He sent, when He sent His Son, a fuller than whom He could not send, nor time could not receive. Therefore, with the sending Him, when that was, Time was at the top, that was the *Quando venit*, then it was *plenitudo temporis*, indeed.

1.
Col. 3. 9.
John 3. 34.
John 1. 14.
John 1. 16.

And, well might that time be called the fulness of time. For when He was sent into the world, in whom the fulness of the Godhead dwelt bodily: in whom the Spirit was not by measure: in whom was the fulness of grace and truth: of whose fulness we all receive: when He was sent, that was thus full, then was time at the full.

2.

And well also might it be called the fulness of time, in another regard. For till then, all was but in promise, in shadows, and figures, and prophecies only, which fill not, **God** knows. But when the Performances of those promises, the body of those shadows, the substance of those figures, the fulfilling, or filling full of all those prophecies came, then came the fulness of time, truly so called. Till then it came not: then it came.

3.

And, well might it be called the fulness of time, in a third respect. For then the Heir, (that is, the world)

World) was come to his full age : and so that the fittest time for Him to be sent. For to that, compareth the Apostle their estate then ; that the former times under Moses and the Prophets were as the Non-age of the world ; *sub Pedagogo*, in the third Chapter, Vers. 24. *sub disciplina*, as their *A.B.C.* or rudiments, (as in the very last words before these.) Their estate then, as of Children in their minority, *non differens* from servants. For all this while, *nondum venit*, the fulness of time was not yet come. But a time there was, as for man, so for mankind to come to his full years : that time came with Christ's coming, and Christ's coming with it, and never till then was the fulness of time ; but then it was.

And let this be enough for this point ; more there is not in the Text. But if any shall farther ask, why then, at that age of the World, the World was at his full age, just then, and neither sooner nor later ? I know many heads have been full of devices, to satisfy mens curiosity in that point. But I hold it safest to rest with the Apostle (in the second verse) on GODS *condescensio*. Let that content us. Then was the time, for that was *Tempus praeinitium a Patre*, the time appointed of the Father. For, even among men, though (the Father being dead) the Law setteth a time, for the Son to come to His heritage : yet the Father living, no time can be prefixed, but only when it liketh Him to appoint ; and the Father here liveth ; and therefore let this *apodictica* stay us. *The times and seasons He hath put in His own power. It is not for us to know them.* This is for us to know, that with His appointment, we must come to a full point. So doth the Apostle, and so let us, and not busie our selves much with it, time is but the measure or cask, that wherewith it is filled, doth more concern us. To that therefore let us come.

The degrees are seven (as I said.) To take them as they rise. *Misit Deus, God sent.* That standeth first ; and at it, let our first stay be. That will fall out to make the first degree. For, even this, that GOD sent at all, *Ipsium misere Dei*, this very sending it self, is a degree. It is so ; and so we would reckon of it, if we knew the Sender and who He is ; the Majesty of His presence how great it is, and how glorious, how far surpassing all we can see on earth.

For Him, for such an one as He, to condescend, but to send ; is sure a degree. For enough it had been, and more than enough for Him, to be sent to ; and not to send Himself. To have sit still, and been content, that we might send to Him, and have our message and petition admitted, and not He send to us. That had been as much as we could look for, and well, if we might have been vouchsafed but that. But it was He that sent : not we to Him first, nay, not we to Him at all, but He to us.

He to us ? And what were we, that He to us ? *Alii*, (as elsewhere He termeth us) *meer Aliens* from Him, and His household : Not that only, but we, in case of men, whom the Law had passed upon (so is our estate described in the end of the Text.) For Him, to send to us, so great as He, to such as we ; to think us, *tantis*, so much worth, as to make any mission, or motion, or to defende any about us ; This may well be the first. Be it then so ; that to us, or for us, or concerning us, GOD would trouble Himself to make any sending : A fulness there is in this. Full He was, a fulness there was in Him, (even the fulness of compassion in His bowels over our estate) else such a Sender would never once have sent.

GOD sent, Sent, and sent His Son : That, (I make no question,) will bear a second. Others He might have sent ; and whosoever it had been He had sent, it might well have served our turns. If sent by the hand of any His Servants, any *Pastor*, or *Prophet*, any ordinary messenger, it had been enough. So, hitherto had been His sending. So, and no otherwise, ever till now.

Then if to send by any may seem sufficient ; to send His SON, must needs seem full. For ever the more excellent the Person sent, the more honourable the sending : the greater He, the fuller it. Now, greater there is not than His Son, His first, His only begotten Son, in whom the fulness of the Godhead dwelt ; In sending Him, He sent the greatest, the best, the fullest thing He had.

To heap the measure up yet more, with the cause of His sending, in the word *Examine* : It was voluntary. He sent Him not for need ; but for meer love to us, and nothing else. There was no absolute necessity that He should have sent Him. He might have done what He intended, by the means and ministry of some besides. GOD could have enabled a Creature ; a Creature enabled by GOD, and the power of His might, could soon have trod down Satan under our feet. But if it had been any other He had sent, His love and regard to us had not shewed so full. It had been, *Offendit Deus charitatem*, but not, *Eccae quantum charitatem ostendit Deus*. Whomsoever He had sent besides, His love had not been full : at least, not so full as it should have been, if He had sent his Son. That therefore it might be full, and so appear to us for full, *Misit Deus filium suum*. Enough it was, in compassion of our estate, to have relieved us by any : Men that are in need to be relieved, care not who they be that do it. Enough then for compassion : but not enough to manifest the fulness of His love, unless to relieve us, He sent His own Son.

This is full one would think : Yet, the manner of his sending him, is fuller still, *Misit filium ; Filium suum*. Sent his Son ; His Son made. Sent him, and sent him made : This is a third. For if he would have sent him, he should not have sent him made : but as he was, *neither made nor created*, but like himself in his own estate, as was meet for the Son of God, to be sent. To make him any thing, is to mar him, be it what it will be. To send him made, is to send him marred, and no better. Therefore I make no doubt, Christ's sending is one degree, his making is another : So to send, as withall to make, are two distinct measures of this filling. As he is, he is a Maker, a Creator : If GOD make him any thing, He must be a thing made, a Creature ; and that is a great disparagement. So that, howsoever the time is the fuller, for this ; He is the emptier : *Abieci vas vas, et non habui*, the fulness of time, is his emptiness ; the exalting of that, his abasing : And this very *Exinanivit seipsum*, emptying himself, for our sake, is a pressing down the measure : and so, even by that, still the measure is more full.

Yet, the very manner of this making, hath his increase too, addeth to it still. In the word *factum* : which is not every making, but making it his Nature. To have made Him a body, and taken it upon him

AG. 1.7.

2.
God sent.
1.

Eph. 2.12.

2.
His Son.

Col. 2.9.

1 Joh. 3.1.

3.

Phil. 2.7.

Him for a time, till He had performed His Embassy, and then laid it off again, that had been much : But so to be made, is once made, and ever made ; so to take it, as never lay it off more, but continue so still *factus*, it to become His very Nature ; so to be made, is to make the union full. And to make the union with us full, He was content, not to be sent alone, but to be made ; and that *factus*, to be made so, as never unmade more. Our Manhood becoming His Nature, no less than the Godhead it self. This is *Filium Factum* indeed.

Made, and twice made, (for so it is in the Verse) ' *Factum ex*, and ' *Factum sub* ; made of, and made under : Of a Woman, under the Law. So, two makings there be ; either of them, of it self, a filling to the measure, but both of them maketh it perfectly full.

Made first of a woman : that, I take clearly to be one. For, if He, if the Son of God must be made a Creature : it were meet he should be made the best Creature of all. And if made of any thing, (if any one thing better than another) of that : made some glorious Spirit, some of the orders of the Angels. Nay, made, but made no Spirit ; *Verbum caro factum est*, the Word became flesh : made, but made no Angel ; *Nusquam Angelos*, he in no wise took Angels nature upon him.

But made man. First, I will ask with David, *Domine, quid est homo* ? Lord, what is man ? And then, tell you his answer : *Homo quasi res nihili*, Man is like a thing of nought. And this he was made, this he became, made man, made of a woman : did not abhor the Virgins womb, (as we sing daily, to the high praise of the fulness of his humility, to which His love brought Him for our sakes.) For, whatsoever else He had been made, it would have done us no good. In this then was the fulness of His Love, as before of His Fathers, that He would be made, and was made, not what was fittest for Him, but what was best for us : not, what was most for His glory, but what was most for our benefit and behoof.

Made of a woman. For, Man He might have been made, and yet have had a body framed for Him in Heaven, and not made of a Woman. But when He saith, *Factum ex muliere*, it is evident, He passed not thorow her, as water thorow a Conduit Pipe, (as fondly dreameth the Anabaptist.) Made of, *Factum ex* : *Ex dicit materiam*. Made of her ; She ministered the matter, *Flesh of her flesh*. *Semen mulieris*, the seed ; and *Semen incommutabile*, that is, the principal and very inward chief part of the substance. Made of that, made of her very substance.

And so have we here now in one, both twain His Nature. God sent His Son, there His Divine : Made of a woman, here His humane Nature. That, from the bosom of His Father, before all worlds ; this from the womb of his mother in the world. So that, as from eternity, GOD His Father might say that verse of the Psalm, *Filius meus es tu, hodie genui te*, Thou art my Son, this day have I begotten thee : So, in the fulness of time, might the Virgin his mother, no less truly, *Filius meus es tu, hodie peperisti te*, Thou art my Son, this day have I brought thee into the world.

And here now, at this word, made of a woman, He beginneth to concern us somewhat. There groweth an alliance between us : For, we also are made of a woman. And our hope is, as, He will not be confounded, to be counted *inter natos mulierum* ; no more will He be, (saith the Apostle) to say, *in medio fratrum* ; to acknowledge us his Brethren. And so by this time he groweth somewhat near us.

This now is full for the union with our nature, so to be made of a woman. But so to be made of a woman, without he be also made under the Law, is not near enough yet. For, if He be out of the compass of the Law, that the Law cannot take hold of Him, *Factum ex muliere* will do us small pleasure. And He was so born, so made of a woman ; as the verity of His conception, is in this *factum ex muliere* : So the purity is in this, that it is but *ex muliere*, and no more ; of the Virgin alone, by the power of the Holy Ghost, without mixture of fleshly generation. By virtue whereof, no original soil was in Him. Just born He was, and *Iusto non est lex posita*, no law for the just, no law could touch Him. And so we, never the better, for *factum ex muliere*.

For if one be in debt and danger of the Law, to have a Brother, of the same blood, made of the same woman ; both (as we say) lying in one belly, will little avail him, except he will also come under the Law, that is, become his Surety, and undertake for him. And such was our estate. As Debtors we were, by virtue of *Chirographum contra nos*, the hand-writing that was against us. Which was our Bond, and we had forfeited it, And so, *factus ex muliere*, to us, without *factus sub lege*, would have been to small purpose.

No remedy therefore, He must be new made ; made again once more. And so He was, cast in a new mould ; and at his second making, made under the Law ; under which if he had not been made, we had been marred ; even quite undone for ever, if this had not been done for us too. Therefore, he became bound for us also, entered bond anew, took on him, not only our Nature, but our Debt ; our Nature, and Condition both. Nature, as men ; Condition, as sinful men ; expressed in the words following, *Them that were under the Law* : for that was our Condition. There had indeed been no capacity in him, to do this, if the former had not gone before *factum ex muliere* ; if he had not been, as we, made of a Woman : But the former was for this ; Made of a Woman he was, that he might be made under the Law : being *ex muliere*, he might then become *sub Lege*, which before he could not, but then he might, and did : And so this still is the fuller.

And when did he this ? When was He made under the Law ? Even then, when he was circumcised. For this doth S. Paul testify, in the third of the next Chap. Behold, I Paul testify unto you, whosoever is circumcised, *Factus est debitor universa Legis*, He becomes a debtor to the whole Law. At his Circumcision then, he entered Bond anew with us ; and in sign that so he did, he shed then a few drops of his blood, whereby he signed the Bond (as it were) and gave those few drops then, *tantum artham universi sanguinis effundendi*, as a pledge or earnest, that when the fulness of time came, he would be ready to shed all the rest ; as he did. For I would not have you mistake, though we speak of this, [*sub Lege*] being under the Law, in the

4.
Made of a woman.

John 1.14.

Heb. 1.10.

Psal. 144 3.

Gen. 3.15.

Psal. 2.7.

Heb. 1.11.

Rom. 8.19.

5.
Made under the Law.

1 Tim. 1 9.

Col. 2.14.

Gal. 5.3.

the terms of a *Debt* sometimes: yet the truth is, this *debt* of ours was no *money debt*; we were not *sub lege pecuniaria*, but *Capital*: and the *debt* of a *Capital* *Law* is *Death*: and under that, under *Death* He went, and that the worst *death* *Law* had to inflict, even the *death* of the *Cross*, the most bitter, reproachful, cursed *death* of the *Cross*. So that upon the matter, *factus sub lege*, and *factus in Cruce*, come both to one; one amounts to as much as the other. Well, his he did undertake for us at his *Circumcision*: and therefore then, and not till then, he had his name given him, the Name of *Jesus* a *Saviour*. For then took he on him the *Obligation* to save us: And look what then at his *Circumcision* he undertook, at his *Passion* he paid even to the full: and having paid it, *delicti Chirographum*, cancelled the sentence of the *Law*, that till then was of record, and stood in full force against us.

Luk. 2. 21.
Col. 2. 14.

Howbeit, all this was but one part of the *Law*: but he was made *sub lege universa*, under the whole *Law*; and that not by his *death* only, but by his *life* too. The one half of the *Law*, (that is, the *Directive* part,) he was made *under* that, and satisfied it, by the *innocency* of his *Life*, without breaking so much as one jot or tittle of the *Law*: and so answered that part (as it might be the *Principal*.) The other half of the *Law*, which is the *Penalty*: he was under that part also, and satisfied it, by suffering a wrongful *death*, no way deserved, or due by him; and so answered that (as it might be the *forfeiture*.) So he was made *under both*, under the whole *Law*. Satisfying the *Principal*, there was no reason he should be liable to the *forfeiture* and *penalty*: yet, *under that* He was also. And all, that the whole *Law* might be satisfied fully, by His being under both parts; and so no part of it light upon us.

These two then, (*Made of a Woman*, *made under the Law*), ye see, are two several *makings*, and both very requisite. Therefore, either hath a several *Pass*, they divide this *Solemnity* between them: *six daies* apiece, to either; as the several *moities* of this *fulness of time*. This day, *Verbum caro factum*, the Word made flesh: that day, *Him that knew no sin, He made sin*, (that is,) made him undertake to be handied as a *sinner*, to be under the *Law*, and to endure what the *Law* could lay upon him. And so now, the thing sent is full: and fully sent, because *made*: and fully made, because *made once* and *twice* over: fully made *ours*, because fully united to us. *Made of a Woman* as well as we: *Made under the Law* as deep as we: both *ex muliere*, and *sub Lege*. So of our nature (of a woman,) that of our condition also (under the *Law*.) So, fully united to us in nature, and condition both.

John 1. 14.
2 Cor. 5. 21.

And so we are come to the full *Measure* of his *sending*. And, that we are come to the full, ye shall plainly see, by the *overflowings*, by that which we receive from this *fulness*; which is the latter part of the verse, and is our *fulness*, even the *fulness* of all that we can desire. For, if we come now to ask, for whom is all this ado, this *sending*, this *making*, over and over again. It is for us. So is the conclusion, *ut nos*, that we might from this *fulness*, receive the full of our wish. For in these two behind, *Redemption*, and *Adoption*; to be redeemed, and to be adopted, are the full of all we can wish our selves.

Verse 5.

The transcendent Division, of *Good* and *Evill*, is it, that comprehendeth all. And here it is. Our desire can extend itself no farther than to be rid of all *evill*, and to attain all that *good* is. By these two, (being *redeemed*, and being *adopted*) we are made partakers of them both: *To be redeemed from under the Law*, is to be quit of all *Evill*. *To receive the adoption of children*, is to be staid in all that is *Good*. For, all *Evill* is, in being under the *Law*, from whence we are *redeemed*; and, all *Good*, in being invested in the heavenly Inheritance, whereunto we are *adopted*. Thus stood the case with us: *Aliens we were from GOD, His Covenant, and His Kingdom*: More than that, *Prisoners* we were, fast layed up under the *Law*. From this latter we are freed: of the former we are seized: and what would we more?

Eph. 2. 12.

Only, this you shall observe, that in the *Idiom* of the *Scriptures* it is usuall; two points being set down, when they are resumed again, to begin with the latter, and so end with the former. So is it here, at the first, *made of a woman, made under the Law*. At the resuming, he begins with the latter, *made under the Law, that he might redeem them that were under the Law*. And then comes to the former, *made of a woman, made the Son of man; that we by adoption might be made the Sons of GOD*. But, this we are to mark, it is He that is at all the cost and pain: and we, that have the benefit by it. At the *redeeming* it is, *He* ills: at the receiving it is, *He* nos.

Briefly of either: and first, of our *Redeming*. *Redeeming* (as the word giveth it) is a second buying, or buying back of a thing, before *aliened* or *sold*. Ever, a former *sale* is presupposed before it. And such a thing there had gone before. A kind of *alienation* had formerly been, whereby we had made away our selves, (for, a *sale* I cannot call it, it was for such a trifle:) Our *Nature* aliened in *Adam*, for the forbidden fruit; a matter of no moment. Our *Persons* likewise, dayly we our selves alien them, for some trifling pleasure, or profit; matters not much more worth. And, when we have thus passed our selves away, by this selling our selves under sin, the *Law* seizeth on us, and under it we are *αυτῶν δουλοὶ*, (*Chap. 3. v. 23.*) even lock'd up, as it were, in a *Dungeon*, tied fast with the cords of our sins, (*Prov. 5. 22.*) The sentence passeth on us, and we waiting but for execution. What evill is there not, in this estate, and on every soule that is in it? Well then, the first *He*, the first end is, to get us rid from under this estate.

6.
That He redeems them that were under the Law.

Rom. 7. 14.

He did it: not by way of *entreaty*, step in and beg our pardon: that would not serve. *Sold* we were, and bought we must be; a price must be laid down for us. To get us from under the *Law*, it was not a matter of *Intercession*, to sue for it, and have it. No, he must purchase it, and pay for it. It was a matter of *Redemption*.

And, in *Redemption* or a *Purchase*, we look to the *Price*. For if it be at an easie rate, it is so much the better. But with a high price, he purchased us; it cost him dear to bring it about. *Non auro, nec argento*; Neither of them would serve; At an higher rate it was, even *Preioso sanguine*. His precious blood was the price we stood Him in. Which He payed, when He gave His life a ransom for many.

1 Pet. 1. 18, 19.
Mat. 20. 28.

It stood thus between Him and us, in this point of *Redemption*. Here are certain malefactors under the *Law*.

Law,

Law, to suffer to be executed: What say you to them? Why, I will become *under the Law*, suffer that they should, take upon me their execution, upon condition, they may be quit. In effect so much, at His Passion, He said, *Si ergo me queritis* (Joh. 18.6.) *If you lay hold on me, if I must discharge all, Since has abire, Let those go their way, Let the price I pay be their Redemption: and so it was.* And so we come to be redeemed from under the Law.

And this is to be marked, that *them that were under the Law*, and *we that are to receive*, are but one, one and the same persons both: but being so redeemed, then we are ourselves. Till then, the Apostle speaks of us, in the third person, (*Them that were under the Law*), as of some strangers, as of men of another world, none of our own. But now being redeemed, the stile changeth. He speaketh of us in the first person, *we Nos*, that *We*: For, till now, we were not our own, we were not our selves; but now we are: Till this, it was the old year still with us; but with the new year cometh our new estate.

7.
That we might
receive the
Adoption of
Children.

Being thus redeemed, we are got from under the Law: and that is much. Till a party come to be once under it, and feel the weight of it, he shall never understand this aright; but then he shall. And if any have been under it, he knows what it is, and how great a benefit to be got thence. But is this all? No, He leaves us not here; but to make the measure compleat, yea, even to *flow over*, He gives us not over, when He had rid us out of this wretched estate, till He have brought us to an estate, as good as he himself is in. After our Redemption, we stood but as Prisoners enlarged; that was all: But still we were as strangers; no part nor portion in God, or His Kingdom: nor no reason, we should hope for any, He now goeth one step further, which is the highest and furthest step of all. For further than it he cannot go.

That we might receive the adoption, (that is) from the estate of Prisoners condemned, be translated into the estate of Children adopted. Of Adoption: for, of natural, we could not: That is His peculiar alone, and He therein only above us, but else, fully to the joynt fruition of all that He hath, which is fully as much as we could desire. And this is our *Fieri* out of His *Factum ex muliere*. We made the Sons of God, as He the Son of Man; We made partakers of His Divine, as He of our Humane nature. To purchase our pardon, to free us from death, and the Laws sentence, this seemed a small thing to Him: yet this is *Lex hominis*. Mans goodness goeth no farther; and gracious is the Prince that doth but so much. For, who ever heard of a condemned man, adopted afterward; or that thought it not enough and enough, if he did but escape with his life? So far then to exalt His bounty, to that fulness; as pardon and adopt both, *Non est Lex hominis hac*; no such measure amongst men; *Zelus Domini exercituum*. The zeal of the Lord of Hosts, was to perform this: *The fulness of the Godhead dwelt in Him*, that brought this to pass.

1 Pet. 1.4.
2 Sam 7.19.

Esay 9.7.

Heb. 1.3.
Mat. 17.5.
Heb. 2.10.

For, (to speak of adopting:) We see it daily, no father adopts, unless he be Orbe, have no child; or if he have one, for some deep dislike have cast him off. But GOD had a Son, *The brightness of His glory; The true Character of His substance*. And no displeasure there was: No, *In quo complacuit est*. In whom He was absolutely well pleased: yet would He, by adoption, for all that, bring many Sons to Glory. Is not this full on His part?

Heb. 1.3.
Rom. 8.17.

We see again, no Heir will endure to hear of Adoption, nay, not divide his Inheritance, no, not with his natural Brethren. Then, that the Heir of all things, should admit joynt Heirs to the Kingdom He was born to; and that admit them not out of such, as were near Him, but from such as were strangers, yea, such as had been condemned men under the Law; Is not this full on His part? To purchase us, and to purchase for us, both at once? And not to do this for us alone, but to assure it to us: For as his Father, in this Verse, sends Him; So, in the next Verse, He sends the Spirit of his Son, to give us *possession* of this our Adoption: whereby we now call Him, the Jews *Abba*, the Gentiles *Pater*, as Children all, and He our Father, which is the privilege of the Adoption, we here receive.

And now we are come to the fulness indeed. For this Adoption, is the fulness of our option: we cannot extend; we, our wish; or He, His love and goodness any further. For, what can we ask, or He give more, seeing in giving this, He giveth all he is worth? By this time, it is full Sea: All the banks are filled: It is now as *Ezekiels waters* that he saw flow from under the threshold of the Temple: that took him to the ankles first, then to the knees, after to the loynes; at last so high risen, there was no more passage.

1. From the fulness of his Compassion, he sent to release us: 2. From the fulness of his Love, He sent his Son: 3. In the fulness of Humility, He sent him made: 4. Made of a Woman, to make a full union with our Nature: 5. Made under the Law, to make the union yet more perfectly full with our sinful condition: 6. That we might obtain a full deliverance, from all Evil, by being redeemed: 7. And a full estate of the joy and glory of his heavenly inheritance, by being adopted. So, there is fulness of all hands, and so much for the fulness of the benefit, we receive.

Now, for the fulness of the Duty, we are to perform this day. For, in the fulness of time, all things are to be full. *Plenitudo temporis, tempus plenitudinis*. And seeing God hath suffered us to live, to see the year run about, to this plenitudo temporis: if it be so on Gods part; meet also, it be so on ours: and that we be not empty, in this fulness of time. It is not fit, if He be at the brink, that we be at the bottom. But that we be willing, to yield him of ours again; of our duty (I mean:) that it, to Him, in a measure and proportion be like full, as his Bounty hath been full above measure toward us. That so from us, and on our parts, it may be plenitudo temporis, or tempus plenitudinis, the fulness of time, or time of fulness, chuse you whether.

1. And a time of fulness it will be, I know, in a sense: of fulness of bread, of fulness of bravery, of fulness of sport and pastime: and this it may be. And it hath been ever a joyful time in appearance, for it should be so. With the joy, (saith Esay, a verse or two before, *Puer natus est nobis*, unto us a child is born) that men rejoyce with in harvest: Nor to go from our Text here, With the joy of men that are come out of prison, have escape the Law; with the joy of men that have got the reversion of a goodly heritage, Only, that

we forget not the principal ; that this outward joy eat not up, evacuate not our spiritual joy, proper to the Feast : that we have in mind in the midst of our mirth, the cause of it, *Christ's sending* and the benefits that come thereby. And it shall be a good sign unto us, if we can thus rejoyce, if this our joy can be full, if we can make a spiritual blessing the object of our mirth. *Beatus populus, qui scit jubilationem*, Psal. 89. 15. Blessed is the people, that can rejoyce on this manner.

And after our joyfulness, or fulness of joy, our fulness of thanks, or thankfulness, is to ensue : For with that fulness, we are to celebrate it likewise. Our minds, and then our mouths, to be filled with blessing, and praise, and thanks to Him that hath made our times not to fall into those empty ages of the world, but to fall within this fulness of time, which so many Kings and Prophets desired to have lived in, but fell short of ; and lived then when the times were full of shadows, and promises, and nothing else. How instantly they longed to have held such a Feast, to have kept a Christmas, it is evident by David's Inclination Calos, by Esay's *Illinam dirumpas Calos, Bon the heavens, and break the heavens*: How much (I say) they longed for it ; And therefore, that we make not light account of it.

To render our thanks then, and to remember to do it fully, To forget none : To him that was sent, and to him that sent ; Sent his Son in this, the Spirit of his Son, in the next verse. To begin with *osculamini Filium*, it is the first duty enjoined us this day, to kiss the babe newly born, that when his Father would send him, said, *Ecce venio*, so readily ; and when he would make him, was content with, *Corpus apasti mihi*, to have a body made him, meet for him to suffer in : who willingly yielded to be our *Shilo* ; to this *apaste* here ; yea, to be not only *Christ*, but an *Apostle* for us, Heb. 3. 1. even the *Apostle of our profession*. And not to him that was sent and made alone, but to the Father that sent him, and to the Holy Ghost that made him, (as by whom he was conceived.) To the Father for his mission ; the Son, for his redemption ; The Holy Ghost, for his adoption ; For, by him it is wrought. He that made him the Son of man, doth likewise regenerate us, to the state of the Sons of God. And this for our thankfulness.

3. And to these two, (to make the measure full) to joyn, the fulness of duty, even whatsoever dutiful minded persons may yield to a bountiful minded, and a bountiful handed Benefactor. And with this to begin, to consecrate this first day of this fulness of time, even without service to him at the full ; which is then at the full, when no part is missing : when all our duties of preaching, and praying, of hymns, of offering, of Sacrament ; and all meet together. No fulness there is of our Liturgy, of publick solemn service without a Sacrament. Some part, yea, the chief part is wanting, if that be wanting. But our thanks are surely not full, without the holy Eucharist, which is by interpretation, *Thanksgiving* in itself. Fully we cannot say, *Quid retribuam Domino* ? But we must answer, *Calicem salutaris accipiam*, we will take the cup of Salvation, and with it in our hands give thanks to him, render him our true Eucharist, of reall thanksgiving indeed. In which Cup is the Blood, not only of our redemption, of the Covenant, that freed us from the Law, and makerh the Destroyer past over all ; but of our Adoption, of the New Testament also, which entitles us, and conveys unto us (Testament-wise, or by Way of Legacy) the estate we have in the joy and blisse of his heavenly Kingdom, whereto we are adopted. We are then made partakers of him, and with him of both these his benefits. We there are made to drink of the Spirit, by which we are sealed to the day of our redemption and adoption both. So that, our freeing from under the Law, our investiture into our new adopted state, are not fully consummate without it.

And what ? Shall this be all ? No, when this is done ; there is allowance of twelve daies more, for this fulness of time : that we shrink not up our duty into this day alone, but in the rest also remember, to redeem some part of the day, to adopt some hour at the least, to bethink our selves of the duty, the Time calleth us for : that so, we have not *Jobs dies vacuas*, no day quite empty in this fulness of time. Hereof assuring our selves, that what we do in this fulness of time, will have full acceptance at his hands. It is the time of his Birth, which is ever a time, as accepted, so of accepting ; wherein, what is done, will be acceptably taken to the full : Fully accepted, and fully rewarded by him, of whose fulness we all receive : With this condition, of grace for grace, ever, one grace for another.

And so, growing from grace to grace, finally, from this fulness, we shall come to be partakers of another yet behind, to which we aspire, For, all this is but the fulness of time : But that, the fulness of eternity, when time shall be run out, and his glass empty, *Et tempus non eris amplius* ; which is, at his next sending. For yet once more shall God send him, and he come again. At which coming, we shall then indeed receive the fulness of our redemption, not from the Law (that we have already) but from Corruption, to which our bodies are yet subject ; and receive the full fruition of the Inheritance, whereto we are here but adopted. And then it will be perfect, complear, absolute fulness indeed, when we shall all be filled with the fulness of him that filleth all in all. For so shall all be, when nothing shall be wanting in any : for God shall be all in all. Not as here he is, something (and, but something,) in every one ; but then *omnia in omnibus*. And then, the measure shall be so full, as it cannot enter into us, we cannot hold it : We must enter into it ; *Intra in gaudium Domini tui*.

To this we aspire, and to this, in the fulness appointed of every one of our times, Almighty God bring us, by Him, and for His sake, that in this fulness of time, was sent to work it for us, in His person ; and work it in us, by the operation of His Blessed SPIRIT. To whom, &c.

A SERMON PREACHED

Before the

Kings Majesty

At WHITE-HALL, on Tuesday the xxv. of Decem.
Anno Domini, MDCX. being
CHRISTMAS Day.

LUKE Chap. II. Ver. X, XI.

*The Angel said unto them, Be not afraid, for behold, I
bring you good tydings, of great joy which shall be to all
people.*

*That there is born unto you, this day, a SAVIOUR, which
is CHRIST, the LORD, in the City of David.*



Heb. 3. 13.

Here is a *Word* in this Text, and it is *hodie*, by virtue whereof *this Day*, may
seem to challenge a special property in *this Text*, and *this Text* in *this Day*.
CHRIST *was* born, is true any day: but *this day* CHRIST *was* born, never, but
to day only. For, of no day in the year can it be said, *Hodie natus*, but of *this*.
By which word, the HOLY GHOST may seem to have marked it out, and
make it the peculiar Text of *the day*.

Then, it will not be amiss, *Domine cognominatur hodie*, (as the *Apostle*
speaketh) *while it is called, to day*, to hear it. To morrow, the word *hodie* will
be lost: This day, and not any day else, it is in season. Let us then hear it

this day, which we can hear no day besides.

IT is then the first report, the very first news, that came (as *this day*) of that, which maketh *this day*, so
high a Feast; *the birth of Christ*.

1. It came by an *Angel* then: No *Man* was meet to be the messenger of it. And look how it came
then, so it should come still; and none but an *Angel* bring it: as, more fit for the tongues of *Angels*
than of *men*. Yet since, GOD hath allowed sinful men, to be the Reporters of it at the second hand;
and the news never the worse; for that good news is good news and welcome, by any, though the per-
son be but even a *foul Leper* that brings it. Yet that the meanness of the messenger offend us not, ever
we are to remember this; Be the party who he will, that brings it, the news of CHRIST'S birth, is a
message for an *Angel*.

2. This had been news for the best Prince on the Earth. That these *Ills* here, these parties were *Shep-
herds*, that this Message came to them, needs not seem strange: It found none else (at the time) to come
to: The Angel was glad to find any to tell it to; even to tell it the first he could meet withal: None
were then awake, none in case to receive it, but a sort of poor *Shepherds*; and to them he told it.

Yet, it fell not out amiss, that *Shepherds* they were; the news fitted them well. It well agreed, to
tell *Shepherds* of the yeaving of a strange Lamb: such a Lamb, as should take away the sins of the World:
such a *Lamb*, as they might send to the Ruler of the World for a Present, *Mitte Agnum Dominatori terrae*:
Esay's Lamb. Or (if you will) to tell *Shepherds*, of the birth of a *Shepherd*; *Ezechiel's Shepherd*;
Ecce

John 1. 29.
Esay 16. 1.
Ezcc. 34. 23.

Ecce suscitabo vobis Pastorem; Behold, I will raise you a Shepherd: the (a) Chief Shepherd, the (b) Great Shepherd, and the (c) Good Shepherd that gave his life for his flock. And so, it was not unfit news, for the Persons to whom it came. a 1 Pet. 5. 4.
b Heb. 13. 20.
c John 10. 11.

For the Manner: the Angel delivereth it *Evangelizando*, Church-wise, (and that was a sign this place should ever be the Exchange for this news:) Churchwise (I say) for he doth it by a Sermon: here at this Verse: and then by Hymn or Antheme after, at the 14. v. A Sermon: the Angel himself calls it so, *Evangelizo vobis, I come to Evangelize, to preach you a Gospel*: that first. And presently after he had done his Sermon, there is the Hymn, *Gloria in excelsis*, taken up by the Quire of Heaven. An Angel makes the one: A multitude of Angels sing the other. The whole service of this day, the Sermon, the Antheme, by Angels, all.

Now, the end of both Sermon and Antheme, and of the Angels, in publishing it, and of the Shepherds, and us, in hearing it, is *gaudium*, joy for the Benefit, and Honour; *Gaudium magnum*, great joy for the great Benefit, and great Honour vouchsafed our Nature, and us this day. Joy is in the Text, and if joy be in the time, it is no harm: We keep the Text, if we hold the Time with Joy, For so the Angel doth warrant us to hold it.

Of this Angelical, or Evangelical message, or (as not I, but the Angel calleth it) Sermon; these two Verses, I have read, are a part. Whereof the former is but an *Ecce*, exciting them to hear it, by magnifying the message, as well worth their hearing. *Be not afraid, for behold I bring you good tidings of great joy, which shall be to all people.* The latter, is the very message it self, That, there is born unto you, this day a SAVIOUR, which is CHRIST the LORD, in the City of David.

In the former, are these points: 1. *Fear not.* (It is no ill News I bring you) 2. Nay, it is good news. 3. God, for it is news of joy. 4. Joy, and that no ordinary, but great joy. 5. Not to some few, but to the whole people. 6. And not toti populo, to all one people, but omni populo, to all people whatsoever. 7. And them, not for the present, but *Quod erit omni populo*, that is, and so shall be, to all, as long as there shall be any people, upon earth. And, by vertue of this [*Quod erit*] to us, here this day. *Ecce*, Behold, such is the news I bring.

In the latter, the Message it self. (The sum whereof is) the birth of a Child. A Child is born. Three things are proposed of Him. 1. This Child is a SAVIOUR. 2. A Saviour which is CHRIST. 3. Christ the Lord, *Christus Dominus*. For every Saviour is not CHRIST, nor every Christ, *Christus Dominus*, CHRIST the LORD, or the LORD CHRIST. He is all three.

Then have we besides, three circumstances, of the Persons, Time, and Place. 1. The Persons, for whom all this is: twice repeated: *Evangelizo vobis*, in the first Verse, *Natus vobis* is the second. But this, I make some doubt of, whether it be a Circumstance or no: I rather hold it a principal part of the Substance, as, the word of conveyance, whereby it passeth to us. And sure, there is no joy either in *Evangelizo*, the Message; or *Natus*, the Birth, without it; without *Vobis*. But, if the Message, and the Birth it self both, be ours; then it is *Gaudium magnum* indeed. Specially, if we add (2.) the Time when, not many daies hence, but even this very day. And (3.) the Place where, that it is in no remote Region far hence, but in the City of David, even here hard by.

And then lastly in a word, what our parts are to perform, to these two parts, this daies Message, and this daies Birth of our SAVIOUR, CHRIST, the LORD.

Be not afraid.

Here is a stop, that the Message cannot proceed: For the sight of the Messenger, hath almost marred the hearing of the Message. The parties to whom it comes: be in such fear, as they be not in case to receive it. *They were afraid*, and that sore afraid (as is said in the Verse before) at the sight of the Angel, that came with the news.

And this was not the case of these poor men only: Others, and other manner of people were so, as well as they. This Gospel of S. Luke is scarce begun; we are yet but a little way in the second Chapter; and we have already, three *Nolite timere*'s in it: and all, as here, at the coming of an Angel. *Fear not Zachary*, (Chap. 1. 13.) So, he was afraid. *Fear not Mary*, (Chap. 1. 30.) So, she was afraid. And now, *Fear not these* here, That it seems to be general, so fear, at an Angels appearing.

What was it? It was not the fear of an evil conscience: They were about no harm. *Zachary* was at Church at his Office: The blessed Virgin (I doubt not) blessedly employed. These here, doing their duty; *watching over their flocks by night*: Yet feared, all. What should the matter be? It is a plain sign, our nature is fallen from her original: Heaven, and we are not in the terms, we should be: not the best of us all.

Angels are the messengers of Heaven. Messengers ever come with tidings; but whether good or bad we cannot tell. Here comes an Angel with newes from heaven: what news he brings, we know not, and therefore we fear, because we know not. Which shews, all is not well between Heaven and us; that upon every coming of an Angel, we promise our selves no better news from thence; but still are afraid of the messages, and messengers that come from that place.

That the message then may proceed, this fear must be removed. In a troubled water, no face will well be seen: nor by a troubled mind, no message received, till it be settled. To settle them then for it; no other way, no other word to begin with, but *Nolite timere*, fear not, and that is ever the Angels beginning. Such is our infirmity, ever he must begin with these two words, *Nolite timere*, fear not: And so he doth seven times in this Gospel.

D 2

But,

3. *Dixit Evangelizo.*

4. *Evangelizo gaudium magnum.*

The Division
1.
2.

1.

2. The message it self.

1. The Names.

2. The circumstances.

1. The Persons.

2. The Time.

3. The Place.

3. Our duty reciprocal.

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1. But, fear will not be cast out with a couple of words, till they see some reasons to quiet them. And no better reason, than to shew they have no reason to fear. For, fear is the expectation of evil, and there is no evil toward them : and so they have no reason to fear ; *quod trepidaverunt timore, ubi non erat timor*. As if he should say ; Angels have come with weeping news, as *Jud. 2. v. 5*. If I were such an one, if I came with sad tidings, ye had reason, ye might fear. But now your terror, groweth out of error. You are mistaken in me, I am no such Angel ; I am *Angelus Evangelizans*, an Angel with a Gospel, one that comes with no bad news. Fear not then. There is no evil toward.

2. No evil : and that were enough for fear not. But here is a further matter ; Not only *privative*, I bring no ill ; but *positive*, I bring you good news. And good news, is, *Nolite timere*, and somewhat besides, (that is,) Fear not, but be of good cheer. They be two degrees plainly, though one be inferred of the other. Fear no ill, there is none to fear ; there is no ill, nay, there is good towards. For, good news is good, in that it represents the good it self to us before it come. It is but words : true : But such words made Jacob revive again, when he was more than half dead, even the good news of Josephs welfare. If I might but hear good tidings (saith David, when his bones were broken) it would make me well again : That Solomon said well, A good messenger is a good medicine.

Specially, this here which is to good, as it carrieth away the name from the rest, to be called The Gospel, or, the glad tidings, as if none to glad, nay, none glad at all without it. It is (saith the Apostle) *odor suavitatis*, a comfortable sweet savour. It is (saith the wise man) *dulcedo animæ*, & *sanitas ossium*, the sweetness of the soul, the very health of the bones. It is such (saith the Prophet) as the lips are precious, and the feet beautiful, of them that bring it, that a Saviour is born, as by whom, things in heaven, and things in earth, Men and Angels (which were in fear one of another) are set at peace and love : and Love casteth out fear, giveth the true *Nolite timere*.

3. Good news of joy : For, of good news, there are more sorts than one. Good news it had been, if it had been but *Evangelizo vobis spem*. News of good hope : that had been enough, for *Nolite timere*. This is more, it is of joy. I wor well, there is a joy in hope ; *Spe gaudentes*, saith the Apostle : But that joy is not full, till the fulness of time come. Nor it is not perfect, for it is allayed somewhat, with an unpleasing mixture, which is *spes differens*, and that (as the wise man saith) *affligit animam* : Hope deferred afflicteth the soul. *Gaudium Spei* is nothing to *Gaudium rei* : the hope of future, of a thing to come hereafter, nothing to the actual fruition of a thing present.

And indeed, this daies news, it was ever *Evangelium spei* : ever in the future tense, before. Even the very last before this, to the blessed Virgin, *Ecce concipies, Thou shalt conceive : Shalt*. So it was yet to come. This is the first in the present tense : Not, *is to be born, is to be sent, is to come*, but, *Natus est, Missus est, Venit, is born, is sent, is come, Hodie*, even to day, takes no time : In the City of David, not far hence, but even hard by. This is *Evangelizo gaudium* : This is joy indeed.

4. But even in Joy, there be divers degrees : all are not of one size : Some there are lesser : some (as this here) *Gaudium magnum*. The fire is, as the fuel is ; and the joy is as the matter is. There is not like joy to a Shepherd, when his Ewe brings him a Lamb, as when his Wife brings him a Son ; (yet that of a Lamb, is a joy, such as it is.) But then, if that Son should prove to be *Princeps Pastorum*, the Chief Shepherd in all the Land, that were somewhat more : But then, if he should prove to be a *Cyrus*, or a David, a Prince, then certainly it were another manner of joy, *Gaudium magnum* indeed. As the matter is, so is the joy. If great the Benefit, great the Person, then great the joy. And here the Benefit is great ; none greater, as much as the saving of us all, as much as all our lives and soules are worth ; therefore great. And the Person great, none so great : (it is the LORD Himself) therefore *primum magnitudinis*, great even as He is. Indeed so great it is, that the Prophet bids us plainly, *remember no more former things, nor regard matters of old* : This passeth them all, the joy of it puts them all down : so that none of them shall once be mentioned with it. Therefore well said the Angel, *Evangelizo gaudium magnum*.

5. And great, it may be *intense*, in the parties themselves : yet not great *extensive*, nor extend it self to many, not be *gaudium magnum Populo*. Yes, even that way also it is great ; it is publike joy, it is joy to the people. And, well fare that joy where it is merry withall. It is added purposely, this, that they might not mistake, when he said, *Evangelizo vobis*, he brought them good news ; That though he brought it them ; yet not them only, it was not appropriate to them, it was common to others : They had their parts in it, but so should others have no less than they. And every good Shepherd, will like it the better for that ; will be *pro grege*, and still prefer the joy of the whole flock.

6. In other joys, it falls out as *Esaie* tells, *Multiply the Nation and ye shall not increase their joy* : for, that which one wins, another loses : But this joy, the joy of *Puer natus est nobis*, in it, they shall all rejoyce before Thee, as men make merry in harvest, and be joyful as men that divide the spoyle. In harvest ; And a good Harvest all the Country is the better for. As a spoyle ; wherein every one hath his share. That is *gaudium populi*, and such is this. Well figured, in the place of His birth, an *Inne*, which is *domus populi*, open to all Passengers that will take it up : *curia publica*, wherein every one hath right. Yea, and the most common part of the Tune. For, though they fort themselves, and have every one their several Chambers ; in the stable all have interest ; that is common. And as the Place publike, so is the benefit, and so is the joy publike of His Birth : Christmas joy right ; All fare the better for this day. *Salus populi* is the best ; and so is *Gaudium populi* too ; and every good mind will like it so much the better, that All the people have their part in it.

7. And this were much, *toti populo*, to the whole people, if it were but one : but it is *omni populo* (say Theophylact and Beda) that is to all people ; which is a larger extent by far. And if ye speak of great joy that is great indeed, for it is universal, it is as great as the world is great : when, not the Jews only, but

the *Gentile*, nor the *Gentile*, but the *Jew*, nor one people, but all, kept a Feast, and at this word, *omni populo, Nec vox hominum sonat*. It is not man that speaketh now, whose good commonly, when it is at the greatest, extendeth no further but to one Nation: But with GOD it is never great, till it come to *omni populo*. It is but a small thing (saith he by *Esay*) to raise the Tribes of *Jacob*, or to restore the duties of *Esay* 49.6. *Israel: I will give thee a light to the Gentiles, and a salvation to the end of the World.*

As we said of the *Inne*, even now, the place of His Birth: So say we here, of the time of it, it is well set down by *S. Luke*, to have been at the Description of the whole World; for, that was a meet time for the SAVIOUR of the whole world to be born: The dew of whose birth is of the morn of the morning, (the Psalmist in passion of joy misplacing his words,) the meaning is, His birth from the womb, is as the morning dew, which watereth and refresheth the face of the whole earth: Not *Gideon's* fleece, alone, but the whole earth. Not one part, nor the *Jews* only: No partition now, but (a) *unragnum*, one of two: *Jud.* 6.37. Nay, one of all: (b) *all recapitulate* in Himself, and from Him as a Center, lines of joy drawn to all; and *Eph.* 2.14. every part of the Circle. *1.10.*

And we may not pass by *Quod erit*, which shall be; which not only is, but shall be. For by this word, we hold; it is our best tenure. Not only to All that then were; (then had we been out: But that were, To all people that shall be. or ever should be, to the worlds end. *Omni populo*, all people is the latitude or extent: *Quod erit*, that shall be, in the longitude or continuance of the joy, *Quod erit*, that it shall be a Feast of joy, so long as any people shall be, to hold a feast on the face of the earth. In a word, That same *Evangelium aeternum*, that *S. John* saw in the Angels hand, we now hear from the Angels mouth, to be preached to every nation kindred, *Apo.* 1.6. tongue, and people, that be, or shall be, while the world endureth.

So, if we read *Quod erit*, with *omni populo*. But some read *gaudium*, with *quod erit: gaudium quod erit*; and make a note of that: The joy, *quod erit*, that is, and shall be. For commonly, all our earthly joy, is *gaudium quod est*, & now *erit*, that is, for the present, but continueth not; is, but shall not be: like the blaze of a brush faggot, all of a flame, and out again suddenly; in a moment. *Gaudium quod erit*, the joy that so is, as it shall be still; is grounded upon the joy of this day, CHRIST, and His Birth. Without which, our joy is as the joy of men in prison, merry for a while, but within a while, sentence of death to pass upon them. Without which, *Extrema gaudii luctus occupat*, the end of all our mirth, will be but mourning. All joy else is, but shall not be within a while: At leastwise *erit, quando non erit*, A time shall be when it shall not be. *Sed gaudium Aeternum nemo tollet a vobis*; But my joy, mine, grounded on Me, none shall ever take from you; nor death it self. Other it shall, this it shall not; but now ye shall, this Day, and evermore ye shall rejoice in the holy comfort of it. *Eccle.* 7.8. *Prov.* 14.13. *John* 16.22.

And this is the magnifying of the Message. 1. No evil news, *Fear not*. 2. Nay, good, Be of good cheer. 3. Good news of joy. 4. Of great joy. 5. Publike joy, *soci populo*. 6. Universal joy, *omni populo*. 7. Joy to all, *qui erit* or shall be; And again joy, which now is, and shall be so for ever.

Now, upon all these He is utter an *Ecc*, and well He may, And, that is never set by the Holy Ghost, but *super res magnas emittitur*, upon matters of great moment. But upon this hill, upon the top of it, that hath so many ascents, a Beacon would do well. For look, how many *Ecc*'s in the Scripture, so many Beacons; and between them, as between these, ye shall observe a good correspondence still. This *Ecc* here, to the last (a) *Ecc* conceives of the blessed Virgin; That, to *Esay's*, (b) *Ecc* conceives *Virgo*; That, to *David's*, (c) *Ecc* de fructu ventris tui; That, to *Abraham's*, (d) *Ecc* in semine tuo; and so up, till ye come to *Semem mulieris*. There they first begin, and take light one from another, till they come to the *Ecc* *nam est* *hodie*, the *Ecc* of all *Ecc*'s, the last and highest of them all. And as a Beacon serveth to call and stir up men to have regard, so is this here to excite them (and in them, us all) with good attention to hear, and to heed these so great good tidings. And indeed, who is not excited with it? whose eye is not turned to behold this *Ecc*? whose ear standeth not attente, to hear this *Evangelizo*? whose heart doth not muse, what manner of message this should be? *Chap.* 1.29. *Chap.* 1.31. *Esay* 7.14. *Psal.* 132.11. *Gen.* 22.18. *3.15.* *Chap.* 1.29.

This it is then, *Quod natus est*. The birth of a Child: this there is one born this day, the cause of all this joy.

There is a joy at every birth. Sorrow in the travail (saith our SAVIOUR;) but after the delivery, the anguish is no more remembered, for joy that a man is born into the world.

But the greater he is that is born, and the more beneficial his birth, the greater ado is made. And among men, because there are none greater than Princes, and great things are looked for at their hands, their Births are ever used to be kept with great triumph. *Pharaoh's*, in the Old; *Herod's*, in the New: both their *Natus est*'s, times of feasting.

Now of Him that is born here, it may truly be said, *Ecc* major hic, Behold a greater is born here, One, whose Birth is good news, even from the poorest Shepherd, to the richest Prince upon the earth.

Who is it? Three things are said of this Child by the Angel. 1. He is a SAVIOUR. 2. Which is CHRIST. 3. CHRIST the LORD. Three of His Titles, well and orderly inferred one of another by good consequence. We cannot miss one of them; they be necessary all. Our method, on earth, is to begin with great: In Heaven, they begin with good first.

First then a SAVIOUR, that is his Name: JESUS, Soter; and in that name, His benefit, *Salus*, A SAVIOUR; saving health, or Salvation. Such a name as the great Orator himself saith of it, *Soter, hoc quantum est?* In *Vetrum.* IV. *Ita magnus est, ut latine non verbo exprimi non possit*. The name SAVIOUR is so great, as no one word can express the force of it.

But we are not so much to regard the *Ecc*, how great it is, as *gaudium*, what joy is in it; that is the point we are to speak on. And for that; men may take what they will, but, sure, there is no joy in the world,

world, to the joy of a man saved: no joy so great, no news so welcome, as to one ready to perish, in case of a lost man to hear of one that will save him. In danger of perishing by sickness, to hear of one will make him well again. By sentence of the Law, of one with a pardon to save his life. By enemies, of one that will rescue and set him in safety. Tell any of these, assure them but of a Saviour, it is the best news he ever heard in his life. There is joy in the name of a Saviour. And even this way, this Child is a SAVIOUR too. *Potest hoc facere, sed hoc non est opus ejus*, This He can do, but this is not his work: a further matter there is, a greater Salvation He came for. And it may be, we need not any of these; we are not presently sick, in no fear of the Law, in no danger of enemies, and it may be if we were, we phantasie to our selves to be relieved some other way. But that which he came for, that saving we need all; and none but He can help us to it. We have therefore (all) cause to be glad for the birth of this SAVIOUR.

I know not how, but when we hear of saving, or mention of a Saviour, presently our mind is carried to the saving of our skin, of our temporal state, of our bodily life, and further saving we think not of. But, there is another life, not to be forgotten; and greater the danger; and the destruction there, more to be feared than of this here; and it would be well, sometimes we were remembered of it. Besides our skin and flesh, a soul we have, and it is our better part by far; that also hath need of a Saviour; that hath her destruction, out of which; that hath her destroyer, from which she would be saved; and those would be thought on. Indeed our chief thought and care would be for that; how to escape the wrath, how to be saved from the destruction to come, whither our sins will certainly bring us.

Sin it is, will destroy us all. And (to speak of a Saviour) there is no person on earth hath so much need of a Saviour as hath a sinner. Nothing so dangerous, so deadly unto us, as is the sin in our bosome, nothing from which we have so much need to be saved, whatsoever account we make of it. From it cometh upon us all the evil of this life: and from it all the evil of the life to come: in comparison whereof, these here are not worth the speaking of. Above all then we need a Saviour, for our souls, and from our sins; and from the everlasting destruction, which sin will bring upon us in the other life, not far from us, not from him of us, that thinketh it farthest off.

Then if it be good tidings to hear of a Saviour, where it is but a matter of the loss of earth, or of this life here: how then, when it cometh to the loss of Heaven; to the danger of Hell, when our soul is at the stake, and the well-doing or undoing of it for ever? He that could save our souls from that destroyer, were not the birth of such an one good news trow? Is not such a Saviour worth the hearkening after? Is he not? It is then because we have not that sense of our souls, and the dangers of them, that we have of our bodies: nor that fear of our ghostly enemies, nor that lively apprehension of the eternal torments of that place, and how near we are to it, (nothing being betwixt us and it, but this poor puffe of breath which is in our nostrils:) Our carnal part is quick, and sensible: our spiritual is dead and dull. We have not the feeling of our sins, that we have of our sickness: if we had, we would hear this news with greater cheerfulness, and hold this Day of the Birth of such a Saviour, with joy indeed. We cannot conceive it yet, this destruction is not neer enough to affect us. But, in novissimo intelligeris plane, in the end, when the Destroyer shall come, and we shall find the want of a Saviour, we shall plainly understand this, and value this benefit and the joy of it, as we ought; and find, there is no joy in the earth to the joy of a Saviour.

Jer. 30. 24.

Which is
Christ.

Mat. 1. 21.

John 4. 25.

a Gen. 49. 10.

b Esay 7. 14.

c Jer. 23. 5.

d Dan. 9. 29.

e Zach. 6. 12.

f Chap. 1. 27.

g Ag. 2. 9.

* John 6. 27.

There is born a Saviour, is the first. The Angel addeth further, *A Saviour which is Christ*. For many Saviours had been born, many had God sent them, that diverse times had set them free from divers dangers of their enemies; Moses, from the Egyptians; Joshua, from the Canaanites; Gideon, from the Madianites; Jephtha, from the Ammonites; Samson, from the Philistines. And indeed, the whole story of the Bible is nothing else, but a Calender of Saviours; that God from time to time still stirred them up.

But these all were but petty Saviours; there was one yet behind, that was worth them all. One, that should save His people from their sins; save, not their bodies for a time, but their souls for ever, which none of those Saviours could do. One therefore much spoken of, wished for, and waited for, a SAVIOUR which was CHRIST: when He came they looked for great matters, as said the woman at the well-side: for He was the most famous and greatest Saviour of all. And this is He, *A Saviour which is Christ*. He, of whom all the Promises made mention, and He the performance of them all: of whom all the Types under the Law were shadows, and He the substance of them all: Of whom all the Prophecies ran, and He the fulfilling of them all: He, of whom all those inferiour Saviours were the figures and fore-runners, and He the accomplishment of them all, that in them was wanting. This is He: *Jacobs* (a) *Shilo*, *Esay's* (b) *Immanuel*, *Jeremies* (c) *Branch*, *Daniels* (d) *Messias*, *Zacharies* (e) *Oriens ab alto*, *Aggies* (f) *Desideratus cunctis Gentibus*. The desire of all the Nations, then; and now the joy of all Nations, *A Saviour which is CHRIST*.

And what is meant by this term CHRIST? A Saviour Anointed, or, (as in another place it is said, more agreeable to our phrase of speaking) a Saviour sealed, a Saviour under Gods Great Seal. That is, not as those other were, Saviours raised up of a sudden, upon some occasion; to serve the turn for the present, and never heard of till they came? but a Saviour in GODS fore-counsel resolved on, and given forth, from the beginning; promised and foretold, and now signed and sent, with absolute commission and fulness of power, to be the perfect and compleat SAVIOUR of all.

And to be it, *ex officio*; His Office, His very profession; to be one, that all may have right to repair unto Him, and find it at His hands. Not a Saviour incidentally, as it fell out: but one, *ex professo*, anointed to that end, and by vertue of His Anointing appointed, set forth and sent into the world, to exercise this function of a Saviour: Not for a time, but for ever, not to the Jews (as did the rest) but even

to all the ends of the earth. So runs His Bill, (a) *Venite ad me omnes*, Come all: and (b) *Qui ad me venerit non esuriam* for as of them that come to me, I will cast none out: (c) *Salvator omnium hominum*, the Saviour of all men (and as the Samaritan said of Him, (d) *Servator mundi*, The Saviour of the world,) of Samaritans, Jews, Gentiles: of Kings, of Shepherds and all.

And yet there is more particularity in this word CHRIST: Three Offices did GOD from the beginning erect to save His people by, and that by three acts, (The very Heavhen took notice of them,) ¹ *Purgare*, ² *Illuminare*, ³ *Perficere*. ¹ Priests, to purge or expiate: ² Prophets, to illuminate or direct them; ³ Kings, to set all right, and keep all right, in that perfection, which this world admitteth. And all these three had their several Anointings. Aaron the Priest, Lev. 8. 12. Elisha the Prophet, 1 Reg. 19. 16. Saul the King, 1 Sam. 10. 1. In the Saviour which is Christ, his will was, all should meet, that nothing in him might want to the perfecting of this work, that he might be a perfect Saviour of all, He was all. A Priest after the order of Melchizedek, Psal. 110. 4. A Prophet to be heard when Moses should hold his peace, Deut. 18. 18. A King to save His people, whose name should be JEHOVAH *Iustitia nostra*, Jer. 23. 6. Davids Priest, Moses Prophet, Jeremies King.

And these formerly had met double, two of them in some other; Melchisedek, King and Priest; Samuel, Priest and Prophet; David, Prophet and King. Never all three, but in Him alone; and so, no perfect Christ but He: but He all and so perfect. By His Priesthood, to purge, expiate, and save us from our sins, being a propitiation to God for them: By His Prophecie, to illuminate, and save us from the by-paths of error, guiding our feet in the way of peace: By His Kingdom, protecting and conducting us thorow the miseries of this life, till He perfect us eternally by Himself in the joyes of His heavenly Kingdom. Rightly then, a Saviour which is Christ.

Now, as in the Name Saviour there was, so is there likewise joy in this Name Christ; and that, many waies: 1. First, that we shall hang no more in expectation; We shall be no longer *Vindicti*, Hopes prisoners. He that should come is come. The promised Saviour, The Saviour which is Christ, is now born, and when *spes* becomes *res*, then our joy is full. 2. That now, there is a saving Office erected; one Anointed to that end, a professed Saviour, to whom all may resort. We shall not be to seek; there is a Name given under Heaven, whereby we may be sure of salvation, the Name of Christ. 3. That to this out saving we have the joyned consent and good will of all parties; in this name Christ. Christ (that is Anointed), what person is He? The Son, the second Person. Anointed, by whom? By the Father: *Quem unxit*, (Act. 4. 27.) the first Person. Anointed, with what? With the Holy Ghost, Act. 10. 38. the third Person. So a concurrence of all Persons in this Name; all willing and well-pleased, with the work of our salvation. 4. If we would be saved, we would be saved, *unctione*, by Oyle, not by Vinegar. *Et unguentum effusum*, *Nomen. Ejus*: And His Name is Christ, one that saveth by anointing. 5. And if by Oyle, (there be hot Oyles) with a gentle *linitio* Oyle. And the Oyle which He useth, wherewith He is anointed, is the Oyle of gladness. Gladness therefore must needs go with this Name. Which Oyle of gladness is not for Himself, but for us: not for His use, but for ours. So He saith Himself in His first Sermon at Nazareth, upon His text out of Esay 61. 2. The anointing (this oyle of gladness) was upon Him to bellow it upon us, and of us: Upon them especially, that through a wounded conscience, were troubled with the *spiritus* of heaviness, to turn their heaviness into joy. Glad then; that He is come; that by His Office is to save: and to come with the good liking of all: to save us by Oyle, and that, the Oyle of gladness.

And yet to make our joy more full, the Angel addeth the third, A Saviour which is Christ; Christ the Lord. For neither is this all. He is not Christ only. We must not stay there. For the name Christ will agree, hath been, and may be imparted to others besides. Many a King in Scripture, hath had the honour to carry the Name of Christ; But with a difference. The King, *Christus Domini*, the Lords Christ; He *Christus Dominus*, the Lord Christ, or Christ the Lord. Consider then how great this Child is, whose anointed, Kings themselves are. For if they be *Christi Domini*, the Lords Anointed; His they are, for He is the Lord. The Lord absolute without any addition; ye may put it to what ye will, Lord of men and Angels, Lord of Heaven and Earth, and all the Host of them, *Dominus Christorum*, and *Dominus Davidorum*, LORD put amount over all.

But why the Lord? Because this Name of Christ will sort with men. Nay, as He is Christ (that is Anointed) He is Man only. It is His name as Man, for God cannot be anointed. But He that should save us would be more than Man, and so more than Christ. Indeed, Christ cannot save us: He that must save us must be the Lord. For, such a Saviour it behooveth us to have, as might not begin the work of our Salvation, and leave it in the midst, but go through with it, and make an end too; which the former Saviours could not do. Formerly, ever their complaint was, that their Saviours, their Christs died still, and left them to seek: their Kings, and Priests, and Prophets dropt away still; for they were not suffered to endure by reason of death. But this Saviour, this Christ, because He is the Lord, endureth for ever, hath an everlasting Priesthood, Kingdom and Prophecie, and so is able perfectly to save them, that come to God by Him. This is one reason, why, hither we must come at the last to Christ the Lord; and till we be at it, we be, not where we should, Else, our Saviours will die, and leave us destitute.

But the main reason is set down by Esay, *Ego sum. Ego sum*, (saith God Himself) & *præter me non est servator*: It is I, I that am the Saviour, I am, and besides Me there is no Saviour. None indeed, no true Saviour, but the Lord. All other are short, *Vana salus hominis*, saith the Psalm, *Mans* salvation is vain, any salvation is vain, if it be not the Lords. 1. Those Christs, that were not the Lord, could not save but the body, and not one of them quicken his own soul: Christ, that is the Lord, can save souls and bodies, His own and others both. 2. Those Christs, that were not the Lord, could save but from carnal enemies, with arms of flesh: He, from our ghostly enemies, even spiritual wickednesses in heavenly places, from Abaddon the great destroyer

a Mat. 11. 28.
b John 6. 37.
c 1 Tim. 4. 10.
d John 4. 42.

1 John 2. 2.
Chap 1. 79.

Zach 9. 12.

Acts 4. 12.

Contariz ad. I

3.
Christ the Lord.

Heb. 7. 4.

Heb. 7. 28.

Heb. 7. 23, 24.

Esay 43. 11.

H. b. 5. 9.

Verſe 20.
John 1.

destroyer of the bottomleſs pit. 3. They, that were not the *Lord*, could ſave but from worldly calamities, could but prune and take off the twigs, (as it were;) He, from ſin it ſelf, and ſo plucked it up by the roots. 4. They, that were not the *Lord*, put it off but for a time, & after it came again, ſemporal only. He for ever, once for all : and is become *Author of eternal ſalvation*, to all that depend on Him. And mark that word [*eternal*]: For none but the *Lord* can work *eternal ſalvation*. 5. They all had need of a *Saviour* themſelves, and of this *Saviour* : He needs none, receives of none, imparts to all ; as being not a *Saviour* only, but *Salus ipſa in abstracto*, *Salvation it ſelf*, (as *Simion* calleth Him) of *whoſe fulneſs we all receive*. To ſave, my agree to *man* : To be *ſalvation*, can agree to none but to *Chriſt the Lord*. To begin and to end ; to ſave ſoule and body, from the bodily and ghottly enemies ; from ſin the root, and miſery the branches ; for a time, and for ever ; to be a *Saviour*, and to be *Salvation it ſelf*, *Chriſt the Lord* is all this, and can do all this. Now then we are right, and never till now. A *Saviour which is Chriſt the Lord*.

But the name [*Lord*] goeth yet further : not only to ſave us, and ſet us free from danger, to deliver us from evil ; but to ſtate us in as good and better condition, than we forfeited by our fall ; or elſe though we were ſaved, we ſhould not ſave by the match. To make us then *ſavers*, and not *ſavers* only, but *gainers*, and that great *gainers* by our *ſalvation*, He doth further impart alſo the eſtate annexed of this liſt title, even whatſoever He is Lord of Himſelf. And He is Lord of *life*, (ſaith *S. Peter*, *Acts* 3:15.) *Life* then He imparts. And He is Lord of *glory*, (ſaith *S. Paul*, *1 Cor.* 2:8.) *Glory* then He imparts. And He is Lord of *joy*, (*Imra in gaudium Domini*, *Enter into the joy of the Lord*, *Mat.* 25:21.) *Joy* then He imparts. *Life*, and *Glory*, and *Joy*, and makes us *Lords* of them, and of whatſoever is within the Name, and title of *Lord*. For having thereto a double right, 'by *Inheritance*, as the *Son*, (*Heb.* 1:2.) 'And by *Purchase*, as a *Redeemer* (for *therefore He died, and roſe again, that He might be Lord of all*, *Rom.* 14:9.) contenting himſelf with the former ; He is we'll pleaſed to ſet over the latter to us, and admit us with Himſelf into His eſtate of joyn't purchase of Heaven, or whatſoever he is owner of ; that, in right of it, we may enter into the *Life*, *Glory*, and *Joy* of our *Lord*, and ſo be ſaved, and be *ſavers*, and more than *ſavers* every way. This alſo, is in the word *Lord* : this benefit further we have by it.

Mar. 1. 1.
Mar. 1. 1.

John 1. 14.

And now if we will put together, *Natus* and *Servator*, *Servator* and *Chriſtus*, *Chriſtus* and *Dominus*, *Dominus* and *Natus* : *Born* and *Saviour*, *Saviour* and *Chriſt*, *Chriſt* and the *Lord*, the *Lord* and *Born* : take them which way you will in combination, any of the four, then have we his two Natures in one perſon. In *Servator*, his *Godhead*, None but *God* is a *Saviour*. In *Chriſtus*, his *Manhood* : *God* cannot be *Anointed*, *Man* may. In *Dominus*, his *Divine* again, the *Lord* from heaven. In *Natus*, his *humane* Nature, directly, *born of a woman* : Both (ever) carefully joyned and to be joyned together. When *S. Matthew* had begun his Goſpel thus : *The Book of the generation of Jeſus Chriſt the Son of David*, one Nature, his humanity ; *S. Mark* was careful to begin his thus : *The beginning of the Goſpel of Jeſus Chriſt the Son of God*, the other Nature his Divinity. But *S. John*, he joynes them, *Verbum caro factum eſt*, the Word became *fleſh*. *Verbum*, the Word, there is *Dominus* ; and *Caro* the *fleſh*, that is, *Natus*.

And even this very conjunction is a new *Joy*. For, that ſuch an one, that the *Lord* would condeſcend to be *born*, beſides the benefit there is alſo matter of *Honour*. Even that he, ſo great a Perſon, would become ſuch as we are, would ſo eſteem our Nature, as to take it upon him ; This certainly it is a great dignity and exaltation of our nature ; And it is a matter of new *joy* : That he would ſo highly value it, as to aſſume, aſſociate, and unite it into one Perſon, with the *Son of God*. By this we ſee, why a *Saviour*, why *Chriſt* : why the *Lord*. A *Saviour*, his name of benefit, whereby he is to deliver us. *Chriſt*, his name of Office, whereby he is bound to undertake it. The *Lord*, his name of Power whereby he is able to effect it. We ſee alſo why *Man*, and why *God* : Firſt, So it ſhould be ; for of right none was to make ſatisfaction for *man*, but *man*, And in very deed, none was able to give ſatisfaction to *God*, but *God*. So that being to ſatisfie *God* for *Man*, He was to be *God* and *Man*. Secondly, So we would wiſh it our ſelves : If we would be ſaved, we would be ſaved by one of our nature ; not by any ſtranger. He is *born*, and ſo one of our own nature. Again, if we would be ſaved, we would be ſaved by no inferior, but by the beſt : he is the *Lord*, and ſo the very beſt of all, And ſo, our deſire is ſatisfied every way.

This bleſſed *Birth* of this *Saviour*, which is *Chriſt the Lord*, thus furniſhed in every point, to ſave us thoroughly, body and ſoul, from *ſin*, the deſtruction, and *Satan* the deſtroyer of both, and that both here, and for ever ; this bleſſed, and thrice bleſſed *Birth* is the ſubſtance of this Daies ſolemnity, of the Angels *Message*, and of our *joy*.

The Circum-
ſtance of the
perſons to
whom.

And now to the *Circumſtances* : and firſt of the *Perſons*, *vobis*, I bring, you good tydings : That to you is *born*, &c.

Mar. 8. 9.

We find not any word through all, but there is *joy* in it : and yet all is ſuſpended, till we come to this one word [*vobis*] : this makes us all. This word therefore we ſhall do well ever to look for, and when we find it, to make much of it. Nothing paſſeth without it ; it is the word of application. But for it, all the reſt are looſe ; this girds it on, this faſtens it to us, and makes it *ours*. But for it, we are but in their caſe, *Quid nobis & tibi*, what have we to do with thee ? This *Saviour Chriſt the Lord*, in this good time and fit place, *quid ad nos* ? what are we the better ? *Omni populo*, is ſomewhat too general, and the hundreth part of them ſhall not be benefited by him. We would hear it in more particularity. Why, *vobis*, for you it is, *Born for you* ; Yea, now ye ſay ſomewhat.

Evangelizo vo-
bis and Natus
vobis.
The uſe we
have of it.

And twice it is repeated for failing, in every verſe once. *Evangelizo vobis*, and *natus vobis*, that ye may know the *Message* is yours, and the *birth* is yours ; therefore the *message* is ſent to you, becauſe the *birth* concerneth you. But yours they be, both.

May we then be bold to change the perſon, and utter it in the firſt, which he doth in the ſecond, and ſay

say *Nobis*! We may sure, *Puer natus est nobis*; * *Esay* hath said it before us. And thereby, lyeth a myſtery: the Angels they ſay, *Vobis*; The Prophets were *men*: men ſay, *Nobis*. Bid the Angel ſay, *Nobis*, he cannot, neither ſing nor ſay it; *Angelis* he cannot, to Angels, *Nuſquam Angelos*: but *Homini* unto men, he can and doth. And this is a ſpecial high prerogative; that which the Angels can neither ſing nor ſay, we can do both.

* *Eſay* 9. 6.
Heb 2. 16.
Verſe 14.

Luk. 15. 31.

If then He be *born* to us, it is to ſome end. *Eſay* tells us, what it is, when he expoundeth *Natus*, by *Datus*, *born* to us, by *given* us. *Born*, to be beſtowed upon us. And if *given* us, beſtowed upon us, then He is *ours*. *Ours* His benefit, His Office, His Power: His benefit, to ſave us; His Office, to undertake us, His power, to aſſure us. *Ours* His ſalvation, as *Jeſus*; His anointing, as *Chriſt*; His Dominion, as the *Lords*. And if He be *ours*, then all His are *ours*: *Omnia Ejus noſtra ſunt*: His Birth *ours*, and if His Birth, all that follow His Birth, *ours* too.

Now then, ſeeing He and they be *ours*, will it not be well done, to make our entry, to take ſeiſin of Him and them, and diſpoſe them to our beſt benefit? And how can we do that better, Than as God hath offered Him to us this day, that He was *born* for us: ſo we reciprocally this day, that He is *born*, offer Him again to God, as the beſt pleaſing Oblation that we can offer Him. To day, as in the Temple alive, for our morning Oblation: And when the time cometh of His death, offer him as on the Croſs, ſlain for our evening Sacrifice. So ſhall we, as *Bernard* wiſheth us, *ui noſtra, in uſilitatem noſtram, & de ſalvatore ſalutem operari*, Imploy or make uſe of Him for our beſt behoof: draw His proper extract from him, and work ſalvation out of this our Saviour.

Now, a word only, what is to be done on our parts, and that reſpectively to theſe two points, what we are to return to them; what to this *Message*, and what to this *Birth*.

Our duty reciprocal.

To the *Message*, *Evangelizo vobis*, this we are to return, this is due to a *message*, to hear it. And that we do, and that is all: we come to the Sermon, we hear it, and little we do beſides. But we hear it but heavily, with a faint affection (God knoweth:) we hear it not as an *Ecce*, as matter of high admiration: we hear it not as *Gaudium magnum*, with that alacrity and cheerfulness we ſhould. We hear it not as *nobis*, as if it nearly touched us, but as a matter that little concerned us, it ſkilled not much whether we heard it or no. Many meaner things affect us more, but this ſhould be the joyfulleſt hearing that we ever heard.

To hear the Message.

And ſhall we not likewise perform ſome duty to *Natus est*? yes, even to that alſo. And not hear of Him, and let Him alone: hear his ſayings, and let Himſelf go.

To receive him,

He was *born* for us, and *given* us, *Natus nobis*, and *Donatus nobis* (both go together in the Prophet.) To a gift the duty that belongeth properly, is to receive it. If He be *Natus nobis*, and *Donatus nobis*, I truſt we will take order, He be *Acceptus a nobis*. If *born* for us, and *given* us, it is our part then, we can do no leſs than receive him. We evacuate the gift, diſgrace both the *Giver* and it, if we vouchſafe not to accept of it.

How is that? how ſhall we receive Him? who ſhall give him us? That ſhall one, that will ſay unto us within a while, *Accipe*, Take, *This is my body, by the offering whereof ye are ſanctified. Take, this is my Blood, by the ſhedding whereof ye are ſaved*. Both, in the holy Myſteries ordained by God, as pledges to aſſure us, and as Conduit-pipes to convey into us, this; and all other the benefits, that come by this our Saviour.

Heb. 10. 10.

Verily, upon His memorable daies, (of which this is the firſt) we are bound to do ſomething in memory, or remembrance of Him; What is that? Will ye know what it is? *Hoc facite, Do this in remembrance of me*.

Something would be thought on, to return Him for all His benefits, and this day for this firſt, the foundation of all the reſt; His Birth. Some thanks would be rendered him for it. And how can we do that better, than as we are taught by him, that ſtudied the point of *Quid retribuam*, and reſolved it thus, no way ſo well, as by *Accipiam Calicem*: I will take the cup of ſalvation. And ſo do it: So, with it taken into our hands, give thanks to the name of the Lord. And when better, than to day; *Hodie*, as we are here directed. What better day than on this day? the very day He was beſtowed on us. To defer Him no longer, than He did us. He deferred not us at all, but as ſoon as He was *born*, ſent us word the ſame inſtant: and ſhall we defer Him to hear of us another time; and not be as ready on our part to receive him inſtantly, as he was on his, to beſtow Himſelf; even preſently, as ſoon as He was *born*? Sure, ſomewhat would be done more than ordinary this day of His Birth; the day it ſelf is more than ordinary.

Pſal. 116. 13.

And let this move us. If ever there be a day of ſalvation, *Ecce hic est dies ſalutis*, Behold this is it, when a Saviour is born unto us. If ever an accepted time, *Ecce tempus acceptum*, Behold, now it is, this is that time. The Birth-day hath ever been a time accepted. Then, one King forgave the treſpaſs of his Servant, and received him to Grace. Another, being pleaſed, was ready in his bounty to have given away the one half of his kingdom. Our Saviour Chriſt; Our Lord, on His Birth-day, will be no worſe than they. His bounty, then, no leſs than theirs.

Gen. 40. 21.
Mar. 6. 23.

Let us then make this ſo accepted a time in it ſelf, twice acceptable, by our accepting: which, he will acceptably take at our hands. Let us honour this day, with our receiving: which he hath honoured by his firſt giving: Yielding him evermore, (but this day, the day of it, chiefly,) our unfained hearty thanksgiving for this ſo good news; for this ſo great a Gift; both of them this day vouchſafed us: in Him and for Him, who was himſelf the gift, our Saviour, Chriſt, the Lord. To whom with the Father and the Holy Ghoſt, three Perſons, One Immortal, Everliving, Inviſible, only Wiſe God; be all honour, glory, bleſſing, praiſe, and thanksgiving, this day and for ever.

A SERMON PREACHED

Before the

Kings Majesty

At WHITE-HALL, on *Wednesday* the XXV. of *Decem.*
Anno Domini, MDCXI. being
CHRISTMAS Day.

JOHN Chap. I. Ver. XIV.

*And the Word was made flesh, and dwelt among us,
(and we saw the Glory thereof, as the Glory of the
Only begotten SON of the FATHER) full of Grace
and Truth.*

Ezek. 10. 14.
Apoc. 4. 6, 7.

Job 39. 30, 33.

Mat. 24. 18.

Gen. 1. 1.
Verse 1.

Luke 17. 37.



Here is, in the *Old Testament* (in the tenth of *Ezekiel*) and in the *New* (in the 4. of the *Revelation*), a *Vision* of four sundry shapes, *A Man, a Lion, an Oxe, and an Eagle*. It hath been usually received, to apply these four to the four *Evangelists*, and of them, the *Eagle*, to *S. John*. The nature of the *Eagle* is, by *GOD* himself, described (*Job* 39.) by two properties; 'Elevare ad ardua, no fowl under heaven towreth so high: ' and *ubique fuerit cadaver, statim adest*. None so soon or so suddenly down upon the body, as he. Both these do lively express themselves in *S. John*: and no where more lively than in this *Gospel*. Wherein, as an *Eagle in the Clouds*, he first mounteth

wonderfully high, beyond *Moses* and his *In principio*, with an higher *In principio* than it; beyond *Genesis* and the *Worlds* Creation: That the *Word* was then with *GOD*, and was *GOD*. This may well be termed the *Eagle's* flight; so exceeding high, as the clearest eye hath much ado, to follow him. Yet so far as they can follow him, the very *Philosophers* have been driven to admire the penning of this *Gospel*. But after this, as an *Eagle* again, (*Ubi corpus, ibi Aquila*;) down he cometh directly from the heights of heaven, and lights upon the body of his flesh, the mystery of his *Incarnation*: and tells us, that he that in the beginning, was *apud Deum*, and *Deus*. He, in the fulness of time, was *apud homines*, and *Homo*. He dwelt not long aloft; he knew, it was not to purpose: *Verbum Deus* is far above our reach. *Verbum caro*, that concerns us. No time, but it concerns us: but, this time, above others. This *Feast* is held, this *Assembly* mer, for no other end, but to celebrate the contents of the *Text*, that the *Word*, being made flesh, this day, came to dwell among us.

The Division

I.

1. 2. 3.

II.

1. Job. 1. 2.

Two parts there be in the *Text*, sensibly parted by a *Parenthesis*. That without the *Parenthesis*, is, that he would have us believe, *Verbum caro*, &c. That, within, is the *Affidavit*, *Vidimus*, &c. In the former, three things are affirmed of the *Word*. 'Factum est nobis; 'habitavit in nobis; 'plenum pro nobis: 'That the *Word* was made flesh of us; 'dwelt with us; 'was full for us.

Then followeth the *Affidavit* of these. That *S. John* (and other more, besides,) saw; and so spake no more than they knew; nor testified no more, than they had seen. The best Proof that can be. They saw (though, not the *Word* himself, yet) His glory: We saw His glory. And that glory such, as would suit with none but him; and so, every way sufficient, to demonstrate him, the only *Son of GOD*.

And

And, after all this, one more there is, without which, his *Making, Dwelling, and Seeing* were to little purpose: That is, that as he came not obscurely, but was *seen*; so he came not empty, but full of *grace and truth*. This fulness was not for himself, but for us: *Et de plenitudine Ejus omnes accepimus.* Verse 16.

There is not any thing, that concerneth this *Mystery*, but is within this Text. His two Natures, *The Word, and Flesh*: 'Word, Divine; 'Flesh, Humane. The Union of them in *factum est*; union into a Person, in *Habitavit*: *Habitare, est Persona*. 'Then, his Office also, 'Equivocal, which is not only *habitation*, but *castrametavit in nobis*: not only, took a house, but pitched a pavilion in us; Not only, *factus Incola*, made out Neighbour; but, made a Champion, for us, to undertake our quarrel, and to fight a combat. 'And last, the *Benefit*: *Made*, that he might *Dwell*; and *Dwell*, that he might impart to us, (and we derive from him) that, whereof he was full, and we were empty; we had need, and he had store; *grace and truth*.

All reducible to these three: ' *Quod Verbum, caro*: ' *Quid Verbum, Carni*: ' *Quid Caro, Verbo*.
' That the Word became flesh; the *Mystery*: ' What the Word did for flesh; the *Benefit*: ' And, what flesh is to do to the Word again; the *duty*.

I.
II.
III.

We are in a deep point, and a dangerous. It will not be amiss to pause a little on the three termes; *Verbum Caro, and factum est. The Word*. ' There be, that take this name to be given him, as who should say: *He*, of whom so many excellent words are spoken, all along this Book; so many words of promise, and prophesie, and all of *Him*: So, the word *Objectivè*. ' Others: for that he discloseth to us all GODS counsel, even as the word openeth the mind of man; by whom as his Word we know whatsoever we know of the *Fathers* mind, So the word *Effectivè*. ' A third; for that he cometh; not only as *JESUS*, to save us; but, as the Word, to teach us: We, as to honour him; so learn his Word, as the way to our *Salvation*. So, the word, *Præceptivè*.

I.
Quod Verbum
Caro
Verbum,
The Word.
1.
2.
3.

4. These are all well, and true all: but, all short. We may have use of them; but there is a farther matter than all these. This *Word* (as we find, in the *Affidavit*) is the only begotten of the Father. These two are one, and the same; but need to be set in two termes, that what is wanting in the one, may be supplied by the other: (So high is the *Divine Nature* above our reach, as no one terme is able to express it: It is well, if divers will do it.) In this they agree: as the *Son* is, to the *Father*; so is the *Word* to the *Mind*. The *Son, Proles Parentis*; the *Word, Proles mentis*: They proceed, both: the *Son*, from the *Father*; the *Word*, from the *mind*: and so note our unto us, a Party proceeding, a second Person, from the first: from him that begetteth, the *Son*; from him that speaketh, the *Word*; Against *Sabellius*.

4.
The word, and
the only begot-
ten of the Fa-
ther.
To shew his
proceeding.

The *Son* referreth to a living nature: The *Word* addeth farther an intellectual nature: *Generare est viventium, Loqui intelligentium*: That, there is in him, not only the *Nature*, and *Life*, but the *Wisdom* of the *Father*.

Both Proceed. The *Word* sheweth the *Manner*; the *Son*, the *truth* of his proceeding. With us the *Son* is not begot, but by flesh, by propagation: The *Word* therefore requisite, to shew, his proceeding was after no carnal manner; but, as the word from the mind. A better terme could not be devised. For, there is not in all the World, a more pure, simple, inconcrete procreation, than that, whereby the mind conceiveth the word within it, by *dixit in corde*. For, in it self, and of it self doth the mind produce it, without help of any mixture of ought, without any passion stirring or agitation at all. Such was the issue of the word eternal. But then, lest we might imagine Gods Word to be, to him, no other than ours is to us, not of our substance; He makes amends for that, and tells us, *He is the only begotten*, and so of the substance of his *Father*, (very God, of very God,) as all begotten sons be. The *Word*, to shew his proceeding pure, and meetly spiritual: the *Son*, to shew, that for all that, it is true and substantial. Truly consubstantial with the *Father*, as the *Son*; but in all clean and pure manner conceived, as the word.

The *Son*, though he be consubstantial; yet the person of his *Father* may have a being long before him. The *Word* makes amends for that. For, the minds conceiving, and the mind cannot be severed a moment; if one be eternal, both are. So then, as the *Son*, he is consubstantial: as the *Word*, he is coeternal.

But he begins with the *Word*. His care being, first to tell us of the *pureness* of his generation, before of his generation it self: but after, by little and little, unfoldeth himself, and tells, he is so the *Word*, as the *Son* also. Indeed, it was best beginning with the *Word*. That terme the *Heavenly Wise-men*, the Philosophers would never stumble at, but brook it well enough: As (indeed) they did, not with approbation only, (but with high admiration) read and magnifie the beginning of this Gospel. *Witneſs Tert. in Apol. Euf. in prepar. August de Civit. 10. and Theodoret*. It was conform to their reason: *Quod Deus ab æterno intelligit*, and that *Nûs* and *Abg*, the conceiving of the mind, and the mind must needs be coeternal: the mind never without it: as the *Prophet* saith, *Egressus ejus à diebus æternitatis*. This for the *Word*, of much more that might be said of it. Mica 5. 2.

' As the *Word*, and the *Only begotten* refer to one: so doth *Caro*, and in *nobis*, *Flesh*, and in us; that is, such flesh as is in us, *Humane flesh*. 1. To express the Union fully, a better word could not be chosen. It is a part, for the whole; and the worse part, for the whole, of purpose. For, in this case, our nature is best set out, by the worse part. For, this we know; if the worse be taken, the better will not be left behind. If he *abhor* not the *flesh*, of the *Spirit* there will be no question. More forcible it is, to say, *He was made flesh*, than he *was made man*, though both be true. He vouchsafed to become man,

Became flesh.
1. Caro.
2.

Of the NATIVITY.

Sermon 6.

nothing so much, as to *become flesh*, the very lowest and basest part of *man*.

2. Besides, from the *Flesh* (as from *Eve*) came the *beginning of transgression*, longing after the forbidden fruit, refused the *Word* quite; so of all other, least likely to be taken. The *Word* not refusing it, the rest have good hope.

3. But, there is a kind of necessity, to use the terme *flesh*. If he had said *Man*, *man* may be taken for a *Person*. He took no *Person*, but our *Nature* He took: *Flesh* is no *Person*, but *Nature* only; and so best expresseth it. And if *soul*, it might have been taken, as if he took not the *flesh*, but *medicaine animæ*; but, so he did not, but as immediately, and as soon, the *flesh*, as the *soul*: in one instant both.

4. Yet one more. It will not be amiss to tell you; The *word*, that is *Hebrew* for *flesh*, the same is also *Hebrew* for good tidings, (as we call it, the *Gospel* :) Sure, not without the *Holy Ghost* so dispensing it. There could be no other meaning; but that, some *Incarnation*, or *Making flesh*, should be generally good news for the whole World. To let us know, this good tidings is come to pass, he tells us, the *Word* is now *become flesh*.

Thus, why *flesh*: now, why the *Word*, *flesh*. *Caro Verbum* was our bane; *flesh* would be the *Word*; nay, wiser than the *Word*, and know what was *evill*, better than it. If *Caro Verbum*, our bane; then, *Verbum Caro*, our remedy.

2. Surely, if the *Word* would become *flesh*, it were (so) most kindly. The *Word*, was *pars laesa*, the party that was most offended. If he would undertake it; if he, against whom the offence was, would be Author of the reconciliation, there were none to that: it were (so) most proper.

3. But, in another respect, he were fit too. He had said above: *All things were made by him*: a kind of meetness there were, *ut per quem facta omnia, per eundem refecta*, he that first made them, should restore them; he that built, repair; So is best, ever.

4. And indeed, *Sic oportet implere omnem iustitiam*, that were the way to fulfill all justice; if the *Word* would take *flesh*, he might make full amends for the *fleshes* fault, in rejecting the *Word*. So is justice; that *flesh* for *flesh*; and, not the *flesh* of *oxen* and *sheep*; but even that *flesh*, *thine sumus*, (our *flesh*) should suffer for it, and so suffering make satisfaction to Justice.

3. Why then, *factum est caro*, the *Word* is made *flesh*: This makes up all. For, *factum est, ergo, est*, he is made *flesh*; therefore, is *flesh*: *Fieri terminatur ad esse*, the end of making is being. And *per modum naturæ*: (so is *ἐκ φύσεως*, the *Greek* word :) this being is natural; *Et nativitas est via ad naturam*, and nativity is the way to nature. So, to be born: as, this day, he was: *Venit per carnem, sancti per verbum*, that all *flesh* may see the Salvation of GOD. Made it was; against *Manicheus*, holding that he had no true body: as if *factum* had been *fictum*, or making were *mocking*. Made it was: but, how made? Not *Convertendo*, the *Word* converted into *flesh*, (as *Cerinthus*;) or *flesh* converted into the *Word*, *Verbum caro facta est* (as *Valentinus*;) for, the *Deity* cannot be changed into any thing; nor any thing, into it. Nor made *conciliando*, (as friends are made,) so as, they continue two several persons still: and while the *flesh* suffered, the *Word* stood by and looked on, (as *Nestorius*.) That is *cum carne*, not *caro*, made with *flesh*, not *flesh*: And, never was one person said to be made another. Nor made, by *compounding*; and so, a third thing produced of both (as *Emichus*;) For so, he should be neither of both, *Word* nor *flesh*, neither GOD, nor man.

But, made he was; St. Paul tells us, *homo assumendo*, by taking the seed of *Abraham* (*Heb. ii.*) his generation eternal; (as *Verbum Deus*;) is, as the *enduring* the *Word*, within the heart. His generation in time (*verbum caro*) is, as the *uttering* it forth with the voice. The inward motion of the *mind* taketh unto it a natural body of *clay*, and to becometh *vitall*; it is not changed into it, the *Word* remaineth still, as it was; yet they two become one voice. Take a similitude from our selves. Our *soul* is not turned into, nor compounded with the *body*: yet, they two, though distinct in natures, grow into one man: So, into the *Godhead* was the *man-hood* taken; the *Natures* preserved, without confusion; the *Person* entire, without division. Take the definition of the fourth General Council: *Sic factum est caro, ut maneret verbum: non immutando, quod erat, sed suscipiendo, quod non erat: nostra auxit; sua non minuit; nec Sacramentum pietatis, Detrimentum Deitatis*: he was so made *flesh*, that he ceased not to be the *Word*; never changing that he *was*, but taking that he *was* not: We were the better, he was never the worse; the *Mystery* of *Godliness* was no detriment to the *Godhead*, nor the honour of the *Creature* wrong to the *CREATOR*.

And now being past these points of belief, I come to that, which I had much rather stand on, (and so it is best for us;) that which may stir up our love to him, that thus became *flesh* for us.

1. First, comparing *Factum* with *Dictum*. For, if we were so much beholden for *verbum dictum*, the word spoken, the *Promise*; how much more for *verbum factum*, the *Performance*? If, for *factum carni*, the *Word* that came to *flesh*; how then for *factum caro*, became *flesh*?

2. Then, taking *factum* absolutely. The *Word*, by whom all things were made, to come to be made it self. It is more for him, *fieri*, to be made any thing, than *facere*, to make another World, yea, many Worlds more. There is more a great deal, in this *factum est*, than in *omnia per Ipsum facta sunt*: in He made, than in All things by Him were made.

3. *Factum est*, with what he was made. For, if made; made the most compleat thing of all, that ever he had made: Made a *Spirit*, for God is a *Spirit*; some degree of nearness between them: But what is man, that he should be made Him, or the Son of man, that he should take his *Nature* upon him!

If man, yet the more noble part, the immortal part, the *soul*: What else? There are some points of His Image in that: it understandeth, it loveth, hath a kind of capacity of the *Word*. So hath not the *flesh*: it is *res bruta*, common to them with us; neither able to understand, or love, or in any degree capable

ble of it. Make it the *Soule*, the *precious soul* (so calleth it *Solomon*;) not the body, the *vile body* (so the *Apostle* calleth it.) Of the *Word* he said ever, *vidimus gloriam Eius*, we saw the glory of it: of the *flesh* we may say, *vidimus sordes eius*, we daily see that comes from it, as *non est vilis stercusculum*, on the dung-hill, worse is not to be seen. Set not so precious a stone in so base metal.

But this is not all. If he must be made, for love of GOD, make him something wherein is some good: For, in our *flesh* (*St. Paul* saith) there dwelleth no good: Yea, the very wisdom of the *flesh* at flat defiance with the *Word*. Make it somewhat else. For there is not only a huge distance, but main repugnancy between them. Yet, for all this, *non potest solvi Scriptura*: the *Word was made flesh*.

I add yet further: what *flesh*? The *flesh* of an *Infant*. What, *Verbum infans*, the *Word* an *Infant*? The *Word*, and not be able to speak a word? How evil agreeth this? This he put up. How born, how entertained? In a stately *Palace*, *Cradle* of *Ivory*, *Robes* of *estate*? No: but a *Stable* for his *Palace*; a *manger* for his *Cradle*; poor *clothes* for his array. This was his beginning. Follow him farther, if any better afterwards, what *flesh* afterward? *Sudans* & *algens*, in cold and heat; *hungry* and *thirsty*; *fatigued* and *weary*. Is his end any better, (that maketh up all:) what *flesh* then? *Cujus livore samai*; black and *blew*; *bloody* and *swollen*; *rent* and *torn*; the *thorns*, and *nayles* sticking in his *flesh*: And *such* *flesh* he was made. A great *factum* certainly, and much to be made of. To have been made *caput Angelorum*, had been an abasement: To be (a) *minoratus Angelis*, is more: But, to be (b) *novissimus Virorum*, in worst case of all men, nay, (c) *a worm* and *no man*: So to be *born*, so *arrayed*; and so *housed*, and so *handed*; there is not the meanest *flesh* but is better. So to be *made*, and so *unmade*; to take it on, and lay it off, with so great indignity; weigh it, and wonder at it, that ever he would endure to be made *flesh*, and to be made it on this manner. What was it made the *Word* thus to be made *flesh*? *Non est lex hominis ista*, *flesh* would never have been brought to it. It was *GOD*, and in *GOD*, nothing but *Love*: *Dilexit*, with *Sic*, *Charitas*, with an *Ecce*: *Fecit amor*, as *Verbum caro fieret*: *Zelus Domini exercituum fecit hoc*. *Love* only did it. *Quid sit, possit, debeat, non recipit jus amoris*: That only cares not for any *exinanivit*, any *humiliavit se*, any *emptying*, *humbling*, loss of reputation: *Love* respects it not, cares not, what *flesh* he be made, so the *flesh* be made by it.

And dwell. *Factum est* is the *Word* of *Nature*; *Habitavit*, of *Person*: *Habitare est Persone*. And, two there are not. It is not *Habitaverunt*: therefore, but *one Person*.

And, *habitavit* is a *Word* of continuance: that which was begun in *factum*, is continued in *habitavit*. Not only made, but made stay, made his abode with us: Not appeared, and was gone again straight; but, for a time took up his dwelling; *Factus caro*, *Factus incola*. And this word concerns this day properly. This is the day, the first day of *habitavit* in nobis. Incarnate he was in the *Virgin womb*; his taking *flesh* could not be seen, but this draweth after it a *vidimus*; dwell and was seen visibly.

And this leadeth us to a third: *conversatus est*. *Factum*, and *factum familiare*: that he withdrew not himself into some solitary place, but was *verbum prope nos*, near us, near neighbours to us. *Habitavit in ventris ut homo*, In his *habit*, and in his habitation, found us a man. One might ask him (as they, at *Ver. 38*.) *ubi habitas*, Sir, where dwell you? And he invited them to come and see.

And *habitavit* is not every dwelling, but a dwelling in, *ovium*, a *tem*, that is, but for a time: Not a house, to stand for ever; but a tent, to be taken down again. Which, as it sheweth his *Tabernacle*, of the nature of ours, mortal; so wirhal, that he came but of an errand, to sojourn till he had done it: *A work he had for which he was sent*; that being done, he laid his *Tabernacle* off again.

And, even that work it self, is in *ovium*: For, it is a word *militare*: Souldiers dwell in tents: As if he were now *factus caro*, *incola*, *miles*; as if some battel were toward. And (indeed) from the beginning, (the very third of *Genesis*;) there was war proclaimed between the *Womans seed*, and the *Serpens*. An enemy we had, strong and mighty; had, and have still: not one, but many, a whole camp of them. They had prevailed, and led us away captive under the *Law of sin*. *Dux nobis opus est*. A *Champion* we stood in need of, to rescue us. And here we have one now, even *Dux Messias*, as *Daniel* calleth him. He, as this day, came into the *camp*, set up his pavilion among us. The *Tabernacle* of *GOD* was with men. He might not stay eight daies in the camp; but he must take *Sacramentum militare*: So he did. And the ceremony of it was to be *strucken*, and to bleed some small quantity: So he was, at his *Circumcision*: And after, he performed the battel at his *Passion*. Where, though it cost him his life, yet the victory fell on his side, *Captivity was led captive*, and we were delivered. His *Tent* was but a forerunner of his combat. This for his dwelling. Now the *Affidavit*.

As the word *Habitavit* pointeth us to this first day of the *Feast*; and his *Tent*, to the middle day; when he undertook our quarrel: So *vidimus* (now) is proper to the last day, the day of *Manifestation*, or *Epiphany*. He dwelt; and not invisibly, or obscurely, but so, as he might be (and was) seen. Even, this very first day, *vidimus*, might the *Shepherds* say, we saw his *Angels*, and heard them sing, and then went to *Bethlem* and saw himself. *Vidimus*, might the *Wise-men* say, we saw *His star* in the *East*, and we are come to see himself. This they might say, and truly: for these things were not done in *obscuris*. But (as we said) this clause is the *Affidavit*, it is inferred, as a proof. You tell us of his making, and his dwelling: *Quomodo constat*? How shall it appear? *Vidimus* is the best proof that can be; he saw it; was an eye-witness of what he testified.

And it is not *vidi*, but *vidimus*; more eyes than one: Not he alone, others more saw it, besides him. In the mouth (a) of two or three witnesses: *Peter*, *James*, and he, (*vidimus*) were in the *Holy Mount* a *Mat. 17*.

Prov. 8.18.
Phil. 3.21.

5.
Rom. 7.18.
Rom. 8.7.
John 10.35.

Esay 53.3.

a Heb. 2.7.
b Esay 53.3.
c Psal. 12.6.

Joh. 3.16.
1 John 3.1.
2 Reg. 19.31.

2.
Habitavit, and dwell.

1.
2.

3.
Rom. 10.8.
Phil. 2.7.

4.
Tabernacle, dwell, as in a Tent.

5.
Pitched his tent as a Souldier.
Gen. 3.15.
Rom. 7.13.
Dan. 9.25.

Eph. 4.8.

The Affidavit
Vidimus,
We saw.

Mat. 2.2.
Acts. 6.16.
Joh 19.35.

2.
Vidimus, not
vidi, We saw.
Mount a Mat. 17.

Of the NATIVITY.

Sermon 6.

1 Joh. 1.3.
b Act. 1.9.
Heb. 12.1.

3.
id est, ad
Saw it inten-
sively.

4.
Saw his glo-
ry. Verse 18.
Heb. 10.20.

5.
Quasi unigeni-
ti Dei.

6.
What this glo-
ry was.
a Mar. 4.39.
b Mat. 8.3.
c Luk. 7.14.
1 Joh. 1.3.

The Conse-
quence, full of
grace and truth

Full of grace
and truth both
Jam. 1.18.

2.

Eph. 1.6.
Verse 16.

Joh. 14.6.

4.
Verse 17.

Col. 2.17.
Heb. 10.1.

Psal. 85.10.

5.
Grace first,
then Truth.

Mount together, and saw him transfigured. Nay, a whole (b) cloud of witnesses (CXX.) saw him taken up into Heaven, out of their sight, in the Mount of Olives. Well might he say, *vidimus*.

And that not *per transennam*, at a blush, passing by; but had a full sight, looked well upon him, at leisure; did it thoroughly for a good time together. It is not *deus* but *deus deus* (the word, whence a Theatre is derived:) As men with good heed behold things there: so did we, intently, all the Acts and scenes of his life.

But I ask: What saw they? The flesh peradventure: The Word, they could not see. He is God; and God hath no man ever seen. True: that, they could not; yet his glory they might, and did. Which glory was an infallible demonstration of his presence, there. Thorow the veil of his flesh, such beams he cast, as behind those clouds, they might know, there was a Sun; as, that way only, could he be made visible to the eyes of flesh, which otherwise could not behold him.

But it may be it was some wrong, this, but such, as was seen in Moses, or in Stephen's countenance. He answers that, and tells us: It was not, *quasi servi*, like a Servant; nay, nor *quasi Filii*, like any adopted sons: but, this glory was every way such, as well might it be seen the Word, or Only Son: but could agree to no creature though never so glorious. To none but him: and so being *proprium quarto modo*, might be a *medium terminus*, in a demonstration.

And if you ask, what that glory might be? With a word, to say to the wind and storme (a) *Obmutescite*: and to diseases, (b) *Volo mundare*: And to Death it self, (c) *Tibi dica, surge*. His Miracles, they shewed his glory, is expressly said, (in the next Chap. v. 11.) The Star, at his birth; the Eclipse, at his death; the glory, at his changing in the Mount: but above all, his glorious Ascension, and receiving up into heaven. All which they saw; as being in the Theatre all the while, from the Epitaphis to the very Catastrophe: Therefore he tells us here, (and again in his Epistle) he writes nothing, but what he saw and beheld; and even his hands had handled of the Word of Life. We may believe him: He, and his Confessor, suffered many things for the truth of their witness: and the whole world (since) hath believed this their Affidavit. Now are we past the Parenthesis.

But what, is all that a *vidimus*? Nothing but a mask, to be seen? Came he only to make a glorious show to them all? No: but as he came not obscure, but was seen: so, he came not empty, but full, and was felt of them, that saw him not. *Vidimus* is not all: a Verse after there is *accepimus*; To see his glory, they receive of his fulness: They, and we.

Many are the perfections, whereof he is full: Two only here chosen out, as two streams, 'Grace, and 'Truth. With them he cometh, with the fulness of them: Not of one of them, but of both. Grace referreth to the Son: Truth to the word. Grace, is to adopt us: Truth, to beget us anew; for, of his own will he hath begotten us, by the word of Truth.

And these do very fitly follow after glory. Glory of it self terrifies, and makes stand aloof; Grace invites: And his glory is such, as is full of grace. His Mercy, as great as his Majesty full out. A blessed thing it is, when these two meet: and they that are in glory are full of grace too. It is not so with every one, that is in glory: But, though there be Grace, unless there be Truth too, all is nothing. For Grace, because it is plausible, and pleaseth the people, it is affected: there is a taking on grace in face and phrase, but when all is done, it wanteth sound truth. That is right grace, that hath truth joyned to it. *Verbum gratia*, and *Verbum charitatis* both, and it is both. Yea, *verbum caro*, his word is not wind, it hath flesh on it: his Truth is (as it were) the flesh of his Grace. Thus may be the consequence.

But of these two choice is made, as of those, our nature stood most in need of. Out of grace we were; and without grace, as Sinners and in errors, wandering up and down; as even the best of our nature did at his coming into the flesh. This is the state he found us in, when he came among us.

Against the first, *gratificavit nos in Dilecto*, he brought us in grace again, through his beloved Son: *Gratiam pro gratia* (he saith after straight,) for the grace his Son had with him, he received us to grace.

Against the later, he brought us truth, to set us in the right way. *Via, Veritas, & Vita*; *Veritas*, between both: *Via & Veritas*, or *veritas via*, the true way: *Vita & veritas*, or *veritas vita*, the true life (that is) Life eternal: VVe cannot be without either.

This for our need. But, within a verse after, I find these two set in opposition to the Law, and the Law to them: as if S. John pointed us whereto we should refer them. The Law full of rigour, many threats, and curses in it: Christ bringeth the word of grace, opposeth to that. The Law full of empty shadows, and Ceremonies; which Truth is set against: *Corpus autem Christus*, Christ the very body, to *Lex habens umbram*: So requisite to quit us of the Law; The Law, the word, that married flesh.

The bringing of these two together is a great matter; and together they must be. Grace, take it from truth, and it is fallax, but a vizour, but a meer illusion: Truth, sever it from grace, and it is ingrata, but an unpleasing thing. Grace and truth kept in sunder, and never met before: But, when the word and flesh met, then did they meet and Kiss each other (saith the Prophet, and doth with a whole Psalm celebrate this meeting.)

They must meet, and Grace be first; as here. VVe shall never endure the severity of his Truth, unless Grace come before, and allay it. But, when Grace hath brought us to Him, Truth will hold us with Him. By Grace we shall accomplish, what Truth requireth at our hands: that so, receiving Grace,

Grace, and walking in Truth, we may come to the third, the reward of both, *Glory*.

Full of them; and the word would not be passed. We find others full of grace, as his blessed Mother, and as S. Stephen. Theirs reacheth not to us: None of them have more than serves for themselves. For, the Spirit is given them, but, by measure; but plenitudo vasis, in them, the fulness of a Vessel; if ye take any thing out, to pour into another, it is the less for it. But, his is plenitudo fontis, the fulness of a fountain, which is never drawn dry: qui implet abyssum, & non minoratur, fills a great pool, and it self never the less. Of which fulness they all received, and he never the emptier. We shall not need to go to any other store-house, or help to supply, or fill up Christ with any other, as if He were but half full. He is full, full of both. Our care is to be, to make our selves fit Vessels, and there is all.

6.
Full of both.
Luk. 1. 28.
Acts 7. 55.
Joh. 3. 34.

Thus far *Quod verbum factum caro*. Now, *Quid verbum carni*, the benefit; and (that which the benefit ever draweth with it) the Duty, *Quid caro verbo*? 1. *Factus caro benefaciet carni*, being made flesh He will be a benefactor to it. No man ever hated his flesh, and no more can He us, who are flesh of his flesh, or rather, He of ours. He seeth us daily in Himself; He cannot look upon His flesh, but he must think upon us. And GOD the Father cannot now hate the flesh, which the word is made; which is now taken into one person with His only Son, and united to the Deity it self. If he love the word, he must love it too, for the word is become it; either love both, or hate both. But, love it certainly: for, as this day, when he brought his Son clothed with it, into the world, he gave express commandment, all his Angels should worship him so clothed, and our flesh in him: A new dignity which is this day accrued to our Name, to be adored of the blessed Angels. Our Nature questionless is set in high favour with GOD; GOD send our persons so too, and all shall be well.

II.
Quid verbum carni, The Benefit.
Eph. 5. 29.

Besides, good hope we now have, that he being now flesh; All flesh may come to him, to present him with their requests. Time was, when they fled from him; but *ad factum carnem jam venit omnis caro*. For, since he dwelt amongst us, all may resort unto him: Yea, even Sinners; and of them it is said, *hic recipit peccatores, & comedit cum eis*, he receiveth them, receiveth them even to his Table.

Heb. 1. 6.

A second hope; that seeing he hath made our flesh his Tabernacle; he will not suffer this of ours, the same with that of his, to fall down quite and come to nothing; the same, he dwelleth in himself, not to perish utterly; but repair it again, and raise it out of the dust. So that *in super Caro nostra requiescet in spe*, our very body may rest in hope to be restored again, and made like to his glorious body.

I.
Psal. 6. 2.
Luke 15. 2.

A third; that where it was, flesh and blood shall not inherit the Kingdom of God; it is reversed; flesh and blood shall; for flesh and blood already dorth. It is that S. John is about, to infer the former verse out of this, viz. *To them gave he power to be made the Sons of God*: For, *Ex quo hoc verum est, Filium Dei, Filium hominis fieri potuisse, non est incredibile, &c.* Since, sure it is, that the Son of God, is made the Son of man, it is not incredible, but that the Sons of men may be made the Sons of God. Not incredible, nay, *Securitas nobis data est*, a kind of bond is entred, security given; Seeing this verse is true, so is the last, *Dedit potestatem*, he gave power; and well might. Why? For the word is made flesh, and therefore flesh may have reciprocal hope to be regenerate by the word, and adopted through grace, and so exalted to the glorious dignity of the Sons of God.

Psal. 16. 9.
Phil. 3. 21.

And because Grace and Truth do this, we shall fail of neither of them. He is full; and not for himself; he needs them not. He hath them for us, and hath sufficient. Neither shall be wanting, if we be not wanting to our selves. His grace shall prevent us, and his truth follow us, all the daies of our life.

3.
1 Cor. 15. 50.

Verse 1. 24

Psal. 23. 64

So we see *Quid verbum carni*, what he hath done for us: Now our Duty reciprocal, *Quid caro verbo*, what we for him again. If the word become flesh, we to take order, that flesh of ours, that the word hath taken, we take it not, and make it *una caro* with you know whom, or may read (1 Cor. 6.) God forbid: Know you not, the word is become flesh? That flesh is then so to be preserved, that, as he saith, we saw the Glory; so may we, we saw his flesh, as the flesh of the only begotten Son of God. Kept with such care, and in such cleanness, as it might become his flesh to be kept. And as much may be said, for *habitavit*: the house would be somewhat handsome; as handsome as we could, that is to receive him; we blame them, that this day received him in a stable; take heed we do not worse our selves.

III.
Quid caro verbo, Our Duty.
1 Cor. 6. 16,

But the Fathers press a further matter yet, out of *verbum caro factum*: that we also are (after our manner) *verbum carnem facere*, to incarnate the word. We have a word, we may do it too, which is the type or abstract of the very Word, or wisdom on GOD, and that is the Word which is preached unto us. That Word we may, and are to incarnate, according to this daies pattern. That we so do: That Word is then incarnate, *quando verbum in opus, Scripturas in operas convertimus*, when we do what is spoken, or written, and turn the Vocal Word, into a real Work. The word with us, turneth to nothing but wind: To give it S. Johns flesh, and S. James Vidimus, make it both be felt and seen. Especially, since our Saviour Himself saith, He reckoneth of this as His second birth; and of every one that so doth, esteemeth as his Mother. That is the duty properly belonging to this Day, the Day of His Birth.

Joh. 12. 48, 49,
Jam. 1. 18.

And to look also to *habitavit*; as well as *factum est*. Fit sometimes, sometimes somewhat is done; but *non habitavit*, it vanisheth again, it hath no state in us, it continueth not in us, nor we in it. That it be not only; but remain. By Faith *factum est*; Dwell, by perseverance, the true free-hold indeed.

31

And

4.

And that this we may, to provide for the fourth: To use means, to draw from Him that, where- of He hath such plenty, *grace and truth*. The *breasts*, that are *full*, have as great pleasure in being drawn, as the *Child* that draweth them. Assure our selves, it is so here. There is *maius desiderium deplendi in Him*, than *replendi* in us: more, in *Him*, to part with, than in us to *receive*. And what means are those? To go to the *Word* and *flesh* together. The *Word* it self doth well; and, of the twain, the *Word* hath less cause to complain; But, this, at other times. But, at this now, we are not to content our selves with one alone; but, since He offereth to communicate *Himself* both waies, never restrain Him to one. The *word* we hear, is the abstract of *Verbum*: The *Sacrament*, is the antitype to *Caro*, His *flesh*. What better way, than where these are actually joyned, actually to partake them both? Not, either alone, the *word* or *flesh*: but, the *word* and *flesh* both, for they are both? If we regard *habituavit*, this is a sure way, we have a plain text for it; *Qui manducat carnem, in me manet & ego in illo*, He abides in me, and I in Him. If it be *grace and truth* we respect; how may we better establish our hearts with *grace*, or settle our minds in the truth of His *Promise*, than by partaking these the *Conduit pipes* of His *grace*, and seals of His *Truth* unto us, *Grace and Truth* (now) proceeding, not from the *word* alone, but even from the *flesh* thereto united; the *fountain* of the *word* flowing into the *cistern* of His *flesh*, and from thence deriving down, to us, this *Grace and Truth*, to them that partake Him aright.

Joh. 6. 56.

But setting them aside, the day, the *word* was made *flesh*, it is most kindly, that a *memorial* be kept, as well of the *flesh* as the *word*. On the *Faast* of their union; they would be united: The day, they were joyned by Him, they would not be sundred, by any: but we to celebrate both, in honour of both. For, judge with your selves how inconvenient it is, to keep a *Faast* in honour of His taking *flesh*, and even that day abandon His *flesh*, and never once take it. *Verbum & caro* (if ever) to be joyned, this day, the day of their joyning. Accordingly then, as well by the act, to testify and represent the *Words making flesh*; as to procure *He may dwell in us*; and dwelling *replenish* us with His *Grace and Truth*. And lastly, that we may hold this *Faast* aright, and do the duty that properly belongs to it, let us by both do honour to both, that from both we may receive the fruit of both, *Grace* to enable us; *Truth*, to guide us, to the hope of *glory*. Not to that, in the *Parenthesis*; that is but *vidimus quasi*: but, to the other, *videbimus sicut est*, to see Him as He is, and by seeing, to be transformed into the same Image of *Glory*.

1 Joh. 3. 1.

A SERMON



A

SERMON PREACHED

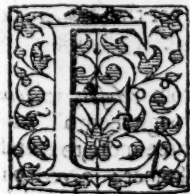
Before the

Kings Maiefty

At WHITE-HALL on *Friday*, the xxv. of *Decem.*
Anno Domini, MDCXII, being
CHRISTMAS Day.

H E B. Chap. I. Ver. I, II, III.

1. *At sundry times and in divers manners, God spake in the old time to our Fathers, by the Prophets :*
2. *In these last daies, He hath spoken to us by His Son, whom He hath made Heir of all things ; by whom also He made the worlds ;*
3. *Who being the brightness of His glory, and the ingravened form of His Person, and bearing up all things by His mighty word, hath by Himself purged our sins, and sitteth at the right hand of the Majestie in the highest places.*



Et erunt novissimi, primi (saith our Saviour,) *And the last shall be first.* And this Text Mat. 19. 30. tells us of a great Prerogative, of these *last daies*, above the *first*. Of which last daies, this is the first day ; the day of *CHRISTS Birth*. For, make a partition of the two times, *Olim*, and *Dies novissimi* ; and this day will be found to end *Olim*, and to begin *Dies novissimi* ; to be the first day of these *last daies* ; the very *Kalends* of Christianity, from whence, we begin our *Era*, or Christian computation.

The Dignity of this day, (and ours in it) is here set out two waies : First, by a case of comparison : of comparison, between the times past, and these now ; The Sum and division. between the *Fathers* and *Us*. The point, wherein, is Gods *speaking*, *speaking*, to both : but, in a more I. excellent manner, and by a far more excellent person, to us, than to them. The end : that so we might F know,

know, know and acknowledge, *que à Deo data sunt nobis*, what God hath done for us, and done for us this day. For all the difference is, in this Day: all the dignity we have above them, is by it: that so we may be highly thankful to God for it, and hold the day it self as an high Feast.

GOD is the same in both; He that *speakes* to both: 'of old, to them: 'of late, to us. Thus far, even; they and we. One GOD, one *speaker*, to both. The odds: Both *spoken to*; but not both *spoken to*, alike: Not alike in three Points: 'Not in the Matter, or Parts, of which: 'Not in the Form, or Manner, after which: 'Not in the Persons, by whom. 'To the Fathers, He spake *πολυμερως*, by many pieces; not entirely. 'To them, *παραστάς*, after sundry fashions; not uniformly. 'To them, by His Servants, the Prophets; not by His Son.

But, when the Apostle cometh to rejoyne upon these three, he repeateth not the two first, but pitcheth only on the Person: That He; that, the Person, by whom, is without all comparison, more honourable, and excellent, than the Prophets, His Servants: (He will do as much, to the Angels by and by after:) that look how much a Son is better than a Servant, so much, our estate above theirs.

II. This, for the *Comparative*. But then, fearing, it might be, we would not conceive high enough, of this Son, or weigh Him, as He is worthy; He goeth to it, *Positive*; and (as it were) sets up his Arms, consisting of eight several Coats; or proclaimeth His Title, of as many several Titles. Which we may reduce, to four several combinations. 'Son and Heir; 'the Brightness and Character: 'Maker and Supporter of all things: 'That purgeth our sins, and that is set down in the throne. And these again may be abridged to these two: 'What He is, in Himself; 'and, what, to us. In Himself, all the rest: 2. To us, 'made Heir: 'purgeth our sins, and so cleanseth our Nature; that being so cleansed, He may exalt it. For, it is for us, and not for Himself, He taketh up the place mentioned, *at the right hand on high*.

III. Then, our duty: *Bona si sua norint*, If we can skill of our own good, to find our estate greatly dignified by it; and, to honour this day, the beginning of this dignity to us; wherein, God gave His Son, to speak, *viva voce* unto us; to purge our sins; and to exalt us to His throne on high.



I. The comparative part and difference.

In the Matter.

a Gen. 3. 15.

b Gen. 22. 18.

c Gen. 49. 9.

d Psal. 132. 11.

e Deut. 18. 18.

f Psal. 110. 4.

g Jer. 23. 5, 6.

h Esay. 9. 6.

i Mica. 5. 2.

k Dan. 9. 25.

l 1 Cor. 13. 9.

m Exod. 12. 4.

n Lev. 16. 0.

o Num. 19. 1.

p Luc. 1. 78.

GOD in times past spake to the Fathers; and His speech was *πολυμερως*, of many several parcels; to several persons; at several times; some at one time, some at another. And as the time grew, so grew their knowledge (piece and piece) of the great mystery, this day manifested.

God in times past, &c. in many parts, spake, concerning His Person. First, one piece: Man, He should be; (a) of the Woman's seed; that, should bruize the Serpent's head; and there was all: Gen. 3. Then another piece: Of what Nation he should be; (b) of the seed of Abraham; (Gen. 22.) Then, another yet: Of what Tribe, (c) of the Tribe of Juda; (Gen. 49.) 2. Then again, a fourth piece, of what Family; (d) of the house of David: (Psal. 132.)

So likewise GOD, in times past spake of His Offices. To Moses, one piece, He should be (e) A Prophet: (Deut. 18.) To David another; He should be (f) A Priest: (Psal. 110.) To Jeremy, a third, He should be (g) A King, and his Name, JEHOVA *justitia nostra*: (Jer. 23.)

And, (not to hold you long in this) GOD, in times past, in sundry parts, spake concerning this Daies work: That, came by pieces, too. One parcel, to (h) Esay, of His Birth: (Esay 9.) To (i) Mica, the Place of it: (Mica 5.) To (k) Daniel, the Time of it, by weeks: (Dan. 9.) So you see, it was by pieces, and by many pieces, they had it. Well said the (l) Apostle, that, Prophecying is in part: One may now, in a few houres come to as much, as came to them in many hundred years. This for the Matter.

2.

In the Manner

Job 33. 15.

Esay 6. 1.

Dan. 10. 7, &c.

1 Reg. 9. 12.

Zach. 1. 9.

Now, for the Manner, It was *multiformis*. GOD, &c. Many manner waies.

One manner, by dreams in the night, (Job 33.) Another manner, by visions, And those again of two manners. 'Either presented to the outward sense, as Esay 6. 'Or, in an extatic, represented to the inward; as Dan. 10. Another yet, by *Urim*, in the breast of your Priest. And yet another, by a small still voice, in the ears of the Prophet, 1 Reg. 19. And sometime, by an Angel, speaking in him, (Zach. 1.) But, most what, by His Spirit. And, (to trouble you no more) very sure it is; that as, for the matter, in many broken pieces: so, for the Manner, in many divers fashions, spake He to them:

But then, if, in *πολυμερως*, you understand Tropes, figures; then were they yet many more. The Paschall Lamb: (m) (Exod. 12.) the Scape-goat: (n) (Lev. 16.) The Red Cow: (o) (Numb. 19.) and, I know not how many, even a world of them. Many they were; and tropes they were; shadowed out darkly, rather than clearly expressed. Theirs, was but candle-light, to our day-light; but *Vesperina cognitio*, in comparison of ours, whom the Day hath visited, sprung from on high. This, for the Matter and Manner: Now, for the Men.

3.

In the Men.

GOD, in times past spake by Prophets: and but by Prophets, He spake not, from Moses, to John Baptist (who was the Horizon of the Law and Gospel.) I will not stand to run through them all. And now, the Apostle, when he is come to us in the last daies; when he should oppose three more, to match the former three, he doth not; but passeth by the two first, the Parts, and the Manner; leaveth out *πολυμερως* and *παραστάς*, and so insinuates thereby thus much; that, He hath spoken to us entirely; without reservation; and uniformly, without variation. But, those two he waveth, and insisteth only on this last, (as the fairest mark of difference) the Prophets, and His Son.

The

The *Prophets* were holy *men*; but, *men*. And there is a *nature* more perfect, than that of *man*; 2 Pet. 1. 21. even the nature of *GOD*. And, in the House of *God*, they were faithful *Servants*; but yet, *servants*: Heb. 3. 6. and that (we know) is but an imperfect condition, in comparison of a *SON*. To us in the last daies is given, that what we have, we have not from any *Prophet*, though never so excellent; but from the *Lord of the Prophets*: Not from any *Servant*, though in never so great place; but, from the *SON*: Mat. 21. 38. And, not from any of the Sons of *men*: but, from His own *Son*, the *SON of GOD*. From His mouth we have received notice of *GODS* will: He Himself *ore tenus*, imparted it to us.

But then, If any ask: Seeing, *GOD*, in *times past*, and *God*, in *these last daies*, is the same *God*; He that *spoke to the Fathers*, and He; that, to us, but one *Speaker*: why not, by His *Son*, at first? I will give a reason fit for this place. A *Decorum* was to be kept, and some kind of correspondence with State. That as, at the proceeding of a great *Prince*, before He Himself cometh in sight, many there be, that go before Him, and those, of divers degrees; and at last, Himself doth appear: So, this *Prince*, that sits in the *Throne*, should not start out at the first, and shew Himself; but be allowed His train of *Patriarchs*, and *Prophets*, to be His *Anteambulones*; and, in the fulness of time, Himself should come Gal. 4. 4. with the fulness of *grace and truth*, and establish one entire uniform way, to continue for ever. Joh. 1. 14, 16.

From this comparison, these are the points, we learn: We must *ferri ad perfectionem*. And, these, are notes of imperfection: There be too many *parts*, and too many *manners*, in that, to be a perfect, State. If the *matter* were full, no more would be added: If the *manner* were perfect, it would no more be altered. Never then, to rest in these. *Moses* himself pointeth us, to one after him, by his *Ipsum audite*, Deut. 18. 18. (Deut. 18.) Who is that? *God* Himself, in the Mount, tells us by His *Ipsum audite*: And, when *God* said it, *Moses* and *Elias* was there in the Mount, and resigned up both their several audiences: *Moses*, for himself; and *Elias*, as well in his own name, as in the name of all the *Prophets*. Mat. 17. 3.

This, against the *Jewes*; that will, no further than *Moses*: that will rest in the *Law*. For, *nihil ad perfectum adducit Lex*, the *Law* brings nothing to perfection: But *Finis legis*, *CHRISTUS*. And, Rom. 10. 4. all *Prophesie* hangs in suspence (as imperfect,) till the fulfilling of it; which was done by *Christ*, to whom they all give witness. Now, when that is perfect, is come, that, that is imperfect, must away. Not to 1 Cor. 13. 10. rest, in them, then: But to *CHRIST*; and never rest, till we come to Him.

And, as never to rest, till we come to him: So, there to rest, when we are come to Him: As soon as His voice hath sounded in our ears, that they *itch* no more after any new revelations. For, in Him, are Col. 2. 3. all the treasures of wisdom, and knowledge.

God spoke once and twice: A third time, He will not speak. This, is His last time: He will speak no more. Look for no more *peeces*, nor phansie no more *fashions*: *Consummatum est*, there are no more Plal. 61. 12. to look for. He is the *truth*: and, he that hath found the *truth*, and seeks further, no remedy, he must needs find a lie: he can find nothing else. To get us therefore to *Christ*; and never be got from him; but, John 19. 30. there, hold us.

We cannot follow a better pattern, than the *Apostle* here: We see, what haste he makes. For, (as if he were upon thornes, till he were with *Christ*;) without any *Exordium*, or preamble, here, in the beginning of his Epistle, he hits on the Point streight; as if all time were lost, till he were there. Yea, having named the *parts*, and *manners of the times past*, for very haste to be at him, he forgets both *parts* and *manners*, only for desire to be with him, the sooner.

And (so with him) I haste to pass to the second *Positive* part. VVherein being careful, we should take perfect notice of him; and fearing we would not weigh these words [by His Son] as were meet, but, The *Positive* hear them slightly, and pass them lightly over; the rest of the Text he spends, in making a commentary part. of this word *Son*: that we may consider, how great this *Party* is; and consequently, how much it imports us, to regard his *speech*, and to esteem of His *Feast* with no mean accompt. And (to say truth) it was more than needful, considering the means of his birth to day: that he should thus proclaim his stile of eight titles, and over the place of it, stick them up, as so many scutcheons, to give us true notice of the greatness of the *Party*.

But withall, his meaning was to describe *Christ* at all points: as (indeed) these eight contain a perfect description, of his *Natures*, his *Person*, his *Offices*, his *Agency*.

His *Natures*, in the very beginning: *Quem fecit*, is *Man*; *Per quem fecit*, is *GOD*. Not, *quem* only, *Man* alone, but, *Per quem* *secula*, *GOD* also. But, for His *Divine Nature*, he is more full yet: That, He is His *Son*, the *Splendor of His Glory*, the *Character of his Substance*, the *Maker and Upholder of the world*, and all in it.

His *Person*: in this word *semetipso*; He did it Himself, (that is,) in his own person. Himself, is ever said of a *Person*.

His *Offices*: In his *speaking*, his *Prophecie*; by which, he unfoldeth the *Mysteries of GOD*. In his *purging our sins*, is his *Priesthood*: And, his *Kingdom*, in the throne of *Majesty*, wherein he sits.

His *Agency*, (or *quid ad nos*.) In *locutus est nobis*. To us, he speaketh: and, *purgans peccata nostra*, Our sins he purgeth. *Nobis*, and *nostra*: To us, and for us, he is, that he is. All his *speaking*, and *doing*, *propter nos homines*, & *propter salutem nostram*, for us men, and for our salvation; and, our part, in him, and his.

VVe reduced all these eight, to two. * VVhat in himself; * and what, referendo to us. In himself: What *Christ* is what by Nature; Son and heir: VVhat by excellency; Splendor and Character: VVhat by power: in Himself. Maker and Upholder of all. To us; VVhat in love already performed; he hath purged our sins: In hope yet

yet expected; he is set, and in possession of the throne of glory; which is, in our names, and to our behoof, and not his own.

In his Divine
Nature.

His Divine Nature hath no less than three, to express it: 'Son,' 'Brightness,' and 'Character': and two, to prove it, the 'making' and 'supporting' of all.

I have heretofore remembred you, that the high perfections of that nature are such and so many, as no one terme will suffice, to set it forth: we are glad to borrow from many to do it; and yet, but brokenly, too. And that though there be not any resemblance translated from the creatures, (though never so excellent,) that will hold full assay, yet withall, this we are to think, that, since the Holy Ghost, hath made choice of these termes, they are no idle speculations, that are drawn from them.

1 Son.

Of these three then: 'Son,' 'Brightness,' 'Character.' 'In Son,' there is a true identity of Nature: upon it is grounded, *quasi*, being of one substance; even as the Son is with the Father. 'But the Son cometh after the Father, in time, and that a good time: Amends is made for that, in the next terme, (*Brightness*.) For, it is not to be imagined, that there ever was, or could be a light body, but in the very same instant there must stream from it, a *brightness*. So, upon this is grounded *Coeternal*.

2 Brightness.

3 Character.

'But then, there is some inequality, between the light body itself, and the beam or *brightness* of it: The beam not full out so clear. This, is the imperfection in the terme *Brightness*. But, that is supplied, by the next, *Character*: For, that, is (ever) just equal; neither bigger, nor lesser than the type, or stamp, that made it. Upon this (then) is grounded *Coequal*, and like *per omnia saecula*. So like, as, *Shew us the Father* (saith Philip:) why, He that sees the *Character*, never desires to see the stamp; if ye see the one, ye see the other: *He that seeth me, seeth the Father*, whose express form I am.

Joh. 14. 8.
Verse 9.

Agreeable to these three, we beleeve of him, that he is *consubstantial*, as the SON; *Coeternal*, as the *Brightness*; *Coequal*, as the *Character*: Against the new heads of the old *Hydry* sprung up again in our daies.

Psal. 82. 6.
Joh. 1. 13.

This term (SON of GOD) is sometimes communicated to *Saints*, sometime to *Magistrates*. Lest we might understand it, as we do in *Saints*, or as we do in *Magistrates*, he addeth two words; 'the one, *Glory*;' the other, *Substance*. Of which, *Glory* is imparted to others: *Substance* to none but him. His *Glory* on earth he imparteth to *Magistrates*; and they are called the *Sons of the most High*. His heavenly *Grace*, (which is *Glory* inchoate) he imparteth to his *Saints*; and, to them, gave he power to be *Sons of GOD*.

Psal. 2. 7.

But, his *substance* is in neither. For, the first (*Magistrates*) are, by *Ego dixi*: but he, by *Ego genui*. And, the second (*Saints*), to them he giveth privilege or prerogative so to be. So, they, *per gloriam*; but he, *per substantiam*: *Per gloriam*, they; *Per substantiam*, He.

He, the *brightness* of his *Glory*, and *Character* of his *substance*: that is, not in *glory* only, which may be imparted to another; but even in his very *substance* (too) it self.

And again: not in *substance* of the Deity alone, but (in that, which belongeth to it,) the *glory* also, *Substance* is *Deus*, *Glory* is *Dei*. All, that he is, and all, that he hath; *Substance* and *Glory* both.

The *brightness* of his *Glory*: He was such a Son, as did no way eclipse his Fathers *glory*; but (as a beam) made it shine more bright. The *Character*, the true stamp of his *substance*: Nor, he rendered not a broken image, as if the stamp had been set on, or driven awry: but, was his very true express form.

John 14. 28.

Another mystery, yet, These three note a proceeding: The Son, from the Father: the *Brightness*, from a *Light*: the *Character*, from the *Type*: And so, a second person. *I proceeded, and came from the Father*, (he saith it himself.)

First, a true and natural proceeding from him, as the Son. Secondly, (to take away all conceit of gross or carnal generation,) by a pure and clean proceeding, as *De luce, lux*; in which there is nothing but pure, and undefiled. Thirdly, *Character-wise*, from his *hypostasis*, (it is the word in the Text, mark it well:) Not, from his *esse*, (that is) not from his *substance* at large; but, from his determinate *Personall-essence*; (for, so is *hypostasis*, properly:) That is, not from the *Deity*, or *essence* of it, (which neither begets, nor is begotten,) but, from a *Person* in the *Deity*.

Now these three, if we refer them to *Olim*, the times past; Then, as the Son he is opposed, to his *servants* (that is) the *Prophets*. As he is a *Beam* of light, to the many *parts* (as it were many sparks:) That, was all the light before. As the *Character* (or firm impression) to the many vanishing *shadows* under the Law.

Eph. 1. 5.

Joh. 1. 9.

But if, to the present, we refer them: As he is the Son: we shall find no estate but servitude; no adoption, but in him. As the *brightness*: no clear light of knowledge, nothing but mysts and darknes, but by him. And, as the *Character*: no true soundness, or sound truth, but figures and flitting shadows, without him. From him, as the Son, receive we grace, whereby we are adopted: As the *Beam*, the clearness of faith, whereby *lightened*: As the *Character*, the true signature of charity, whereby stamped, to know (our selves) and be known of others, that we have heard him aright, and are his true Disciples.

The two to
prove it.
John 1. 3.
John 3. 27.
Psal. 148. 5, 6.

These three express his Divine Nature: Two more, to prove it. In them, his excellency: in these, his Power. Which is set out two waies: 'In the Creation: *Omnia per Ipsum facta, & sine Ipso nihil* made by him; nothing without him.' And again in the Preservation, (by virtue of his *Et ego usque operor*) which is his work to this day; to continue and uphold in their being, all that he hath made to be. One, by his word spoken; So made: the other, by his Law given: So made fast to continue. In a word—

all

all had been nothing, but for him: and all would fall to nothing, without him. Now, in that he thus made all, and makes all to last, the meekest person, he was, to make all new; to restore that he had made. And it was a convenience, that he should; and it was an inducement, that he would undertake the business, and go through with it.

All this he is, in Himself: Yet not so, but in all his splendor and glory, he mindeth us. And that so, as he is desirous to bring us to the joynt partaking of his inheritance, as Son; of his glory, is the brightness; yea, of the very Divine nature, as the Character of his substance. The ground whereof is laid, in *[quem fecit heredem]* whom he made heir; and that was, as man: For, *per quem facta* (we said) is God; *quem fecit*, is man.

Made him heir.] Heirs, are either born, or made: So born, by nature; or so made, by purchase. He was his Son; and, his only Son; and so born his heir. He was born; and yet he would be made. There is a mystery, in this: we are to look to it; It will fall out, to concern us. *Heir* he was; and so claimeth all, as his inheritance, by due of birth-right. But, it is further (here) said, he was made: What means this? *Quem fecit*? Nay, *quem genuit*. That, is true: But, *quem fecit* is true likewise, *Fecit heredem, qui prius fuit heres*: So born, and so made too; *Hereditatem*, and *hereditatem*. So cometh he to a double right, two titles. How so? He needed but one: He would have two. To what end? Not for himself; for himself, one was enough. Belike his meaning was to have two, that he might set over one to some body else; there, is the point. He was born heir, for himself; but made heir, for us; *Hereditatem*, that serveth him; that he retains to himself; *Hereditatem*, that he disposeth of to us. By this, we hold; even by *Quem fecit*: that, is our tenure, and best hope. He is, and ever was, in the bosom of his Father, as *heres naturae*: he now is, but on our behalf, and to our behoof, at the right hand of his Father, as *Hereditas factus*. And now followeth, he purged our sins.

For, he could not bring us to sit with him in his throne, (thus purchased) being so spotted and foul, as we were, by means of the pollution of our sins. He was then to purge and make clean our Nature first, that he might exalt it to partake his purchase, being so cleansed. Where first our case is set down, wherein he found us, and wherein we are, without him. A sinners case (how gloriously, soever he or the glister in the eyes of men) being in GODS eyes, as the case of a foul diseased person: And we thereby taught so to conceive of sins, as of foul spots without; or, of such humors (within) as go from us by purging. *Iniquitas carnis & Spiritus* (as St. Paul terms them right) defiling both flesh and Spirit: which unless they be purged, there is no entering into the heavenly Jerusalem (where the throne is,) into which, *nihil iniquum, ne passum thing shall ever enter*.

Exalt us he could not, being in that plight: for love or pity therefore, purge us he would. And here now, is the top, or highest point of elevation in this Text, *Who being the brightness* (or, though he were the Brightness) that is, a Parry so excellent in Nature, Glory, Person, and Power; Nature as Son, Glory as brightness, Person as Character; Power as maker and supporter of all: who, though he were all this, did not abhor to come, and visit us, being in that foul and wretched case. This will teach us, *Domine quid est homo? What is man that thou shouldst visit him? Visit him*; not as the day-spring from an high doth the earth; but visit him, as if a great Prince should go into an Hospital, to visit and look on a foul diseased creature.

2. And not only visit him; but not refuse the base office, to look to his purging from that his uncleanness.

3. And thirdly, not cause it to be done by another; but to come and do it in *Semet ipso*, by his own self, in person.

4. And fourthly, in doing, not to stand by, and prescribe; but himself to minister and make the medicine.

5. And fifthly, to make it himself, and make it of himself; *in semet ipso*, and *de semet ipso*; to make the medicine, and be the medicine.

6. And how, or of what? Spots will out with water; Some will not, with any thing but with blood: *Without shedding of blood there is no taking away sin*; as *Chap. 9. ver. 22*. And not every blood will serve; but, it must be *Lamb's blood*: And a *Lamb without spot*: And not every Lamb neither; but the Lamb of God: or (to speak plainly) a *Lamb* that is God: His blood, and nothing else will serve to do this.

7. And seventhly, not any blood of his; not of a vein, (one may live still, for all that) but his best, most precious, his heart-blood, which bringeth certain death with it. With that blood he was to make the medicine. Die he must, and his side be opened, that there might issue both the water and the blood, that was to be the ingredients of it. By himself, his own self; and by himself slain: by his death, and by his blood-shedding, and by no other means: *Quis autem talis*? The Physician slain; and of his flesh and blood a receipt made, that the patient might recover.

And now we may be at our choice, whether we will conceive of sin, as of some outward soil, in the soul; And then the purging of it, to be *per viam balnei*, needs a bath, with some cleansing ingredients, as the Prophet speaks, of the herb *Borith*: And, this way purged he us: made a bath of the water that came out of his side, to that end opened, that from thence might flow a fountain for sin and for uncleanness; (*Zach. 13. 1.*) Water, and mixed with his blood; as forcible, to take out the stains of the soul, as any herb *Borith* in the world, to take away the soil of the skin.

Or, whether we will conceive of sin, as of some inward pestilent humour, in the soul and conscience, casting us into perill of mortal (or rather, immortal) death: Then, the purging of us, to be by way of some Elestuary, or Potion: (And so, he purged our sins too. To that end he hath made an Elestuary.

Mat. 16. 26, 27. Electuary of his own body [Take, eat it:] and tempered a cup with his own blood, [Drink ye all of it:] which by the operation of his eternal Spirit in it, is able effectually to purge the conscience from dead works (or actual sins) and from the deadly effect of them: No balsome, or medicine in the world like it.

The Sum of all this: There be two defiling sins, and two waies he purgeth them. Clean we are, from the first, as washed from the original uncleanness of our Nature, and that by the Laver of regeneration. And whole we are, as purged within, from the actual sins of our persons; and that, by the Cup of the New Testament, which we blest in his Name. And the blood of JESUS CHRIST purgeth us from our sins. By both, he purgeth us from both. And this, for his Purging.

And is (see down). Of which, we are not to conceive, as of a thing merely touching him; (that, his labour being done, he took his rest; and there is all:) But, that this his sitting down is, taking possession of that his dear made purchase: And that, not in his own Name. He had it before; he was in glory; and in the self-same glory with his Father, before ever the world was.

This *Hæretic fallacy* pertaineth to us; done for us; not, for himself, who needed it not; nor could have any use of it.

These two (between them) comprehend all, even all we can wish: To be purged of the one; and, to be seized of the other. They follow well: For, to what end purged he us? To leave us, there? No; but for some further matter: which though it be last in execution, was first in intention. Having so cleansed us, not content with that, it was his purpose further, to bring us to glory; that is, to no less matter, than to sit on his throne with him, purchased by him for no other end.

And these two, Purging, and Sitting down in the throne, as the Alpha and Omega, the first and the last of that he doth for us. And so, in them, is all well represented; Purging our sins, the first; Sitting in the throne, the last: To purge our sins, he began, this day, the first day, the day of his birth: wherein he purified, and sanctified, by his holy Nativity, the original uncleanness of ours. And, Sit in the throne, was his last work, on the last day of his Ascension: Then took he possession, in our names, as our forerunner for us.

The degrees of this exaltation be these: First, a throne it is: and that is not every seat; but, a special, and chief, and honourable seat. And secondly, of thrones, there be some inferiour, as the thrones of Justice: This is the highest, for it is a throne of Majesty. Thirdly, It is in excelsis; and that maketh up all. For the thrones here below (even of Majesty) sooner or later, they that sit in them, must come down from them. But the throne on high, Thy seat O God, is for ever and ever: Not fading, and transitory, as ours here. Fourthly, in this throne, sit he is: and sitting is the site or position of rest; that is, rest in glory. Here, where most glory, least rest. And fifthly, on the right hand, which is, on the throne, the best, and next place to God himself. And, by this, are we above the Angels: For, to which of them (as the Apostle after deduceth) said he at any time, sit on my right hand: No, but stand before me, as ministering spirits, all. Or; when they rest, it is on the other hand: the right hand is kept for us, and possessed already by one in our Nature, who in this seat will not sit alone, Sed confedere nos secum fecit in celestibus, (Eph. 2. 6.) Even now, we sit there, in him; and shall there sit with him in the end. So he promisseth, in express terms (Apoc. 3. 21.) that we shall sit with him in his throne, as he doth in his Fathers. And so not in the throne, will He be above us, but only, that, he, in the midst, and we, on his right hand.

Our duty then is, for his excellency, to honour him; for his power, to fear Him; for his love shewed, reciprocally to love him again; for his hope promised, truly to serve him. GOD, for his part, would have his Servants the Prophets well used: but however they, in times past, were regarded by them, this he makes full account of, If he send his Son, we will not fail, but reverence him. Specially such a Son; of such glory, such power, and above all, of such love towards us, to provoke ours again. And again, of such ability, to reward with eternal glory, as he will even buy our service, at who gives more: and pay us for it to the full, with no less wages than a throne of glory.

This in general. More particular: in three termes, he is set out to us (here) in the Text: Speaking, Purging, Sitting: as a Prophet, he speaks; as a Priest, purges; as a King, sits speaking; our duty is to hear him, to lay up his sayings in our hearts. Two marks his word hath here, fecit, sustinet; made and makes continue; Let it have the same, in us. In the Sermon time something is begun to be made in us, but it continueth not: which sheweth, it is not verbum virtutis, to us. Again, let it not be, as a Brightness, only to be seen by us; but as a Character too, to leave a mark behind it, to be seen on us; and then it is right.

Now, Hodie scire vocem, To day if ye will hear his voice, ye can hear none but vagitum infantis, such a voice as useth to come from a new born babe. And even so, he speaks to us, if we can understand. For, even this Verbum to be infans, and Tonans to be vagiens; he, to send forth such a voyce; it speaketh humbly, (I am sure) and great love, that so would humble it self; if we have ears to hear it. When he, that was the brightness of his Fathers glory, should be so eclipsed: he that sits on the throne, thus be thrown in a Manger.

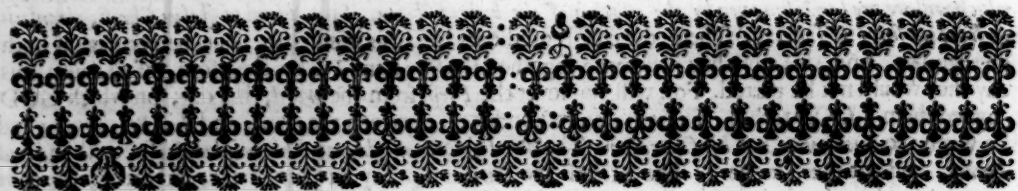
Prophets speak; but purged not. Purging was ever the Priests office. It is true: the word he speaks, hath a mundaying vertue: Jam mundi estis, Now ye are clean. It cleanseth then. But, nor that only

only, nor principally. For, the medicine which purgeth *ex proprietate*, his flesh and blood go to it. By which will we are sanctified even by the offering of the body of *Iesus*. That blood of *Iesus Christ*, cleanseth us from all sin, (1 *Joh.* 1.7.) These, the true ingredients into this medicine. But better yet, if both go together. And, this day, they first came together, the *Word*, and *Flesh*: therefore, (of all daies,) this day they would not be parted. For, will you sever the *Flesh* from the *Word*, that day, on which *GOD* joyned them? *GOD* forbid. There is a correspondency, between the *Word*, and his *Brightness*; and between the *Sacrament*, and his *Character*. The *Word* giveth a light, and his brightness sheweth in it adoration, and not much longer. The parts of the *Sacrament*, they are permanent, and stick by us: they are a remembrance of the *Characters* made in his skin and flesh. And, if ye seek to be rid of your sins, this was broken for you, and this was shed for you, for that very end, for the remission of sins. And so, ye receive his Person; even *Semetipsum*: And, in *Semetipso*, in his Person it was, he purged our sins. And so, that, a sure way.

Lastly, for sitting: that, is his Kingdom; that is kept for *dies novissimorum novissimus*, the last day indeed. That, is yet in hope only. The same flesh that cleansed our sins, the same now sitteth on the throne: and so, hath both virtues: for the present, a power to purge; for the future, a power likewise to exalt. The same blood, is the blood of sacrifice for remission of sins; and, the blood of the *New Testament*, for the passing to us the bequest, which is, the right of his Purchase, for which, he was made Heir. And the very *Angels*, who (this day) adored him in our flesh; and it in him; thereby shewed plainly, not the purging only, but the exalting of it also, by this daies work. And that, to day, wherein they sang aloud in the sky, we have cause, to make much of, and to rejoyce in it; the Day of the greatest glory to *GOD*, peace to the earth, and good will towards men, that ever rose upon the World.

GOD grant, that we may so hold this first feast with Christian joy, as we may hold that last, with like joy: and be found as cheerful in it.

A SERMON



A S E R M O N P R E A C H E D

Before the

Kings Majesty

At W H I T E - H A L L, on *Saturday* the xxv. of *Decem.*
Anno Domini, MDCXIII. being
CHRISTMAS Day.

JOHN Chap. VIII. Ver. LVI.

ABRAHAM Pater vester exultavit ut videret Diem
meum : & vidit, & gavifus est.

*Your Father Abraham rejoyced to see my Day : and he
saw it, and was glad.*



Ere is joy, joy at a sight, at the sight of a Day, and that day *Christ's*. It is CHRIST that calleth it, here, *Diem meum*, his day : And, no day, so properly his, as his *Birth day*. So, the Text comes full upon the day.

But, to reduce it point by point.

First, CHRIST hath a Day, proper to him, which in expresse terms, he calleth (here) *diem meum*, my day.

Secondly, This Day, to be seen, is a day of Joy. Double joy ; ' *Exultavit*, and ' *Gavifus est* : both, in the Text.

And, thirdly, (which is somewhat strange.) It was so, to the Patriarch Abraham. Him we find (here) doing that, which we now are about ; Seeing, and rejoycing, at the sight of CHRIST'S Day : taking notice of it ; and taking joy in it.

Lastly, all this nothing displeasing to our Saviour Christ : for it is spoken by him, to the praise of Abraham that did it ; and, to the dislike of the Jews, that did it not. To them is this speech : Christ tells them of Abrahams doing it : and blames them, for not doing the like.

And, what are we (now) disposing our selves to do, but even the very same, that is in the Text here, to rejoyce, to see CHRIST'S Day ?

And a threefold warrant we have, in this verse, to do, as we do. 1. The Patriarchs doing it. 2. Christ's allowance of the doing of it. 3. And his dislike of the Jews for not doing it.

VVe have Abraham for our example ; we do but as he did. In his time, Christ's Day was a Day of joy ; and a Day of joy is a Feast, and so holden by him, we see. VVhich falls out much to our content. For, the same Feasts, the same Religion. So, we find by this, that he and we are of one Religion. One, in substance, which is Christ : One in circumstance, which is his Day. Christ himself, Abrahams joy ; Nay, his Day Abrahams joy too. The same *meum* ; that is Christ : the same *Diem* ; that is, Christmas.

Then

Then (which is another degree) *Abraham's* example approved of, by *Christ*; and that, after somewhat a strange manner: For, it is not here (if you mark it) *Exultavit, ut videret Me*; but, *ut videret Diem meum*: He makes His *Day* the object of all this exultation and joy. His *day* (I say) and not *Himself*: commends him, that he rejoiced at the sight, not of Himself, but of it. Verily, this speech of His is much to the honour of His *Day*; and the very solemnity of the Feast, and all the joy and gladness thereon, may well be thought to have been founded upon this speech of His. Always, if *Exultavit ut videret*, were a praise to Him; we may be sure, *Exultavit cum videret*, can be no disparage to us.

Add thirdly: *Abraham's* example approved by *CHRIST*. Not so approved, as he leaves it at liberty: They that will, may do the like. But that, He reproves them that do it not. For, He blames the *Jews* here, for not doing herein as *Abraham*: *Your father Abraham did it, you do it not*. Which is against them that have a spleen at this Feast: that think they can joy in Him well enough, and set His *Day* by; nay, and abrogate it quite; and in so doing, they joy in Him all the better. Nay, love Him love His feast, joy not in it, nor in Him neither.

You shall see, how they are mistaken. Therefore they do so (they tell us,) lest observing days and times, they should seem to *Judaize*. It falls out quite contrary. For, who are they whom *Christ* here blameth? are they not *Jews*? And, wherefore blameth He them? for not doing as *Abraham*: And, what did *Abraham*? Rejoice on his *Day*. So, upon the point, it will fall out, that, not to rejoice on His day, that, is indeed to *Judaize*. and they little better than these *Jews*, that follow them in it.

Nay, here is another thing yet, will grieve them more: *Jews* they shall be; but none of *Abraham's Children*; no more, than these were. Observe it well. It is the Occasion of this speech, the very issue *Christ* takes with them: *Pater noster Abraham*, was still in their mouths (in the 33, 39, 53. Verses:) If (saith *Christ*) you were his Children (mark that If,) ye would *persequere*, desire what he desired, and joy what he joyed in. Now, *My Day* he so highly esteemed; as glad he was, that he might see it: And you, that would so fain father your selves, upon him, are so far from that, as what he desired absent, ye despise present: what he would have been the better to see, ye are the worse, that ye see it. Now then, how are these *Abraham's Children*, that have nothing of *Abraham* in them? Before (at the 40. Ver.) *He seek to kill me, for telling the truth. This did not Abraham*, and ye do it. Here now again: *He rejoiced in my day*; and ye do it not. Do that, he did not; do not that, he did: How can these be *Abraham's sons*? Verily, as it is in *Esay* 63. *Abraham nescivit nos*: *Abraham* would never know them, for his. None of His *Sons*, these. Those are his sons, that do, as he did. And, here now, come in we. They *Jews*, but not *Abraham's Children*; we *Abraham's Children*, but not *Jews*: For, as he did, so do we. There is joy with us, at the sight of His *Day*: we renew our joy, so oft, as by the Revolution of the year, it cometh about. And, for this very point, we find our selves the nearer to *Abraham*: Even for the joy of His *Day*. Always, sure we are, since *Abraham* did it, and *CHRIST* allowed it, and disallowed the contrary: by these three, we have good warrant to do, as we do: To make it a time of joy. And so, a time of joy, God make it to us.

Thus it stands, for the Order. There be in the Text, three acts specified from one, issuing; from *Abraham* all: All directed to one mark; falling all upon one Object. That Object is *Diem meum, My Day*: Of that then first. The three Acts be, *Exultavit ut videret*: *Videret*; and *gaudisset*. First, *would be glad, ut videret*; that *He might see*; that is, was desirous to see it: Then, had his desire, *did see it*: And lastly, seeing it, took joy of his sight.

Of which three, the first and the last, *Desiderium* and *gaudium*, desire and joy are two affections attending upon Love; and are ever sure signs of it. Desire, when we want and have not, what we love. And joy, when we now possess, or (as the term is) enjoy it. The middle, which is *Sight*, that pertains to faith: For his light it was he saw it by. So, here is *faith per Charitatem operans*: *Abraham's* faith right.

But I keep the order in the Text, I change it not, it cannot be mended. All goes by a right line. *Desire* first, that is the way to see. Seeing next: that brings joy. And joy is the end: and a good end it is to end in joy.

These three with reference, first to *Abraham*; and then after, to our selves.

TO find our mark first, that all this desire is, to see; all this joy when it is seen; It is *Diem meum, Christ's Day*. *Christ is God and Man*; *God* to both: His day, as the Son of God, or as the Son of Man. Which of these?

Not as the Son of God; As the Son of God, He hath no day: Day and night are parts of time; And *Egressus Eius*, His goings out are from all eternity. If we would improperly call it a day; no day, to be seen: The light of it is unapproachable; nor to be approached so; it would strike any man blind to behold it. If we could see it, and Him, in His Deity; yet there is small joy, to see *Christ* so: Small joy to see Him, but by the light of this Day. All the desire was, that He might be; all the joy, that He was to be seen, as the Son of Man. As the Son of Man, then: His Day so.

But as the Son of Man he hath more days than one: So He saith, (*Luk. 17.*) *I beg shall desire to see one day of the Son of man*: one, of many; any one of them. But this (here) notes some one eminent Day, above the rest: It is a day, with a double title; *Thy day, the day*, *That day, that same day*; That, if any one day mine, more than other, I would, by special prerogative call; *Thy day, Mine* indeed. Now, there be but two such eminent days, to stand for this: The first, and the last. First, of His

Gal. 4. 10.

Esay 63, 16.

The Division.

I.
II.

Gal. 4.

I.
The Object.
Diem meum.
My Day.

Not, as the
Son of God.
Mic. 5. 3.
1 Tim. 1. 16.

2
But, as the son
of Man.
Luke 17. 33.

Not the day
Passion.
53.

of His
nth.
Luke 1. 11.

Luke 2. 14.

Luke 2. 16.

Luke 2. 11.

a Iren. 4. 15.
b Aug. Hom. 43.
c Cyril. 6. 11.

II.
The Acts of
Abraham.
1 His Desire:
Exultavit ut.
The cause of
it.

Job 19. 1.

Gen. 18. 17.

Gen. 3. 19.

Gen. 15. 17.

Luke 1. 78.

Judg. 13. 15.

Gen. 18. 25.

Genesis; or last, of His Exodus. Genesis; His coming into the world; or Exodus, His going out. That is, the first, of His Nativity: or the last, of His Passion. VVhich of these?

Not of His Passion. First: that, was none of His. For, He saith to them that took Him: *Hac est hora vestra*, Yours. So, theirs it was; not, His. Secondly, It was not His Day: Nay, it was no day, neither but *Tenebrarum*, as he there addeth: So, *night* rather than *day*. But thirdly, without all question, no day of Joy. The Heavens are darkned; the Earth quaking; the stones rent; every one going their ways beating their breasts, for sorrow: That was no *fight* to *rejoice* at; that no day to *rejoice* in.

Then is it, of necessity, to be His Birth day. That was a Day; the Angel calls it *To day*; *To day is born*: And His Day it was: for every man claims a kind of propriety, in His birth day. Men, in the day of the beginning of their life: As Kings, in the day of the beginning of their Reigns: As Cities, their *Patris*, when the trench is first cast: As Churches their *Encania*, when they are first dedicate: So Men their *Yasidia*, when they first come into the world. It is too plain, this. His day then: And sure, a day of Joy, withall. Joy in Heaven, Joy in Earth. In Heaven, for a day of *Glory to God on high*. In Earth: for a day of *Peace here below*, and for good will towards men; as ever, nay more than ever, was any. The Angel so proclaimed it. *Gaudium omni populo*, A day, of joy to all people: And proclaimed it, why? *Quia hodie natus est*. And, this *omni populo* (as appears now, by this text) was not only all people, then, in being, or after to be: but, (as Leo well expresth it) *in praeitis se refudit etates*, the joy of it went back, up to the ages past; up even to Abraham's time, two thousand years and more, before ever it came. I know well, this day may be taken for the whole time of His life: but it must be by a figure then. And, no man but seeth, that a day doth more literally and properly signify a day, than the time of ones whole life, at large. Yet, that time too had his beginning, on a day. And, that day, even for that very beginning, may well challenge a better right, and nearer property in this word [day] than any longer time whatsoever. As, the very day, whereon He was first seen, first shewed to the world, as the Son of man: As the very day, whereon the first fruits of all the joy then, and ever since: sure I am, the Fathers fix it all upon one day, and upon this day by name. So Irenaeus, Augustine, Cyril: set it down; that this day it was. This day then be it: the day of His birth. So have ye the Object.

Now to the three Acts: And first of desire. *Exultavit ut*: that [Ut] is desire. Glad and fain, Ut, that, he might see; that is, he desired, he longed much, to see it. *Gaudere ut*, and *vellere ut*, expound one another. This day then, is *dies desiderii*, or *desiderabilis*. To be desired, even of Abraham; and, if of him, of all. Of the Cause first, why: and then of the Manner. How, he desired it. The Cause why should Abraham to desire to see this day, two thousand years and more, after his days were away end, and he in his grave? What was it to him? how was he concerned in it? We say, *Omnia bona operantur*: what good had he by it? we say again, *Indigentia desiderii patens*: what need had he of it, that he should so desire it? Yes: Christ's birth he needed; he had good by: and consequently, His Birth-day.

Ye remember Job's Easter: that in all his heaviness, this was his *spes in finem*, his onely comfort and joy. That well yet, his Redeemer should rise again one day. The joy of Job's Easter, the same is the joy of Abraham's Christmas: Even, that a day should come, wherein his Redeemer should come into the world. For, Abraham's case was not such, but that, a Redeemer he stood in need of. One he stood in need of, and one he had: you may read it *videtur verbis* (Esay 29. 23.) *Thum fatis Hebraei Redemptorem Abraham*. That party, Him, he needed, and Him he desired: And desired His day; for His sake: *dies* for *monum*; the day for Him that was born on the day.

Will ye hear it from his own mouth? Thus he seeth down his own case, Gen. 18. (that very time, when he had this day first shewed him, the first glimpse of it.) Thus complains he there, of his *uid*, (and complaining, implies his desire.) *Et ecce ego pulvis & cinis*: And lo! I am but dust and ashes. Dust, is plain: it refers us to *Pulvis* & *in pulvere*. He was that by nature, by his very creation. But, why *ashes*? how come they in? *ashes* he was not made of: that is not natural; that (sure) refers to somewhat else. *Ashes* (we know) come of fire, without it they are not made: ever presuppose a fire precedent. So that besides death to resolve him into dust, he saw a fire to turn him into ashes. He saw it in his vision, Gen. 15. when the sun was down, and it was night; and a great fear or horrour fell upon him: he saw *Elisamm fumentem*, a fiery furnace. Blame him not, if after such a night, he desired to see day, and this day; *dies contra noctem*, a day to visit him from on high, after so fearfull a night as this. But this was but a vision of the night: But, when all days and nights should be at an end he saw, there was yet a day to succeed that day, which Enoch taught the world, wherein the Lord should come with thousands of his Saints to execute judgment upon sinners. VVhich day (it seems) Abraham took notice of: For speaking to God (in the same Chap.) He calleth Him by this Title, *Judex of the world*. Of which day a visible sign he had, before his eyes, waking, in the consuming of the five Cities immediately after. No marvel then, though he desired *dies contra diem*, a day that should quit him, of the fear of that day. Inasmuch then as dust he was, and ashes he was to be; dust by creation, ashes by condemnation; (and both these he confesses himself liable unto,) he needed one, as to restore the ruins of the first, so to prevent the danger of the second. Being in need, he desired; desiring, he was glad to hear of: but more glad would be, to see that day, that should bring Him into the world: And, O when shall that day be! And sure, the sun must go down with us too, and what fear we shall then be in, or whether we shall see the *solenne*, I know not: but, sure I am, that joyfull it will be, then, to have a comfortable sight and apprehension of the benefit and beginning of this day: when the world shall bid us good-night, then (as S. Augustine expresth it) *videre in nocte saeculi, diem CHRISTI*.

This,

This, for the *cause*, why *Abraham* himself should desire this *Ut*; to see this *day*: Why, but for this *day*, *Abraham* had been but *ashes* of the furnace. Which sheweth, it is a *benefit* to see this *day*: And as a *benefit*, desired by him, and as a *benefit*, and no small *benefit*, vouchsafed him, (the *sight* of this *day*.) Now, for his *Manner* how, how greatly he desired it. We may take measure of the greatness of the *day*, by the greatness of his *desire*. It was no *day* of small things; for, *Exultavit ut* is no small *desire*: there is vigour, there is both *passion* and *action* in it. The nature of the word [*Exultavit*] is, He did even fetch a spring for joy that he should see it. And it is not *exiliit* neither, but *exultavit*. And that is a *frequentative*, and so he did it more than once. To give a spring, and not once, but often; this was much, if all be well considered. For one to do it, one in years, fast upon an hundred, as *Abraham* then was; for such an one to do it, it was very much.

1. Much. First, that he should not contain his affection, nor keep it in; but out it must, even break forth into an external act, into a bodily gesture, that all that stood by must see him do it.

2. Into a bodily gesture (I say.) But then again, that into such a bodily gesture; a gesture on this fashion. It must needs be he was greatly, yea strangely affected with it, that it made him forget his gravity, and put a kind of *Indecorum* upon his age, at those years to fall on springing. All men will easily know, that (such as he was) stayed, discreet, grave men will never be so exceeding moved, as to be brought to fetch a spring, but upon some very exceeding great occasion.

3. Thirdly, to do all this but onely in *desire*, and nothing but *desire*, is yet more strange than the rest. In the *fruition* to joy is kindly; but in the *desire*, altogether unusual. *Exultavit, cum videret* may well be understood: *Exultavit, ut videret*, not so well. For *desire* of it self is a restless thing, unquiet and complaining: but a very affliction of the soul, it makes men, yea the very creature it self (saith the *Apostle*) *ingemiscere* (which is far from *exultare*) to groan for grief, not to spring for joy; Sad rather than glad, in that they want their *desire*. Judg then, how great good is the good of this *Day*; that, not in the enjoying, but even in the *desiring*; and that against the nature of *desire*, did put old father *Abraham* into this *Passion*; and brought from him this act, the act of *exultation*, and made him even young again.

But I will tell you yet of another as strange. For, the same word, you shall observe is used, of the *Baptist*, while he was yet but an *Embriso*, and in his mothers belly. That, at the enter-view, and voice of the Blessed *Virgin Mary*, he (then, a babe) gave a spring in the womb of *Elizabeth his mother*. So that we see, both old and young, *Abraham* and *John Baptist*, from the eldest in years, to the child unborn; it concerns all; all need it; all are bound to be glad of it: All is for the joy and honour of this *day*.

And this for the first act, and first joy, joy of *desire*, for there be two. There is another in the last word *exultavit*. As there be two *sights*; *ut videret*, and *Et vidit*: so, two joys answerable, either hath his joy. And this first is but *John Baptist*'s forerunner, to the second. For, all this is but the *Apostles spe gaudentes*, yet; but, the joy of hope onely, anticipating the other, before it come; and *joying* (as it were) that it shall joy, when that joyfull time shall be.

And, with this, we must begin; even with *desire*, and seek to possess our souls of it. This carrieth the next, the eye: for, where the *desire* is, there will the eye be also, and, where it is not, no prospect thitherward; no window open, that way. Therefore, set that (as the needle point) right, and all the rest will follow. For, the truth is, therefore we joy not, because we see not; and therefore we see not, because we desire not. True it is, and pitie it is, Millions there be, never have true sight of Him: Why? they have no *desire* to Him. We must then begin there, with *desire*, with *ut videret*, or we shall never come to *Et vidit*. And, for our comfort, the very *desire* of this *day*, or of any other good thing else, (if it be true and uncounferfeit,) a first degree it is, and it is not lightly to be accounted of. It is not nothing; to say, (if one can say, and say it true) *exultarem ut viderem*. For, of this *desire*, *Exultarem ut* is (among other) one *Character*. Three there be besides; (and lightly they go together,) and they be *Succedanea* (as we call them) to any good thing, which we have not, but wish that we had, or that we might have. As, if we cannot *repent*, cannot *abstain*, cannot *believe*, or live as we ought, these come in place, and expreis yet, how we stand inwardly affected toward them: Even these four: *Exultarem, or gauderem si*: *vellem ut*: *metuo ne*: *doleo quod non*. *Gauderem si*, Glad I would be, if it were: *Vellem ut*, and I heartily wish, that it were: *Metuo ne*, but sure I doubt, it be not: and *Doleo quod non*, sorry I am, that it is not. *Characters* they be all: and if they be hearty and true, a sign it is, the *flax smokes* yet: *Et lignum fumigans* (so gracious he is) the *flax*, if it do but smoke, He will not quench it. But, of all the rest, specially if it be this. For there is vigour and vehemencie, in *exultarem ut*. It is a fervent desire, a kind of hunger and thirst, a *desiderio desideravi*, this. *Exultarem ut*, I would do any thing, I would give any thing, to have a sight of it. And such a desire shall never be frustrate: It shall see certainly.

Of *Exultarem ut videam*, the reward shall be *videre ut exultes*: of *desiring* that, we see not, to see that, we desire. We have *Abraham*, the Father, in the Text; take *Zacchee*, the son; for an example of it, too. He, out of a desire to see *Christ*, at his coming to *Jericho*, and could not for the press, *exultavit*, gave a spring, got him up into a tree, to have a sight of Him. It was so well taken, this very desire, as, he not onely saw Him, but received Him to his house. And our *Saviour* pronounceth, this Text was fulfilled in him: He was even thereby become the Son of *Abraham*. For, howsoever in things temporal, it may be, and is oft defeated; In things pertaining to *Christ*, and His sight, *Exultavit ut videret* shall ever end (as here it doth) in *Et vidit*. And so we pass to the next point of *Et vidit*.

a The manner of it.

Rom. 4. 23.

Luke 1. 44.

Rom. 12. 12.

Elsay 41. 3.

Luke 19.

Verse 3.

Verse 4.

Luke 19. 9.

II.
Abrahams se-
cond aff.
Et vidit.
And he saw it.
* Heb. 11. 13.
* 1 Cor. 13. 12.

It is here (first) directly avouched, the *Patriarchs*, (and *Abraham* by name) they did not only desire to see this day, but see it they did. See it, though they did but see it and salute it *word a far off*; or *as in a looking glass*, as in a perspective glass; yet see it they did. It is but *Vidit*; *Vidit, in genere*. Any fight, any descrying will serve to verify the Text. I say, they did not precisely know the very day of the month; I would not so be understood. But this they did: they knew and saw *in genere*. Such a day there should come, and then, come when it would; or what day of the year it would; all Joy they wished to that day, for the joy it was to bring them. This was enough for them in their estate: And more particular notice had they had, of the Month and day, this I am sure, they would never have scraped it out of their *Kalendar*.

How he saw it.

Luke 2, 30.

He saw it. But then if you ask, how he saw it? Sure, (not as they were mistaken in the Text) as if *Abraham* could not see *His day*; unless *CHRIST* had been in the flesh in the days of *Abraham*. That is one kind of seeing indeed. For so *Simeon* saw: (*For mine eyes have seen.*) But this Text must be true: *vidit Abraham*. Then, another there is beside. This is sure, what *Simeon* saw, the same saw *Abraham*: what *Simeon* saw, (I say) but not, as *Simeon* saw. The same *Christ*, both; and the same *Day*: though not both in the same manner.

Verse 59.

But let me tell you, this of *Abraham* was the better. And if *Simeon* had not seen him, in the same manner *Abraham* did, for all his *viderunt oculi*, he had been never the nearer. No more than were the *Jews* here, that *hurled stones at him*, and so *saw him*, but to no benefit, no matter of *Exultation* at all; of *condemnation* rather.

Then, if not with his eyes, how? Yes, with his eyes too, though not of the body. Which to conceive, we are to take notice, that there is in every man of us, two men: (*Plato* had seen so much and set it down, and (it is thought) the *Apostle* took it from him): 'An outward, and 'an inward man: (*Rom.* 7. 22. *2 Cor.* 4. 6.) Now, if there be an inward man, we must allow him senses as a man; he must have eyes. So he hath: (*Eph.* 1. 18) *Having the eyes of your understanding-lightened.* Here are eyes; by them did *Abraham*; and even by them (and by no other) do we see Him.

Gal. 3. 9.
Heb. II. I.

Rom.4.11:

Those eyes many have beſide, but ſee him not for want of light. By what light ſaw he? He was a Prophet, and as a Prophet he might be in the ſpirit, and have the viſion clearly repreſented before him, in *lucē prophetiæ*. But without all queſtion, a faithful man he was, and ſo, certain it is, he ſaw it in *lumine fidei*, the light of faith, which faith is the clearneſs or evidence of things not ſeen. (Ye know the place.) Not ſeen? nay even of things inviſible. In the 27 verſe of the ſame Chapter, it is ſaid, *Moſes* was as if he had ſeen the inviſible. By faith, that was: and in *Abraham the Father of the faithful*, the ſame faith was. Both ſaw by the ſame light, and by it *Chriſt* was as verily preſent unto them, as if they had ſeen him, this day, in the manger with the Shepherds; or with *Simeon*, had had him in his arms, and beheld him. Thus he, and thus we. For it is all the light he had, or we have, to ſee him by.

Gen. 17: 19.
18. 10.

But where was this, and when? The text is enough, so it was, if we rest not in that, but would know what the *Fathers* have conceived of the *place* and *time*; this they hold: That he saw his *Birch*, at the valley of *Mamre*, (*Gen.* 18.) And he saw his *Passion* in the *Mount of Moria*, (*Gen.* 22.) but, *this Day* he saw at *Mamre*. (*Gen.* 18.) Then was *Christ* in person there, one of the *three*; then made *Abraham* the confession we before spoke of. Then is twice mention of the *time of life*: which is this time, if ever any. Then *Isaac* was delivered as a gage; and then was his first feast of joy, down went his *fat beifer*: So all met at the time just.

Gen. 24. 29

And, so certainly he then saw it there, as after (we see) he swore his servant on his thigh: his thigh became *Ad sancta Dei Evangelia*: He bad his servant *lay his hand on his thigh, and swear by the God of heaven. Et quid vult Deus cæli ad femur Abraham?* What hath the God of Heaven to do with *Abrahams* thigh? (saith *S. Augustine*) and his answer is, *Nisiquia*, But onely because he saw (certainly) the *Son of God* was from thence to take flesh: *Semen Abraham de femore Abraham*: and so to make us this blessed day: And this of *Christ's* *visus*: And now of *Abraham's* *gavissus*, the end of his *sights* and *desire* both.

3
Abrahams
third act, Et
gavissus est.
Prov. 13. 12.
Gen: 2. 9.

He that was glad he should see it, must needs be glad when he did see it. If *Exultavit ut videret*, then *Ut vidit, ut exultavit*? when he saw how glad a man was he, now his desire was accomplished. And the desire accomplished (saith Salomon) is a tree of life, and the tree of life (we know) is in the midst, is the very center of all the joys of Paradise. Now we cannot possibly take a view of these his joys better, than out of the promise; which was the very list (or brief) of all he was either to see, or to joy in.

Gen. 26. 4.

I, 2.
Pfal. 169.

Mat. 22. 32.
Luke 2.

We begin with the blessed joy of *Benedicentur omnes gentes in nomine tuo : Benedicentur, shall be blessed.* And that is of two sorts : ¹ *Blessed from :* and ² *Blessed with :* and either hath his joys.

Blessed from : from *pulvis & cinis* ; dust of the grave, and ashes of the furnace. His soul blessed from the *Clibanus fumans*, which he saw. Moreover also his flesh should rest in hope ; hope of rising again from the dust. Else how could God be called the God of Abraham ? God is not the God of the dead, but of the living. Abraham then being dead, should live again, and then *Nunc dimittis* may he say, no less than Simeon. These two joys first. And these two fit well the words of Joy in the Verbe : ' *Exultavit*, that is a motion of the body ; for the bodies deliverance from dust : ' *Gavisus*, that is a fruit of the Spirit, for the spirits redemption from the furnace. These are his two first joys.

3, 4.

Heb. 11: 13.

Then two more, in blessed *with* or *concerning*. Concerning first his two *gages*, *Isaac* and *Canaan*; *Isaac*, of *Christ*; *Canaan*, of the *Kingdom of Heaven*. And this *joy* was surely great: and if the joy of the *Pledg* (or *Gage*) were great, far greater was the joy of the *Inheritance* it self which he so greatly desired.

desired. For, both *he was*, (saith the Apostle) and *he bare himself like a stranger here upon earth*: shewing thereby that he sought for another, a better, an *abiding City*, whose builder is God, and that in Heaven. For that it was no earthly thing which was the object of his Joy, nothing but heaven; thence it may appear, that when God promised him, *his seed should be as the dust of the earth*, (Gen. 13.) It never moved him; it was no object, that of his faith or desire: not so much as a *Credidit* follows upon it. But after, (in the 15. Chap.) when God bade him look up and told him, *they should be as the stars of heaven*: then presently follows, *Credidit Abraham Deo*, he caught hold of that; believed that, (straight; and it was counted to him for righteousness;) even that his faith, touching (no dust of the earth, but touching) heaven, and heavenly blessings. And these are the two next Joys, of *blissed wish*: And these two answer the two fights, *Ut videret*, the Pledg: and *Et vidit*, the Inheritance.

Now these four, had they been granted to himself and to his own house, well might it have been *Gavisus* with him: how much more then that it should, by him, have his extent, and stretch to *Omnes familie*, *Omnes gentes*, all kindreds, all nations of the earth: be *gaudium omni populo*, be a day of Joy to both *Hemispheres*; the joy of generality; that all the world should be the better for him? And this his fifth, the joy of *Omnes gentes*.

And glad might he have been to have received all these, by whomsoever: yea, though a meer stranger. That all these then should come to him, not by any strange party, but by one to come out of his own bowels; that his seed should be his Saviour, and out of his root should rise his Redeemer; All this Joy should grow from the fruit of his own body: That he, that *Nusquam Angelos*, in no wise them; would take on him the seed of Abraham: This may (I doubt not) be reckoned for the sixth, even the joy of *in semine suo*.

Now, to *in semine Abraham*, add *in finis Abraham*, and so have we seven completed: That his house should be the receptacle of all that should enter into bliss: Whosoever there entertained, *in finis Abraham* it is to be. This is the last; that *semen Abraham* shall bring us to *finis Abraham*, and make us partakers of his heavenly joys there. But we must begin with *in semine* to day; that after, in his good time, *in finis* may follow. And this for *Gavisus est*, and for *Abraham*.

Now to our selves. And the first point is; whether we will be out with the *Jews*, or in with *Abraham*, in the fellowship of this *days joy*. In with *Abraham*, we sure. If all be well weighed, we have greater cause to desire the day, than he; we have more need of it (I am sure!) *Dust*, as he; but more in danger to be made *after* than he, by *Manasse's* argument in his prayer. The benefit of his Day, and the like, they do nothing so much concern the Just, (such as *Abraham*) as they do sinful *Manasse*; and such as he. And such are we: and ever, the more sinners, the more it imports him to love the dawning of this day. Greater cause we have than he.

And for our *fight*, we have that clearer than he by much. For, though we see, as he; and he, as we; both by the sight of Faith: yet he in the faith of Prophecy, yet to come; we in the faith of History, now past: and there is great odds between these two. We have the record of humane Writers, many; but of Divine, all: that this day is come and gone: Even of such as saw him with the eyes, both of the inward and outward man.

The greater cause, and the better fight: Then is our joy also to abound, and be above his. So it should (sure.) And we would seem as if it so were; we multiply the days, and where he had but one, we hold twelve together, as if we would exceed him twelve to one in this joy. Being then so bound, Joy agreeth well with us at this time. The Text invites us to it, the whole strain from the first word to the last. It begins with *Exultavit*, and ends in *Gavisus sum*.

Only that from whence we take our joy, from thence we take the rules of it: which be three. One of the two parts, *Exultavit* and *Gavisus est*: One of the end, *Diem meum*: And the last of our pattern, *sicut Abraham pater noster*, to express it as he did.

Here be two sorts: One, *Exultation* a motion of the body: the other, *Joy* a fruit of the Spirit: I am for both. I speak not against *Exultavit*, let the body have his part. Reason would, the body and the flesh should be allowed their parts, since all the joy is for *Corpus apud mihi*, and that *Verbum caro factum est*, the Word is become flesh: that Christ hath gotten him a body. But let not *Exultavit* be all whole and sole: then we joy but by halves; we lose half our joy, and the better half: for the joy of the Spirit is the better part when all is done. The flesh fades daily, so do the joys of it: the Spirit is the better part, that shall not be taken from us. That of the Spirit should exceed the joy of the outward man, as far as *Et vidit* (to which it is joyned) doth exceed *ut videret*. It should so: Well, in the mean while I would they might but part equally: At least not to stay so long, not to make so large allowance of time and cost for the flesh, as we leave little or nothing for the Spirit's part. Sure somewhat would be done; some special use of this Feast, that may tarry by us, when these of the flesh, we shall either have forgotten, or remember but with small joy. Time will come, that one lesson in this kind, learned this day, and laid up well, will do us more pleasure, than all the sports we shall see the whole twelve days after: That we come not behind *Abraham* half in half.

Our next *Caveat* would be, that we look this our joy be for *Diem meum*, and that our joy in *Diem*, be for *Meum*. For *Meum* is here the Substantive, it is Christ: and *Diem*, but an accident, or adjective to it. That is, that we joy in it as it is His, (Christ's,) As His, do we not so? As whose else? To speak plainly, the common sort, generally all (some few except) wish for it, and joy in it; not as it is Christ's; but as it is somewhat else: That is, as it is a time of cheer and feasting; as it is a time of sports and revelling. *Exultavit ut videret*, what? Why, that we shall now fare well: look you, that

Gen. 13. 16.

Gen. 15. 5.
Verse 6.

Gen. 26. 4.

Heb. 2. 16.

Luke 16. 13.

The Reference to us.
1 Our desire.

1 Our fight.

3 Our Joy.

1 The first rule of it.
That Exultavit exceed not Gavisus est.

Luke 10. 42.

2 The second: that it be for Diem meum.

is it? As it is *dies epuli*, not *Christi*. What farther? that we shall now see pastimes: that is, as it is *dies ludi*, not *Christi*. Put both together, *down they sat to feast, up they rose to play*: so have you the Golden Calves Holy-day right. As it is *dies vituli*, not *Christi*. This is not *dies*, for *men*: In very deed, this is to desire Him for the Day, not the Day for Him. *Christ's day* is not desired for *Christ*, *Christ* is the least part of His own Feast. If it be but matter of the belly, the Jews here could have been intreated to have kept this day, so as *dies Epuli*. For, before (at the 6. Chap.) when their bellies were filled, then (and never but then) *This is the Prophet, this is he that should come into the world*. This was all they then made; all that many now do make, of *Christ's* coming into the world: That they may fill their bellies. Never care for *Benedicentur*, no more than *Esau*: but for *bene viscentur*; and if *bene vestientur* too, then all is well.

Or, if it be but shews and matter of sight, Herod he was glad to see *Christ*, too: and it is the same word, which is here, *glad*, and *very glad*, *αγαλλίασε*. But why was it? Because he hoped to have seen him done some strange feats. This pertaineth rather to *Sara's laughter*, than *Abraham's joy*: There is a difference between *Sara's laughter*, and *Abraham's joy*. Take heed that we change not *Abraham's joy* into *Sara's laughter*.

The III Rule: Now last, *sicut Abraham*. He is propounded here to us, as our pattern. we to express our joy, as he did his, upon the day of his sight, at the plain of *Mamre*. So we shall begin right. Two things he did: First, he got them (the three) to turn in to him. The same would *Christ* do to us, this day. That our joy may be suitable, to turn in hither: The beginning of the joy of His day, would be in his House, So the place and the time would agree well. So He saith Himself, *Latiscabo eos in domo mea*, the first thing I will do, I will make them joyfull in mine House. There first to satisfy us with the pleasures of His house, wherewith (God He knows) we are soon satisfied. Well, this is done; here we are, (and much ado too, and long it is first) but, here we are.

The next was, when they were turned in, *Abraham* said, *Let me set somewhat before you, Ideo enim declinastis*. For, even for this, are ye turned in hither: and so made his Feast. There is indeed no solemn entertainment or Joy, without a Feast. *Christ* will be, in all respects, as courteous as *Abraham*. He saith, *Let me set something before you too, for therefore are you turned in hither*, He invites us to His Feast, (His Church (so) doth in His name:) Even this day, prepares and sets *Christ's Feast* before us, wherein He offers Himself to us. Not as the object of one sense onely, (of sight) as to *Abraham* in the Text: but as the object of two, Sight and Taste; *Gustate & videte*, both. And we may not take the one, and leave the other; but, since both be offered, receive both. For, we are come hither for this cause: Here then shew your Joy, in His Feast day, by partaking His Feast, on His Day, the onely Feast of all the rest, for which the soul is the better. Thus shall we with joy keep this day aright.

And here now one day calls another: this day of His calls to mind another day of His, called so in twenty places (His Day:) And called [That day] in plain reference to this. So to joy this day, as, that day, we may joy also. As this, His day, because it is the day of His first coming: so that, His likewise, because it is the day of His coming again. A day (howsoever we do with this) which we must all see: *Abraham*, the Jews, we and all. Onely, that we see that Day with joy: that we so demean our selves, in this, as that also may prove a Festival with us, even the last and greatest day of the Feast, now begun in this. All will be, how to make that a Day of joy to us, when we see it: To have that day rise clear and chearfull to us, will be the joy of all joys. For here, first as we see but in part, so we can joy but in part: as our sight, so our joy imperfect. But there, we shall see as we are seen; our sight being perfect, so shall our joy be: Perfect sight, and perfect joy. And besides, that is another manner of day than this, or any day here: a day that shall never go down: No more shall the joy of it. And it shall not endure for twelve days, or be a feast of a fortnight; but shall be from month to month, from *Inbibe* to *Inbibe*, or ever and ever. To the joy of which Feast; or to the Feast of which joy, by, &c.



A SERMON

Preached before the
Kings Maiesty,

At WHITE-HAL. on Sunday the xxv. of *December*,
A. D. MDCXIV. Being Chrismass Day.

ESAY Chap. VIII. Verse XIV.

Ecce, Virgo concipiet, & pariet filium, & vocabitur nomen Ejus IMMANUEL.

Behold, a Virgin shall conceive, and bear a Son; and She shall call His Name IMMANUEL.



Fall the VVriters of the Old Testament, the Prophet *Esay* hath the honour, to be the first, that is vouched in the New. And, of all the places, this place, the honor to be first the of all; even, in the first *Evangelist*, *S. Matthew*; and in the very first Chapter of him, VVe may well think, *S. Matthew* would be carefull, to make choise of a very prime and pregnant place, to set it (as it were) in the front of his Gospel. This is much honour, *S. Matthew* doth it.

Mat. 1. 23.

But, the Angel *Gabriel* doth it more, (*Luke 1.*) who takes this verse, as it stands, word for word, and makes it stand for His Annuntiation, or Message, to the Blessed *Virgin* without any alteration: not so much, as the *Esce* left out.

Luke 1. 31.

The tenour of it is, all about a *Child to be born*; a child with an *Esce*: in whom, and in whose birth, *God should be with us*: So with us, as never before. On whose so being with us, depends all our well or evil being, here, and for ever. For, better not be at all, than be without Him: and, having Him, we need nothing else: for, in *isso*, Col. 1. 17.

The *Eunuch's* question falls fitly in, here: *Of whom speaks the Prophet this?* VVho is His *Mother*? VVho the *Child*? *S. Matthew* will be as good to us, as *S. Philip* was to him: who, where he enrols it, tells us, who, the *Mother*, the Blessed *Virgin*: who, the *Child*, our Blessed *Saviour*. VVho else? No *Virgin* ever bare child, but She: no *Child*, ever, *nobiscum Deus*, (and, so *Deus*) but He. There is none other to lay claim to it, but they.

Acts 8. 34.

Esce hath in it, two Powers, ' One for the ear; to awaken it to some matter more than ordinary. The *Divisi-*
' Another, *on*.

I. Another, for the eye; to direct it by pointing to some certainty: As here; to two certain persons: the *Mother*, and the *Child*. And shews us, two strange sights, in them. *Mater, Virgo*; and *Dew, Homo*: A *Virgin*, to become a *Mother*; *God*, to become *man*. A *Virgin*, to bear; *God*, to be born.

II. In both, and in either of them, three points are offered to us. ¹ *Ecce concipiet*: ² *Ecce pariet*: ³ *Ecce vocabit nomen*. Our Saviour *Christ*'s first triplicity: ¹ The *Mysterie* of His Holy *Incarnation*, in *concupiet*: ² His Holy *Nativity*, in *pariet*: ³ His *Circumcision*, in *vocabit nomen*. And, every one of these three, makes a several Feast. *Ecce concipiet*, the *Annunciation*: *Et pariet*, this Feast, of the *Birth* of our *Lord*: *Et vocabit nomen*, *New-years day*, when His *Name* was given.

Matth. i. 18.

But, we apply it to this Feast. So doth S. *Matthew*, in his *Inspection* of it; to the *Birth* of *Christ*. The *birth* of *Christ* (saith he) *was on this fashion*: And then, brings in this Record out of *Esay*. As if, this *Ecce* did in particular point at this day. As (in truth) we stand not much upon His *conceiving*, (now He is born specially, as, *born* He is:) *Ecce pariet* is the Point. For, then we see Him, take Him in our arms; then, He is *with us*, indeed. And, when was that? *Ecce pariet* (saith the Text:) *Ecce peperit*, (saith the day,) this very day. This is the chief.

But, finding them here all, we will deal with them all. ¹ *Christ*, as *Embryo*, in His *Conception*: ² *Christ* as *aperturatus* *Christ*, a *new-born babe*, but yet *aperturatus* without a name: ³ And *Christ* with His full *Christendom*, as named; and named with this name here in the Text, the Name of *Immanuel*.

Of which three, ye may reduce the first two [*conceived*, and *born*] to His *Nature*: And (to make two, to two) of the later, make two more; *Vocabit*, and *Nomen*, His *Name*, and His *Vocation*, (For, in His *Name*, is His *Vocation*.) To bring *God* to us; to make *God* with us: Him to be *with us*; that we may be with Him for ever. *Nobiscum Deus*, the way: *Nos cum Deo*, the end: which is (and so may be) the end of the Text, and of the day, and of us all. Nothing more worth our sight, than this *Birth*: nor more worth our hearing, than this *Name*.

I. *Ecce Virgo concipiet*.
1 *Ecce Virgo*.
2 Cor. 3. 15.

E *Ecce* spreads it self over the whole Text, may be repeated, at every point of it: But, it first points to *Ecce Virgo*. There, we may make a stay: there, is a block in our way, by the *Jews*. In no one place, doth that of the *Apostle*'s speech appear, that, *at the reading of the Prophecies of Christ, the veil is laid over their hearts*: no where, how true the Proverb is, that *Malice will even blind a man*, as, here in this. This Verse so dazles them, as, fain would they turn another way, and not see, that they do. They see no *Virgin* here: *Esay*'s word [*Alma*] say they, is but a *young woman*; and, not a *Virgin*, properly. But, they say against their own knowledge, in so saying. For, first: Beside the nature of the word, the very *energie* gives as much. For, it is, of *Alam*, and, that is, to *cover*: and so (properly) is one, that is yet *covered*, and never yet known: opposed to them, that have been *uncovered*, and *known*, after the *Hebrew* phrase.

x.

2
Gen. 24. 43,
55, 57.

Exod. 2. 8.

3
Cant. 2. 14.

4

Matth. i. 21.

Matth. i. 21.

And, beside the use of the word, for a *virgin*, in other places. *Rebecca* (then, a *virgin*) called by this name, *Gen. 24*. And *Miriam*, (then but six years old) called by it, likewise, *Exod. 2*.

And, beside their own taking of the word, they themselves (the more ancient of them, so) in their *Targum*, this very word *Alamoth* (*Cant. 2*) they gloss and paraphrase it by *Betuloth*, the proper word for *virgins*: where it stands, this day, to be seen.

Besides all this, see whicher their malice carrieth them, by denying this; even to over-turn *Prophecie*, *Prophet*, and all. For, he calls us to see a sign; and that with an *Ecce*: And, what is that? if it be but a *young woman*, to *conceive*, and, no *virgin*; where is the sign? what is become of the *Ecce*? It is no sign, or wonder, unless it be beside the course of Nature: And, is it any whit beside the course of Nature, for a *young woman*, to be *with child*? Therefore, take away *Virgo*: and away with the *Ecce*; down with the sign. Thus, rather than to bear witness to the truth, stick they not, to expose the Word of *God* (and so, *God* Himself) to scorn: make the *Prophet*, or (as S. *Matthew* well saith) *God*, by the *Prophet*, to speak idly: give them a sign, that is no sign: tell them of a marvel, not to be marvelled at.

Reject them then, and read confidently, as S. *Matthew* doth, *Behold, a virgin*: With Him, rest hardly, on the skill and integrity of all the *Seventy*; that more than an hundred years, before it came to pass, turned it *παρθένος* (in *Greek*) that is, a *Virgin*; who could skill of their own tongue, better than any *Kimbi*, or *Albo*; or any *Rabbin* of them all. This, for *Ecce Virgo*.

2
2 *Ecce concipiet*.

And, look what work we had with the *Jew*, about *Ecce Virgo*, the like shall we have with the *Gentile*, about *Virgo concipiet*. To conceive this *conceiving*; to joyn these two, a *Virgin*, and yet *conceive*, or *bear*; or, *conceive* and *bear*, and yet be a *Virgin*. For, before the *birth*; yea, before the *conceiving* come, the *Virginity* is gone. True, in Nature; but this is a sign, and so above nature. And, in Reason, so: but this, is *nisi credideritis, non intelligetis*, to be believed, otherwise not to be understood, (as, a little before was said.) For, what *God* can do, Faith can believe; Reason cannot comprehend. But, this, it can: that, we do *God* no great favour (as, well saith S. *Augustine*) *Si Deum fateamur, &c.* If we confess, *God* can do somewhat, which we confess, our reason cannot reach.

Luke 1. 34.
Luke 1. 35.

The Blessed *Virgin* her self, while she stood upon a reason, upon *quia non cognosco virum*, asked, *How it might be*? But, rested in the *Angels* resolution: and so let us. Which was of two sorts: First, That the *Holy Ghost* should be Agent in it, and the *Power of the most High* bring it to pass. That, which, of it self, seemeth not credible, put the Author to it, put to *Ex Spiritu sancto*, and it will seem not incredible.

2

Specially (and, that is the second;) If we set another by it, as unlikely as it, and done, though: As this *Ecce* of the *Virgins*, the *Angel* exemplifies, by another *Ecce*, of *Zacharias*, in a manner, as hard; which yet fell out at the same time. For, *Elizabeth*, being barren, first by nature, then by age; and so wanting power, to conceive: she was (then) *gone six months with child*. Now, the want of power to conceive, is no less material, to hinder the conception, every way; than want of the soil, no less, than the want of seed. He that could supply that, could also this. He, that do it without one; do it without the other. They were Cousins, (the Blessed Virgin, and she:) And their *Signs* were so, too. One of them made credible, by the other.

Luke 1. 36.

But, I ask *S. Pauls* question: *Why should it be thought a thing incredible, this to the Gentiles*; If, *As 26. 8.* (as their Religion taught them) they admitted of *Minerva's* birth, or *Pyrrha's* progenie, they need not make strange, at this. If they say, the *God* of Nature is not bound to the rules of Nature: we say the same. And yet, even in nature, we see it made not altogether incredible. The light passing thorow a body, the body yet remaining whole: And it is put therefore into the *Verses*, to pattern this, *Luce penetratur, &c.* The light cometh thorow the glass, yet the glass is not perished. No more, than the light of Heaven, passing thorow, breaketh the glass: no more, did the *God* of heaven, by his passage, violate any whit, the Virginity of his Mother; if we will allow *God* the maker of the light, to do as much, as the light he hath made.

But, I hold ever best, to let every thing rest upon his own base, or bottom: Natural, upon Reason; Supernatural, upon Faith. And, this is Supernatural: In which, *tota ratio fallit est in potentia faciens*: the power of the doer is the reason of the thing done. *God* is the Doer; *cujus dicere, est facere*, to whom it is as easie to do it, as to say it. As the *Angel* concluded, so do I: *With GOD is nothing impossible*: And here are both: and, where they meet, they make no less a miracle than *Mater* and *Virgo*, or *Deus* and *Homo*; Even *Fides* and *Ratio*.

Luke 1. 37.
Mark 9. 23.

And this, for *Virgo concipiet*.

Now, to the three particulars: and first, *concupiet*. To make him man, it is well known, there wanted not other ways: from the *mold*, as *Adam*; from a *rib* of *flesh*, as *Eve*. No need then of *concupiet*. Yes, for he was not to be man onely, but to be the *Son* of man; the name in the Text, *Filius*, and the name that for the most part, he giveth himself, and seemeth most to delight in. But, *Adam* was not son to the *mold*; nor *Eve*, daughter to *Adam*. And, a *Son*, no way but by *concupiet*. And, howsoever, of the body of man, there may engender that which is not of the same kind: yet by way of *conception* there cometh of man nothing but man; nothing but of the same nature and substance, with that he was conceived of.

II.
1 Christ an
Embryo.
Et concipiet.

This we are to hold: To *conceive* is more than to *receive*. It is so to receive, as we yield somewhat of our own also. A vessel is not said to *conceive* the liquor that is put into it: why? because it yieldeth nothing from itself. The blessed *Virgin* is; and therefore is, because she did: She did both give and take. Give of her own substance, whereof his body was framed: and take or receive power from the *Holy Ghost*, whereby was supplied the office and the efficacy of the masculine seed. This is *concupiet*.

And this word is the bane of divers *heresies*. That of the *Manichees*; that held he had no true body. That had been, *Virgo decipiet*, not *concupiet*: Not *conceive* him, but deceive us. And that of the *Valentinian* (revived lately in the *Anabaptist*) that held he had a true body; but made in heaven, and sent into her. That had been *recipiet*, but not *concupiet*: *Received* him she had; *conceived* she had not.

From which his *Conceiving*, we may conceive his great love to us-ward. *Love*, not onely condescending, to take our nature upon him; but to take it by the same way, and after the same manner that we do; by being *conceived*. That, and no other better befitting way. The womb of the *Virgin* is (surely) no such place, but he might well have *abhorred* it. He did not: *pudorem exordii nostri non recusavit* (saith *Hilary*,) he refused not that our selves are ashamed of: *Sed natura nostra contumelias transcurrit*; but the very contumelies of our nature (*transcurrit* is too quick a word) he ran thorow them: nay he stayed in them; in this first, nine months. I say, the *contumelias* of our nature, not to be named, they are so mean. So mean (indeed) as it is verily thought, they made those old *Hereticks* (I named) and others moe (who yet yielded him to be man) to run into such phantasies as they did; onely to decline those foul indignities (as they took them) for the great *GOD* of heaven so undergo.

His love, in
so being.

This therefore, even this, would he have set down, in terms terminant, of *concupiet* and *pariet*. Truittng we would wisely judge of them, and love him never the less, but the more even for these. *Ma dū tū amas, in dū ornaturus*: Honour him never the less, because he laid down his honour for thy sake. No: but *quanto ille minus debita, anto ego magis debitor*: the less due he took on him, the more due from me to him. In a word, *quanto pro me vilior, tanto mihi charior*: The lower for me, the dearer to me. It brings to mind King *Dauids* *Vilior adhuc fiam*; and how *God*, even for that, regarded him the more. *Concupiet & pariet*, to *conceive* and bring forth in us, love, honour and due regard even for them. It teaches both.

Narcissus,
Gregov.Bernard.
2 Sam. 4. 22.Our hearts
hereby.

This (sure) is matter of love: But came there any good to us by it? There did. For our conception being the root (as it were) the very groundfil of our nature; that he might go to the root, and repair our nature from the very foundation, thither he went: that what had been there defiled and decayed,

H

by

by the first *Adam*; might, by the second, be cleansed and set aright again. That had our conception been stained by him? Therefore, *primum ante omnia* to be restored again. He was not idle all the time he was an *Embryo*, all the nine months he was in the womb; but then and there he even ate out the core of corruption that cleft to our nature and us, and made both us and it an unpleasing object in the sight of God.

Eph. 1. 8.

And what came of this? VVe that were abhorred by God, (*Filii ira* was our title) were, by this means made *beloved in him*. He cannot (we may be sure) account evil of that nature, that is now become the nature of his own *Son*: His now, no less than ours. Nay farther, given this privilege to the children of such as are in him (though but of one parent believing) that, they are not, as the seed of two infidels; but are in a degree *holy, eo ipso*; and have a farther right to the *Laver of regeneration, to sanctify them throughout by the renewing of the Holy Ghost*. This honour is to us, by the dishonour of him: This, the good by *CHRIST* an *Embryo*.

Titus 3. 5.

Christ a new-born Babe.:
Et pariet.
* Esay 37. 3.

Et pariet: And this, no more than needs. There may be *concupiscit*, and no *pariet* follow. *Venerunt filii ad partum*, &c. (saith the Prophet) * *The children came to the birth, and no strength to deliver*: *Pariet* makes all sure.

And *pariet* makes all appear. We could not tell, it was *Filium*; knew not what it was, or what it would be. Till he came into the world, he was as *thesaurus absconditus*, though we had it, we had it not. But when he was born, when come into the world, we see him and handle him; then he was *with us* indeed. *With us*, not as *conceived* of the same nature with us; but as *born*, and now a person among us. That which was potential in *concupiscit*, made actual by *pariet*.

Psalms 19. 6.
Luke 1. 78.

So that this is the *Occipula*, when he came forth, as a *Bride-groom out of his chamber*; or, as the *Sun from his tabernacle, to run his race*. And it was with a *Vistavis ab alto*. Thence an *Angel* cried *Ecce*, and sounded it on earth: and a *Star* cried *Ecce*, and proclaimed it from heaven. *Poets* in the *VVest* write of it: and *Wise-men* in the *East*, saw it, and came a long journey upon it to see him. And what did this *pariet* bring forth? No sooner born, but a *multitude of heavenly Souldiers sung, Peace on the earth* (belike there had been war before, but) *peace*, now: Nay, more than peace, *Adusa*, That God had conceived a good liking, was *well-pleased* with men. The same term to men, that he useth to *CHRIST* himself, *In whom I am well pleased*: *Indulia* to both. And what would we more? what lack we now? His *Name*.

Luke 2. 13.

Mat. 3. 17.

Christ christened, Et vocabitur nomen.

And now he is *born*, might we not leave here and go no farther? *Remotemus*: what care we for the *Name*? Yes, we must: For *Christus anonymus* will not serve. Therefore *Esay*, therefore the *Angel* are careful to bear him to his Baptism, to add his name; the Prophet to intimate it: *S. Matthew* there to interpret it. For though we have said much of *Christ* an *Embryo*, and *Christ* a new-born nameless babe; yet nothing to that that followeth, to the *Ecce* of his *Name*.

His name given by God.
Mat. 1. 23.

This name, if it had been of *mans* giving, I wot well, little heed had been to be taken of it. Men set great titles upon empty boxes. Nay many times, the names given by wise men, fall out quite contrary. *Solomon* called his son *Reboham*, the *Enlarger of people*; He enlarged them from ten to two. But, his name (*S. Matthew* tells us) the Prophet but brought, it was God that sent it. And the names of his imposing, there is no surer place, in Logick, than from them. His nominals be reals: as his *dicere*, *facere*; so his *dici*, *fieri*: what is said, in them, comes surely to pass.

That Name, Immanuel.
Gen. 49. 10.
Heb. 1. 9.

Now there were divers names given him at divers times. To express all his perfections, no one name was enough. There was *Jacobs* name, *Silo*; That was in respect of his Father, by whom and for whom he was sent. There was *Pauls* name, *Messias*, *Christ*: that was, regard had to the *Holy Ghost*, by or wherewith he was anointed. But what were these? *Quid ad nos*? VVe have no part in them, in this we have: and till this came, all was in *nubibus* (as they say.) But in this *Immanuel*, *Nobiscum Deus*, (here) come we in first. For in *Immanu*, is *Ann*; and in *Nobiscum*, *Nos*. And this is the first *Nobis*, and the first *Cum*, we find in any name of his: and therefore of all other, we are to make much of it. A *Virgin* to bear; God to be born, matter of wonder, but no benefit at all. But when we hear, It is *with us* and for us, that *Ecce* makes us look up to it.

Two doubts about it.

Before I come to it, I would clear a doubt or two of it. One of the name it self: The other of the interpretation or meaning of the name.

How Immanuel, and not Jesus.

It will be said, This was not his name in the end, for all this, but *Jesus*. True: and *S. Matthew* knew that well enough; for he sets it down so. Yet even in that place he sets it so down, presently he vouches this of *Esay*, of *Immanuel*: as if *Immanuel* and *Jesus* both came to one, as (indeed) they do; one infers the other. *Immanuel*, *God with us*: Why? to what end? To save us from our sins, and from perishing by them. If there be any odds, it is in *Immanuel*, which is of larger compass. *God with us*, to save us; though that be worth all, yet not that way onely, but *with us*, other ways besides; and all in *Immanuel*.

How with us, more than the Patriarchs.

GOD with us; Why was he not also with the *Patriarchs* and *Prophets*, and *Esay* himself, as well as, *with Us*? He was, but not, as well. Some Prerogative we must allow this *Name*, if it be for this *Ecce*. No *Ecce* belongs to these. Somewhat more to *S. Matthew's* Gospel, than to *Esay's* Prophecie. This name must needs imply a secret *Antithesis* to his former being *With us*. VVe say nothing, in saying, He is now *with us*, if he be not so *with us* now, as never before.

With

With them, in types and figures of Himself; His shadow was with them; but now, He himself. With them He was, even thus, in this very *Immanuel*: but how? in the future tense, *concipiet, pariet*; as things to come are made present to hope. But now, *conceptus est, partus est*; *Re*, not in *spe*; all is past and done. So that, now, *Ita nobiscum, ut, de nobis*; Nay, *ut ipsi nos*: So *with us*, as even of us now; of the same substance, nature, flesh, and bone, that we: *With us*, in *concipiet*; conceived, as we: *With us*, in *pariet*; born, as we. Now true, as never till now: now so, as never so before.

And, now, to look into the Name. It is compounded, and to be taken in pieces. First, into *Immanuel*, and *El*: of which, *El*, (the later) is the more principal by far: for, *El*, is *God*. Now, for anything yet said in *concipiet* and *pariet*, all is but *man with us*: not *God with us*, till now. By the name, we take our first notice, that this Child is *God*: And this is a great addition, and here (lo) is the wonder: For, as for any Child of a Woman, to eat *Butter and Honey*, (the words that next follow) where is the *Ecce*? But, for *El*, for *God*, to do it; that, is worth an *Ecce* indeed.

El, is *God*: And, not, *God*, every way; but (as the force of the word is) *God*, in his full strength and virtue: *God, cum plenitudine potestatis* (as we say) with all that ever he can do: and that is enough, I am sure.

For the other, *Immanuel*: though *El* be the more principal, yet I cannot tell, whether it; or *Immanuel* do more concern us. For, as in *El*, is might: so, in *Immanuel*, is our right to his might, and to all he hath, or is worth: By that word, we hold; therefore we to lay hold of it. The very standing of it, thus before; thus, in the first place, toucheth us somewhat. The first thing ever, that we look for, is *Nos*, *Nobis*, and *Noster*, the Possessives: For, they do *mittere in possessionem*, put us in possession. We look for it first; and lo, it stands here first: *Nobiscum*, first; and then, *Deum*, after.

I shall not need to tell you, that, in *nobiscum*, there is *meum*; in *nobiscum* for us all, a *meum* for every one of us. Out of this generality, of *with us*, in gross, may every one deduce his own particular; *with me*, and *me*, and *me*. For, all put together make but *nobiscum*.

The VVise man (*Prov. 30.*) out of *Immanuel* (that is, *nobiscum Deum*) doth deduce *Israel*, (that is) *Mecum Deus*, *God with me*; his own private interest. And *S. Paul*, when he had said to the *Ephesians*, of Christ, *Who loved us*, and gave Himself for us: might with good right, say to the *Galatians*, *Who loved me, and gave himself for me*.

This *Immanuel* is a compound again: we may take it in sunder, into *Nobis*, and *cum*: And so then have we three pieces. *El*, the mighty *God*: and *Ann*, we, poor we; (poor indeed, if we have all the world beside, if we have not Him to be *with us*: And, *Im*, which is *cum*, and that *cum*, in the midst between *nobis* and *Deus*, *God* and *Us*; to couple *God* and *Us*: thereby to convey the things of the one, to the other. (Ours, to *God*: Alas, they be not worth the speaking of;) Chiefly then, to convey to us, the things of *God*. For, that is worth the while: they are (indeed) worth the conveying.

This *Cum* we shall never conceive to purpose, but *carendo*: the value of *With*, no way so well, as by *Without*: by stripping of *Cum* from *Nobis*. And so, let *nobis*, (*us*) stand by our selves, without Him, to see, what our case is, but for this *Immanuel*; what if this *Virgins Child* had not this day been born us: *Nobiscum* (after) will be the better esteemed. For, if this Child be *Immanuel*, *God with us*; then without this Child, this *Immanuel*, we be without *God*. *VVithout him in this world*, (saith the Apostle;) and, if without Him, in this, without Him, in the next: And, if without Him there, if it be not *Immanuel*, it will be *Immanuel*; and that, and no other place, will fall (I fear me) to our share. *VVithout Him*, this we are: *VVhat*, with Him? Why, if we have Him; and *God* by Him; we need no more; *Immanuel*, and *Immanuel*-all. All that we can desire is, for as to be *with Him*, with *God*; and He to be *with us*: And we, from Him, or He, from us, never to be parted. We were, with Him, once before, and we were well: end when we left Him, and He no longer, *with us*, then began all our misery: *VVhensoever* we go from Him, so shall we be; in evil case: and never be well, till we be back with Him again.

Then, if this be our case, that we cannot be without him; no remedy then, but to get a *Cum*, by whose means, *Nobis* and *Deum* may come together, again. And, *Christ* is that *Cum*, to bring it to pass. The parties are, *God*, and *VVe*: And now, this day, He is both. *God*, before, eternally; and now, to day, *Man*: and so both, and takes hold of both, and brings both together again. For, two Natures here are in him: If conceived and born of a woman, then, a *Man*: If *God with us*, then, *God*. So *Esay* offered his *signe*, from the height above, or from the depth beneath: Here, it is. From above, *El*; From beneath, *Ann*; one of us, now: And so His *signe*, from both. And both these Natures in the Unity of one Person, called by one Name, even this Name *Immanuel*.

Vocabu nomen: I told you, in His Name, is His *Vocation* or Office, to be, *cum*: to come between, (that is) to be a Mediator, to make him, that was *contra nos*, *nobiscum* again.

A Mediator is not of one, but *God* is one. *God* and *Man* are two; and they were two (as they say:) *VVe* were two, and two will be, till he make them one: recapitulate and cast up both into one summe: to knit *Ann*, (that is, *VVe*) and, *El*, (that is, *God*) with his *Im*, into one: One word, and one thing, *univocè*, again.

So, upon the point, in these three pieces, there be three Persons; so, a second kind of Trinity: *God*, *VVe*, and *Christ*. *El*, is *God*: *Ann*, *VVe*: for *Christ*, nothing left but *Im*, that is, *Cum*, or *VVith*. For it is he, that maketh the Unity in this Trinity; maketh *God with us*, and us, with *God*: and both, in and by him, to our eternal comfort and joy.

The parts of that name.
1 *El*, *Deus*.

Verse 15.

2 *Immanuel*, *nobiscum* where-
in 1 *Ann*, *nobis*.

Prov. 30. 1.
Ephes. 5. 2.
Gal. 2. 20.

3 *Im*, *Cum*.

Ephes. 1. 13.

CHRIST,
that *Cum*.

Verse 11.

It is his Voca-
tion, to be
with us.
1 In *Nature*.
Gal. 3. 20.

In Name.

Thus is He *with us*: And yet all this is but Nature still. But, the *nobiscum* of His Name, bodeth yet a farther matter. For (indeed) the *with us*, of His Name, is more than the *with us*, of His Nature. If we make a great matter of that (as great it is, and very great) behold the *Ecce* of His Name, is far beyond it. *With us* in His Nature, that is, *with us*, as Man, that is short: We are more; sinful men: a wretched condition added to a Nature corrupt: Will He be *with us*, in that too? Elie, this (of Nature) will finally avail us.

In Name as Surety.

• Heb. 4. 15.

John 1. 14.

1 Cor. 5. 21.

What, in sin? Nay, "in all things, sin only excepts. Yes, that is, in being like us; but not, in being with us. For, in being with us, except sin, and except all: The ridding us of our sin, is the only matter, (saith Esay, after) Therefore, to be with us, in all things, *sin it self not excepts*. S. John's *Caro factum est*, will not serve: S. Paul's *factus peccatum*, must come too. In, with us, there too. I lay it over again: Unity of Nature is not enough: He is to be with us, in Unity of Person likewise. So, He was. The Debtor and Surety, make but one person, in Law. That, He was: and then, He was *cum*, with us throughly, as deep in, as we.

Col. 2. 14.

And this is the proper *Immanuel*, of His Name. And this, the *Immanuel* indeed, And, till He was thus with us, no name He had; He was *Christus anonymus*, *Christ* unchristened (as it were.) For, His name came not, till he became one with us in person: Not, till his Circumcision: Not, till for us, and in our names. He became Debtor of the whole Law; Principal, Forfeiture, and all. To the *hand-writing* He then signed, with the first fruits of his blood. And then name the Child, and give him this name, *Immanuel*. For, thus he was a right *Immanuel*; truly, with us, with us, as men: with us, as sinful men: with us, in all things, sin it self not excepted.

This Name given by His Mother.

Phil. 2. 9.

Verse 15.

Psol. 69. 21.

Mat. 27. 48.

May I not add this: It is said in the Text, *She shall call: She*, that is, his Mother. Why, *She*? To let us understand, that *She* might give him the name, while he undertook this for us. But, his Father, till all was discharged, and the *hand-writing* cancelled; till then, he suspended, he gave it him not. His Mother, *She* did; when he dropped a little blood, at the sealing of the Bond. But, he was fain not to drop blood, but to sweat blood, and to shed his blood, every drop of it, yet this *with us* were full answered. And then, his Father did it too; *Adiis illi nomen super omne nomen*: Then, and not before. His Mother, now: His Father, not till then. But, then, he had proved himself fully with us, *per omnia*, when neither VVomb nor Birth, Crutch nor Cross, Cross nor curse could pluck him away from us, or make him not to be with us. Then, *vocabit illi nomen*, both *She* and *He*: Mother, Father, and all. *With us*, to eat Bitter and Honey, seemeth much: And it is so, for God. VVhat say ye, to drink vinegar and gall? This is much more, (I am sure:) yet, that he did: I cannot (here) say with us, but for us, even, drunk of the cup with the dregs of the wrath of God: which passed not from him, that it might pass from us, and we not drink it.

Mat. 28. 10.

This, this is the great *with us*: For, of this, follow all the rest. VVith us, once thus, and then, with us in his oblation on the Altar of the Temple; with us, in his sacrifice, on the Altar of the Cross: with us, in all the virtues and merits of his life: with us, in the satisfaction and satisfaction (both) of his death: with us, in his Resurrection, to raise us up from the earth: with us in his Ascension, to exalt us to heaven: with us, even then, when he seemed to be taken from us: That day, by his Spirit; as, this day, by his Flesh. *Ecce nobiscum*, and lo, I am true, *Immanuel*. VVith you, by the love of my Manhood: VVith you, by the power of my God-head, still to the end of the world.

It is Immanuel and therein we wish him.

One more yet, He won it, and he wears this name; and, in it, he wears us. And it is both a comfort to us, and a glory, that so he wears us. That, he is not, cannot be named, without us: that when he is named, *Et nomen tecum Domine*, we also are named with him. In *Immanuel*, is *ann*, and that is *we*. This is not it; but this; That he hath set us in the fore part of it; *Immanuel* before *El*, *Nobiscum* before *Deus*. This note is not out of place, in this place, where precedence is made a great matter of: That *Immanuel* is before *El*: That is, *We* first, and *God* last.

Not *Elimmanuel* but we before Him.

Ruth. 2. 4.

Good manners would, in a name compound of him and us, that he should have stood before us, and it have been, *Elimmanuel*, (at least) *Deus nobiscum*, and *Deus* before *nobiscum*; Not, *Immanuel*, *Nobiscum*, before *Deus*: He before us; He the priority of the place, in all reason: Booz, he placed them so, *Ruth. 2.* and so should we, (I dare say) if it had been of our imposing, *Elimmanuel*: It had been great arrogance otherwise. But, he giving it himself, would have it stand thus; *Us* set before Him. There is a meaning in it. And what can it be but this? That, in the very Name we might read, that we are dearer to him than Himself; that he so preferred us; and that his own name doth *pro se ferre* no less, but give out to all the world, the *Ecce* of S. John's Gospel, *Ecce quomodo dilexit!* The *Ecce* of his Epistle, *Ecce quam charitatem habuit!* See, how he loved them! Babel, how great love He bare to them! See it, in his very Name: VVe are a part of it; VVe are the fore part of it, and He the later: He behind, and we, before: Before Himself, and that by order from Himself: He would have it *Immanuel*. O, whether was greater, Humility, or Charity in Him! Hard, to say whether, but both unspeakable.

We will it Sing nobis.

Jonas 2. 8.

Nobiscum from Deus.

Let us examine this *Sine nobis* a little. How came God from us? Nay, ask not that: but, how we came from Him? For, we went from Him; not He from us: VVe forsook Him, first. *Jonas* tells us, how: By following lying vanities, we forsook our own mercy.

If we went from Him first, then should it be (in reason) *nos cum Deo*; Not, *Nobiscum Deus*: VVe, to Him, not He to us. Did we so? No indeed: VVe sought not Him, He was fain to seek us. *Nos cum Deo*, that would not be: It must be, *nobiscum Deus* first, or *Nos cum Deo* will never be. This second, then: That we began the separation; that, long of us: but He begins the reconciliation.

VVho hath the hurt, if God be without us? We, not He. Who gets by *Nobiscum*? What gets God

God by *Nobiscum*? Nothing, He. VVhat get we? *Multum per omnem modum*. VVhy then doth He begin, doth He seek to be *with us*? No reason, but *Sic dilexit*, And no reason of that.

But, when He sought and offered to be *with us*, did we regard it? Nor that neither. You see, the Prophet here offers *Abaz* a sign; bids him, ask it: *Abaz* would none. And, as he, to the Sign, so we to the *Signatum*, the thing signified: Care as little for Him, or, His being *with us*, as *Abaz* did for his sign. VVe can be content, He in any sort will cease from us, come not at us so long as the world can be with us, or we with it: Care not for His being with us, till world and all forsake us. How He was fain even to force it on him.

Cast up these then: That He forsakes not, but being forsaken first. That, being forsaken, yet He forsakes not, though. That He, which should be sought to, seeks first: And seeks *us*, by whom he shall get nothing. Yea, when we neglect Him so seeking, when *Abaz* will no sign, tells him, *He will give him one*, whether he ask or ask not: that is, will do us good, not only without our seeking, but even in a manner against our wills. And tell me, if there be not as much love in *Nobiscum*, as in all the rest.

With us; how, we see. Now, *with us*, why; to what end? To more, than I have now time, to tell you of. Two only I name. One that of the place; To save them from their enemies: As them, so us. (Them from *Razin* and *Remelie's* son: Us, from the son of *Romelie*, or *Romulus*, or whomsoever. If He, *with us*, on our side, then will He be against them, that are against us: and, that, let us never fear: Neither our own weakness, nor the enemies strength. For, though we be weak, and they be strong, yet *Immanuel* (I am sure) that is, *with us*, is stronger than they.

Our fear, most, what groweth, both in sin and in danger, that we look upon our selves: As if it were only *Nobis*; as if, never a *Cum*; or that *Cum* were not *El*, the mighty God. As if, with that great *El*, all the inferior *El's* were not attendant, *Michael*, and *Gabriel*; and (if he will) twelve Legions of *Angels*. Or, as if He alone, with one word of his mouth, one *Ego sum*, could not blow them all down, could not make them all, as chaff in the Text, as the tails of a couple of fire-brands that have spent themselves, smok a little, and there is all. No: if He be *with us*, we need not fear, what these two, nay, not what all the fire-brands of Hell can do against us.

And (sure) strange it is, The Saints of God, what courage and confidence they have taken, from the very name *Immanuel*. Goto (saith *Esay* in the next Chapter) Take your counsel: is shall be brought to nought, Pronounce a Decree, it shall not stand: VVhy? For, *Immanuel*, God is *with us*: nothing but this name. For, as it is a name, so, it is a whole Proposition, if you will. And after (in the 50. Chapter) he seeks for enemies, calls them out, who will contend with me? where is my adversary? let him come near: So little doth he fear them. And, these were ghostly enemies: And this was, in the point of *Justification*. This for the Prophet.

Now, for the *Immanuel*. He, the great Champion, in more courageous manner, call his glove, than doth he to his ghostly enemies, to height, to depth, to things present, to things to come, to all, that none of them shall be able, to sever him, from this *Cum*, from His love. And all, in confidence of *S. Deus nobiscum*: in whom he makes full account to conquer; Nay, conquer, will not serve: more than conquer, he. *Conquiesco*.

The reason, let down, *Prov. 30*. where he betakes himself to *Isriel* first, (which is, but a slip of *Immanuel*) *Deus mecum*; and then, to *Isriel*, straight joyns *Ucal*, I shall prevail; not I, but *El with me*. *Isriel* goeth never alone: *Ucal* attends it still. Get *Isriel*, if *Isriel* be with us, *Ucal* will not be away: For *Isriel* and *Ucal* part not.

Is this all? No: there is another in the very body of the word it self: *With us*, to make us that to God, that He was (this day) made to man. And how was He made to man? By His being *with us*; To give us, a posse fieri; a capacity, a power to be made to Him. And how was He made to man? By His being *with us*; For *Originem*, quam sumpsit ex utero Virginis, posuit in fontis Baptismatis, The same original that Himself took, in the Womb of the Virgin to us-ward; the same hath he placed for us in the fountain of Baptism, to God-ward. VVell therefore called, the womb of the Church our Virgin to the Virgins womb, with a power given it of *concipiet & pariet filios*, to God. So, His being conceived, and born the Son of man, doth conceive, and bring forth, (*Filiatio*, *Filiationem*,) our being born, our being the Sons of God. His participation of our *Humane*, our participation of His *Divine* Nature.

And, shall He be *with us*, thus many wayes; and shall not we be with Him, (as many, I say not, but) some, as many as we can? VVe, with Him; as, He with us? Specially, since upon this issue, the Prophet puts King *Asa*, The Lord is with you, if you be with him: *With you* to save you, if you with Him to serve Him. It holds *reciprocè*, in all duties of love, (as here was love if ever,) *Immanuel*, God with us, require *Immanuel*, Us with God again.

He with us, now (I hope:) For, where two or three are gathered together in His name, there is He with them. But, that is in His God-head. And, we are with Him; our Prayers, our Praises are with Him: But that is in our spirits, whence they come.

These are well: but these are not all we can: And, none of these, the proper *with Him* of the Day, That hath a special *Cum* of it self, peculiar to it. Namely, that we be so with Him, as He (this day) was with us: that was, in *flesh*; not in *Spirit* only. That *flesh* that was conceived and this day born, *Corpus a se ipso*, that body that was (this day) fitted to Him. And, if we be not with Him, thus; If this his *flesh* be not *with us*; If we partake it not; which way soever else we be with Him, we come short

Rom. 3. 2.

Verse 13.

Ver. 14. initio.

The end wherefore nobiscum, with us. I To save us from our enemies.

Mat. 18. 13. John 18. 5.

Esay 3. 10.

Esay 50. 8.

Rom 8. 39.

Rom 8. 37. Prov. 30. 1.

To make us the Sons of God.

John 1. 11.

Our duty: To be with Him. 2 Chro. 35. 21.

In prayer, &c. Mat. 18. 20.

In the Sacrament.

Psal. 40. 7. Heb. 10. 7.

Esay 8. 8.

short of the *Im*, of this day. *Im*, other wise it may be; but not that way, which is proper to this Feast. Thy land *O Immanuel*, (saith the Prophet in the next Chapter:) and may not I say, This thy Feast *O Immanuel*? Sure, no being with Him, so kindly, so pleasing to Him, so fitting this Feast, as to grow into one, with Him: as, upon the same day, so, the very same way, *He did with us*.

This, as it is most proper; so, it is the most straight and near that can be: the surest being withall, that can be: *Nihil tam nobiscum, tam nostrum, quam alimentum nostrum*, nothing so *with us*, so ours, as that we eat and drink down; which goeth, and groweth one *with us*. For, *alimentum & alimentum* do coalesce in *unum*, grow into an union; and that union is unseparable ever after. This then, I commend to you: Even the being *with Him* in the Sacrament of His Body: That body, that was conceived and born (as for other ends, so) for this specially, to be *with you*: And, this day, as for other intents, so even for this, for the holy Eucharist. This, as the kindest, for the time; as the surest, for the manner, of being with.

In Heaven.

And, this is the furthest: And this is all, we can come to hear; near upon earth. But, this is not all: there is a further to come still. For, we are not together: we are parted, He and we. He, in heaven; and we, in earth. But it shall not alway so be. Beside this day, *Immanuel* hath another day: And that day will come; And when it doth come, He will come, and take us to himself. That, as he hath been our *Immanuel* upon earth, So he may be our *Immanuel* in heaven; *He with us*, and we with him, there, for ever.

This (of the Sacrament) is a preparative to that; will conceive and bring forth the other. For, immediately, after *He* had given them the holy Eucharist, *He* prayed straight, that they that had so been with Him in the Blessed Sacrament, *Father, my will is*, my prayer, my last prayer, *that where I am, they may be also*.

John 17. 14.

And *He* is in Heaven, in the Joy and Glory there: and there *He* would have us. So *nobiscum Deus in terris*, brings us to *nos cum Deo in caelis*, even thither. Thither may it bring us; and thither may we come, and there be; *He with us*, and we with Him for ever. *Immanuel* is the end of the Verse: The same be our end, that we may be happy and blessed without end.



A SER-





A S E R M O N

Preached before the
Kings Maiefty.

At WHITE-HAL. on Monday the xxv. of December,
A. D. MDCXV. Being Christmas Day.

MICA Chap. V. Verse XII.

Et tu Bethlehem Ephrata, parvulus es in millibus Iuda: ex
te mihi egredietur qui fit * Dominator in Israel; & ^{Hyphth}
egressus Ejus ab initio a diebus æternitatis.

And thou Bethlehem Ephrata art little to be among the thou-
sands of Iuda; yet, out of thee shall He come forth unto me, that shall
be the Ruler in Israel: whose goings forth have been from the
beginning, and from everlasting.



He Prophet *Esay* had the honour to be the first, that is vouched, and whose words are enrolled in the *New Testament*. The Prophet *Mica* hath the honour to be the second. That of *Esay*, *Ecce virgo*, &c. in the end of the first Chapter. This of *Mica*, *Et tu Bethlehem*, &c. in the beginning of the second, of the first of all the Evangelists *S. Matthew*. Esay. 7. 14.

They follow one the other: and they follow well, one on the other. That of *Esay*, *His Birth*: This, of *Mica*, the place of *His Birth*. Behold a *Virgin* shall bear (saith *Esay*) and *Bethlehem* shall be the place, where she shall do it (saith *Mica*): *His name* (saith *Esay*) shall be *God with us*: *With us* (saith *Mica*) to be our guide, and conduct us: *He*,

with us, in *Bethlehem*, in the beginning of the Verse; that we, with *Him*, in eternity, in the end of it, We have (first) a most sure word and warrant of the Evangelist, that the testimony of *Iesus* is the spirit of this Prophecie: that, this day, this Scripture was fulfilled, when *He*, was born at *Bethlehem*. In *St. Matthews* steps we tread, when we so apply it: and, so treading alwayes, (sure we are) we tread safely, No *'ista dñon*, private interpretation of our own head; but, *Mica*, by *Matthew*, the Prophet, by the Evangelist: ever the best. Apo. 19. 19.
Mat. 1. 1.
1 Pet. 1. 30.]

To say truth, there is no applying it to any, but to *Christ*: None, to give it away to, from *Him*.

1. From *David*, to the *Son of David*, (that is, to *Him*.) We read not of any other born at *Bethlehem*. No Record to be shewed, but of them two.

2. But, whatever become of that, this is sure: none had ever *His goings out from everlasting*, but *He*. None, of whom those words can be verified, but of *Him* only: as who only is the *Son of the ever-living God*. 3. These

3. These might serve : But, it is yet more clear, this : For howsoever, about *Esay's Ecce Virgo*, the Jews and we are not of one mind : yet, for this (here) of *Mica*, the coast is clear : the Jews will not quarrel us, touching it : there is, on all sides, between them and us, good agreement.

Marth. 2. 4. For, upon the coming of the *Wise-men, from the East*, there was a *Synod* of the *High Priests and Scribes*, called at *Jerusalem*, (the very first, that we read of, in the New Testament) and called, by the
Marth. 2. 5. King ; to resolve the point, about the place of *Christ's Birth*. And, then and there, it was resolved, *Conciliariter*, that at *Bethlehem* ; And resolved, from this very place, for that their words were a known *Prophecie* of the Birth of *CHRIST*.

John 7. 49. Upon which so famous an occasion, this resolution grew so notorious, as it did *manare in vulgus*, the very people could tell this : They argue, in the seventh of *John*, against our *Saviour*, by it, that He could not be the *Christ* : for *Christ* was to come out of *Bethlehem* (that was taken as granted) and He came out of *Galilee* (as they, in error, thought.) But, that was plain *ignoratio elenchi* : For, though He were there brought up, He might be born at *Bethlehem* : and so He was. But so, Priest and People (both) knew, *Bethlehem* was *Christ's natale solum* ; and that this *Prophecie* was the evidence for it.

Marth. 2. 9. 4. Though these be enough : yet have we a greater witness than all these, from heaven : even the *Star*. For, whither this Scripture doth send us, thither the *Star* doth lead us : to *Bethlehem* straight. Never stood still till it came thither : and there it stood directly over the place (as much to say, as) " *Lo, there He is born*. And, in this will we rest : since *Mica* and *Matthew*, *Prophet* and *Apostle*, *Priest* and *People*, *Christians* and *Jews*, *Heaven* and *Earth* are all with us ; all testify, this Text pertains to *Christ's Birth* ; and so, to this day properly.

It is, of a place : And place and time are held weighty circumstances. (Specially, in matter of fact or story,) *Ubi & quando*, material questions. The *Apostles* asked them both : *Ubi Dominus? Where Lord?* (Luk. 17) *Quando, & quod erit signum? When and what shall be the Sign?* (Mark 13.)

Of the time, *when*, some other time may give occasion, if it so please God. Now of *Ubi Domine?* the place *where* : There we are to day ; whereto, this is a direct answer, *Bethlehem* is the place. That first.

2 But then secondly, this circumstance leads us further, to matter of substance : the place of the Birth, to the Birth it self ; and the Birth to the *Party born* : who is, here set forth as a person : He comes forth once and again, He leads, He feeds ; all, acts of a person entire.

3 Thirdly, this person is here said to have two comings forth : " *Egreditur ex te*, one : " *Egressus Ejus ab aeterno*, the other. In which two are expressly set down His two *Natures*. " *Ex te*, from *Bethlehem*, on earth ; thence, He came according to His *Man-hood*. " *A diebus aeternitatis*, from everlasting, or from eternity ; thence, He came according to His *God-head*.

4 And last (to make it a full and compleat *Christmas*, in Text :) Besides His Place, *Person* and *Natures* (in these two comings forth :) Here is His Office also, to be " *dux* & " *sempiternus*, (so doth *S. Matthew* turn " *dux* the *Prophets* word ; I follow no other ; for, sure I am, I cannot follow a better Translator :) *Dux, qui pascet*. One to " *lead us*, and to " *feed us*, and so, to conduct us from *Bethlehem* (where, this day, we come first acquainted with Him) to the state of eternity, whence He came out, to bring us in ; there to live and reign with Him for ever.

So : " of the Place : " *Person* : " *Natures* ; and " *Office of Christ*. 1. The Place of His Birth, *Bethlehem* ; with her two Epithetes or twins (as it were) " *Parvula*, little ; and " *Ephrata*, fruitful. 2. Then, of His *Person*, that did come forth. 3. After, of both His *Natures* : " *As man*, from *Bethlehem* : " *As God*, from everlasting : 4. Last, of His Office. " *To be our guide to lead us* (saith *Mica* :) " *Dux, qui pascet* : *Lead us*, and *feed us* (saith *Matthew*) both. And, so leading and feeding us, to conduct and bring us, to the joys and joyfull days of eternity : whither, without Him, we can never come : and, whither till we come, we shall never be, as we would be, that is, truly happy indeed. This is His Office. And, as His Office to lead and to feed us : so, our Duty, to be led, and to be fed by Him. That follows of it self.

The manner of the speech : Et tu Bethlehem.

ET tu Bethlehem : A word of the Character, & manner of the speech. For, this Verse hath no dependance at all, on that, went before. The *Prophet* breaks off the discourse he was in, and breaks into this of *Bethlehem* (here,) all of a sudden. This we call an *Apostrophe* ; and, it is one of the figures, that be stirrers of attention.

For, this we find ; that, when one goes on still with a tale in a continued tenour of speech, attention grows dull ; and, no readier way to wake it, (as the *Maisters* of that *Art* tell us) than, suddenly to break off the point, we were in hand with, and turn us to quite another matter ; which with the strangeness, will affect the hearer, and make him listen afresh, whether he will or no.

The *Prophet* doth so, in this. He was (but the Verse before,) muttering *garrisons* and laying *Siege* to *Jerusalem* ; and, in the midst of his tale, falls from that, and presently is at *Bethlehem* : tells us, of a new matter ; about a Child to be born there. This must needs move attention. Any *Apostrophe* will do it more or less.

But, of all, none to that, which is framed in the *Second Person* : as, this is. For, it is not a speech of or concerning *Bethlehem*, in the *Third Person*, (as that of *Esay*, *Behold a Virgin* ; so here, *Behold, out of Bethlehem shall come* :) Nor, *Enuntiative*. But it is a speech to *Bethlehem*, in the *Second Person* : *Et tu, and thou Bethlehem, out of thee shall there come* : *Annuntiative* ; which hath more vigour in it.

If *Eſay* had ſaid [*And thou Virgin ſhalt conceive,*] it had been more effectual, than [*Behold a Virgin ſhall conceive.*] More a great deal.

But more ſpecially yet; if in the ſecond perſon, we turn our ſpeech *ad inanimata*, to things that can neither hear, nor underſtand. Not, that we hold them capable of that which is ſpoken: but that if in any degree they were ſo, it is ſuch, as ſurely would move them. Such is the *Prophet* here: turns him to the Town Walls of *Bethlehem*; makes a ſet ſpeech to them; tells them of all this matter: *And thou Bethlehem*, to thee be it ſpoken, *out of thee, ſhall there come.* And this is very forcible, and full of life: For, it intends, that if the very Walls and Stones in them could hear, or could rejoyce, there is good cauſe they ſhould do both: in that there ſhould come, out of them, One, for whom, *Jeruſalem* and all the Cities of *Juda*, Nay, all the world ſhould be the better. Weigh it well, and you ſhall find, there is more in this [*Et tu*] than is, or can be in any *Ecce* of them all. And this for *Et tu*, the Manner of the ſpeech.

For the Matter: It is an answer to the queſtion, (*Ubi natus eſt*;) of the *Wiſe men*, *Where is He that is born?* born He was; (that they knew:) *Where born*, (that they knew not.) The *Star* told them one; the *Prophet*, the other. *Et claritas claritatem clarificat*, and, a clear *ſtar* is made more clear, by a *Propheteſie* as clear, or clearer than it. For, very clear it is (the propheteſie) without all circuit, noting, naming, (and in a manner) pointing to it: *And thou Bethlehem.*

And, becauſe there were two *Bethlehems*, One in the Tribe of *Zebulon*, *Jos. 19. 11*. Another of the Tribe of *Juda*: He ſaith, it was *Bethlehem Ephrata*, which is that in the Tribe of *Juda*, as *S. Matthew* (rather giving the ſenſe, than ſtanding on the words) cites it. There can be no error: *Rachels Sepulcher* was there by: *Rachel was buried by Ephrata*; *Ephrata, the ſame is Bethlehem*, *Moses* tells us, more than a thouſand years before, *Gen. 48. 7*. As plain (this) as plain may be: No Oracle of *Delphos*; without any equivocation at all.

We have the Place: Now, what manner place is it? *Et tu Bethlehem, parvula*; *Parvula*, this little, doth a little trouble us: VVhy, it is a ſorry poor Village, ſcarce worth an *Apoſtrophe*; eſpecially, to turn from *Jeruſalem*, to turn to it. And, as little likelihood, that ſo great a State as the *Guſts* of the whole world ſhould come creeping out of ſuch a corner: *Locum & locatum* (ever) are equal. That birth is (ſure) too big for this place. The *Prophet* diſſembles it not; ſaw, what fleſh and blood would except ſtraight: As, (ever) they carry a conceit, againſt ſome Places and Perſons. And, can any great matter come from them? VVhat, from *Bethlehems*? VVhat, out of *Galilee*? Nay, if ſo great a State, He would come from another manner place, than that. *Et tu Jeruſalem*, from *Jeruſalem*, *Damaſcus*, *Caſarea*; from ſome ſtately City, much better beſeeming Him. Theſe are *Diffata carnis*.

Fiſt, He denies not, *Little* it was; and, not *Only*, but *Only*, not *parva*, but *parvula*; diminutively little. So little (ſaith the *Prophet*) that it was not be reckoned *una de millibus*, not one of a thouſand, for the meannels of it. And the *Evangelist* makes it rather worſe, than better: for, the *Prophet*s word *parvula*, he turns *in ignem*, that is, *minima*, even the very leaſt of all.

This he confeſſes: but then, joyns this iſſue, that though the *Tu* be little, the *Ex te* may be great. *Ex te parva egredietur non parvus*: As little as it is, no little perſon ſhall come out of it. Though it be not *una de millibus*, for the meannels (as ſaith *Mica*;) Notwithſtanding, He that is to come out of it, may be, and is, *electus unus de millibus*, One of a thouſand, for his choice, for his excellency. Though it, not worthy to be one of the thouſand of *Juda*, it ſhould ſend forth one, that ſhould rule the thouſands of *Juda*, and the ten thouſands of *Iſrael*: And not of *Iſrael* only, after the fleſh, (but a handſul, in comparison of them, He ſhould lead) but, the *Iſrael of God* His faithful choſen people, all the world over. Indeed, He had answered the objection, before He made it, in *Ephrata*: that little it was; but fruitful, and not a little fruitful.

Which two counterpoyns make (in ſhew) a conflict, or contradiction between the *Prophet* and the *Evangelist*. The *Prophet* ſaith, *Thou art the leaſt*: The *Evangelist* (citing him) ſaith the clean contrary, *Thou art not the leaſt*. *Bethlehem, minima, & non minima*; *leaſt*, and not *leaſt*; how may both be? Well enough; both: So, both be not ſaid, regard had to one and the ſame thing.

Leaſt (ſaith *Mica*, and ſaith true,) for the compaſs of the Territory, *leaſt*; for the ſmall number of the Inhabitants, *leaſt*; for the thinneſs and meannels of the buildings, (as was ſeen at *Chriſts Birth*, not able to give lodging to any number;) ſo *leaſt*. But then again, *not leaſt* (ſaith *S. Matthew*, and ſaith truly too;) Not, in regard of any of the three now mentioned; but of another, able (of it ſelf alone) to weigh them all down: in that it ſhould yeild *Alumnus tam grandem*, ſo great a birth, as the great *Meſſias* of the world: One, whoſe onely coming forth of it was able to make it, not the *leaſt*, nay, the greateſt and moſt famous of all the dwellings of *Jacob*; of the whole Land; nay, of the whole world, then. And thus, not the *leaſt*. Though *minima*, for the *Tu*: *non minima*, for the *ex te*: *Non minima*, if it were but for him, and for nothing elſe.

What ſhall we make of this? Nothing but what cometh from it of it ſelfe, without ſtraining. That, with *God*, it is no new thing; (Nay, very familiar, as even the Heathen have obſerved; ſo familiar, as *God* ſeems to take delight in it;) to bring *Maxima, de minimis*; *Great*, out of little; *Chriſt*, out of *Bethlehem*. VVhich is plaine, even in Nature. How huge an *Oke*, from how ſmall an *Acorn*! (But, that asks great time:) From how little a grain of *Muſtard ſeed* (the very *Bethlehem minima*, the leaſt of all ſeeds) how large a plant! Of how far a ſpread! and that, in little time, a month or two at moſt.

But, we are again in Nature, now: in this very point (here) of *Guſts ana Rivers*, therein (too)

The matter of it.

I
The Place Bethlehem.

2
Bethlehem. Ephrata. *Jos. 19. 13.* *Mat. 2. 6.* *Gen. 35. 19.* *Gen. 48. 7.*

2
Bethlehem parva.

Iohn 7. 52. 1. 46.

Mat. 2. 6.

Cant. 5. 10.

Luke 2. 7.

Mat. 13. 32.

Exod. 2. 3.

Mat. 4. 18, 21.

Mat. 11. 26.

Gen. 10. 20.

Zech. 4. 10.

Mat. 10. 6.

John 7. 42.

Psal. 133. 6.

Luke 2. 18.

Esay 53. 3.

Amos 9. 26.

Psal. 137. 7.

Mat. 2. 18.

Luke 2. 7.

Esay 57. 15.

a Esay 66. 2.

b Prov. 3. 34.

c Mat. 11. 25.

Mat. 25. 40.

Mat. 25. 45.

it hath been no unusual thing with him, out of small beginnings, to raise mighty States. Their first *Cricle* (*Moses*), whence came he? out of a *basket of bull-rushes*, forlorn and floating among the *flages*; taken up, even by chance. The great beginner of their Monarchy: and not of them alone, but the two beginners of the two mighty Monarchies of the *Perfians* and *Romans*; (*Cyrus* and *Romulus*) from the *Shepherds* scrip, from the *Sheepcoat* all three. These great *Magnalia*, from *parva magnalia*. And, as the *Kingdoms* of the earth from a *Sheepcoat*: so, his town (of the Church) from a *Fisherboat*. We may well turn to them, with this *Apostrophe*: *And thou Sheepcoat; out of thee have come mighty Monarchs: And thou Fisherboat, out of thee, four of the chief and principal Apostles.*

Even so Lord (saith our Saviour) for, so is thy pleasure. And, since it is his pleasure so to deal, it is his further pleasure, (and it is our lesson, out of this *Bethlehem minima*, even this) *Ne minima minimi*, that we set not little by that which is little, unless we will so set by *Bethlehem*, and by *Christ* and all. He will not have little places vilified; little *Zoar* will save the body: little *Bethlehem*, the soul. Nor have (saith *Zachary*) *dies parvos*, little times despised; unless we will despise this *Day*, the Feast of *Humility*: nor have one of these little ones offended, *VVhy?* for, *Ephrata* may make amends for *parvula*; *ex te*, for *tu*.

This is on *Gods* behalf. On *Christs* yet further, (to say a little upon this *little*;) For though there want not divers other good congruencies, why *Christ* should come from *Bethlehem*, rather than from another place: For that, it was the *Town of David*; and he was the *Son of David*; and so a place not unworthy for him to come from, even in that respect, being *sedes avia*. Out of thee came *David*, and (well) therefore, out of thee shall come *Dauids Son*; *Dauids Son*, and *Dauids Lord* both.

2. The surname of *Ephrata* puts me in mind of another; *Lo*, we heard of it at *Ephrata*, (saith the *Psalms*) there, the first news of the *Temple*: And *Lo*, we heard of him at *Ephrata*, (to day by the *Angel*,) there, the first word of the *Lord* of the *Temple*. The *Temple* was the type of the *Church*: and that was heard of, at *Ephrata* first: and, no ways incongruent, that were the *Church*; there, the head of the *Church*; *Christ*, and *Christs Church* (both) at one place.

3. There is a third in the very name of *Bethlehem* (that is) the house of *Bread*. For He that was born there, was *Bread*, but that will be more proper anon at *Qui pascer*.

But these though they agree well, yet none of them, so well, as this, that it was *minima*: the very *minimeness* (as I may say) of it. For, in so being, it was a place well suiting with his estate now, (at his *egredietur ex te*,) which was the state of *Humility*; eminent in His (if ever in any) Birth. *Bethlehem* was not so little, but he as little as it. Look, what *Apostrophe Mica* made to the Town, may we make to him; and that with better reason: *And thou Bethlehemite, thou wert as little among the Sons of men*: as ever was *Bethlehem* among the villages of *Juda*. So, *novissimum oppidum* (as *Mica* calls it) suits well with *novissimus virorum*, (as *Esay* calls him.)

And it was not the Place alone, but, all were little, then. The time, in *solstitio brumali*, the deep of *Winter*, when the days are at the shortest and least. And the people, (He came of) little. *Amos* saith, *Who shall raise up Jacob, for he is small?* Small, ever: but, never so small, never so low brought, as, at his coming forth. Then, at the lowest, and the very least: as being (then) brought under the bondage of a stranger: and he, one of the children of *Edom*, that cried, down with them, down to the ground. One, that made *Rachel* mourn in her grave (her grave was there hard by) for the slaughter of the poor *innocents*, within a while after. So, Place, and Time, and People, and all, little: and, He Himself less than all.

For, even in the place, *Mica* hath not said all: for, He is less yet. If little *Bethlehem* offended: what could have been said, if he had gone further (and yet not further than *S. Luke*) *And thou, the stable, in the Inns at Bethlehem, And thou, the manger in the stable, Ex te egredietur, out of thee shall He come*. These are beyond *Bethlehem parva*: less yet: yet thence did he come too, at his entrance into the world. And all these nothing, to his going out: Another manner of diminution, there, than all these. Such was his *Humility*, on this Feast of *Humility*.

And O thou little *Bethlehem*, And O thou little *Bethlehemite*, how do you both (both Place and Person) confound the haughtiness of many, that (yet) would be called *Christians*, and even near *Christ* Himself. There is in both of you (if it were, well taken to heart) enough to prick the swelling, and let out the aposthumed matter of pride, from a many of us, whose look, gesture, gate, and swelling words of vanity are too big for *Bethlehem*: whose whole carriage and course is, as if they were to be saved, by one that came out of the great City *Ninive*, or *Grand Cayre*, rather, than out of the little Hamlet of *Bethlehem*.

But, all this was done to bring that virtue in credit. I find no reason rendred of it, but this: That by what manner of place, he made choice of, to be born at, he would teach us, what manner of spirits, he doth affect, to take up his residence, and to rest in. The *High* and *Excellent*, saith *Esay*, *that inhabits Eternity*. He also will rest with the lowly; with those, that be no higher than *Bethlehem*, in their own eyes. To them he looks, gives grace to them, to them He reveals, what He keeps from the great ones of this world. And when he shall sit in all his glory, he shall say, *Quod minimis huius & mihi*. Say it forward, *affirmative*: and say it backward *negative*, *Quod nec minimis huius, nec mihi*: What to these *minimis*, to me: What was to them, was to me neither.

To end this point then: For little *Bethlehems* sake, to love the virtue that is like it. And for the virtues sake, to honour it. Honour it, there is a *Star* over it, there is a *Saviour* in it: Honour it, for that which comes out of it; for the fruit it yields: More good comes forth out of that poor Town,

Town, (*mibi*, saith the Prophet, *to me*: *nobis*, may we say, to us all) than from all the great and glorious Cities in the world. What good, Nazianzen tells us: *Bethlehem honora parvam, quæ te inducit in Paradisum*. It gives us our introduction, to *Paradise*, (*Bethlehem*): it gives us a *Guide*, to day, if we will follow him, will bring us thither to our original happiness: Nay, further than so, to the days of eternity. And, Him we must follow, and it we must honour, (even this virtue,) if ever we mean, to come there.

This for the *Place*. Now for the *Person*, that cometh from this *Place*. For, being in speech of a *Place*, He continues in local terms fit for a place, *Egreditur ex te*. *Egredi* is to come forth; and that is properly from, or out of a place. And, the rather he doth it, because withal, it is a term that fitteth His Birth well: So, the Scripture saith, *Naked came I forth*, (that is) was I born. *The child that first comes forth*, (that is) the first is born. This word is twice repeated: 'Once, out of Bethlehem: *Ex te*. ' Another, from everlasting: *ab aeterno*. These two set out to us his two comings forth (that is) his two Nativities: (Nativity is nothing but a coming forth.) Those two, his two Natures: since *Nativitas est ad naturam via*, Nativity is but the way that leads to Nature. ' *Egreditur ex te*, as the Son of man, as *Dauid's Son*: ' *Egressus Ejus ab aeterno*, as the Son of God, as *Dauid's Lord*.

II.
The Person
Job 1.21.
Gen. 38.28.

Egreditur ex te. *Egreditur* is the tense of the time to come: *To come*, when *Mica* wrote this and in the Future: but come, when * *S. Matthew* cited it, and in the Prayer: *When Jesus was born at Bethlehem*. But, future and prayer (both) are in time: So, this, his Birth in time.

III.
His Natures:
As Man from
Bethlehem.
* Mat. 2.1.

But, the other hath neither Future nor Prayer, neither Mood nor Tense; No Verb at all. It is expressed by a *Substantive*: to shew his subsistence before all time, from all eternity.

2. *Ex*, is a place; out of it he came; so, in it he was: and this Birth, local, as (before) temporal. So was not his order: that hath no *ex*: that is *ab*, *ab aeterno*: For, as eternal, no place contains him; he is every where; fills both heaven and earth.

3. *Te*; that place is *Bethlehem*; a place upon earth. According to which it is said, there shall come a Root out of Jesse (*Esay's* term, Chap. 11. vers. 1.) and out of it, a Branch, (*Jeremie's*, Chap. 23. v. 5.) Thence, *Germen*, a flower or blossom, (*Zacharie's*, Chap. 6. v. 12.) and from it this fruit of Ephraim, the fruit of the Virgins womb. Root, Branch, Blossom, and Fruit, all of the Earth, earthly. But there came forth, at the same time a Star, too: to shew he had another more high and heavenly being.

Esay 11.1.
Jer. 23.4.
Zach. 6.12.
Luka 1.41.

For, this of *Bethlehem* was not his first flight (as we say:) the other, though it stand behind in the verse, was before that, by far: *Ex aeterno*, ante *luciferum*: Ante *luciferum*, before the Star of his birth; nay, before any morning star came forth, he was come forth. *A principio* (saith *Mica*.) And it is *S. John's* *In principio*, (the two first words of his Gospel,) long before *Moses's* *In principio* (the two first words of *Genesis*.) But, to leave no place to doubt of his meaning, he glosseth his *a principio* with, *ab aeterno*, (that is) from everlasting. By which very words, [from eternity] *Arius* error (of *erat*, *quando non erat*) falls to the ground. For, *nunquam erat*, *quando non erat aeternus*. Never was there (call it what you will) when eternity was not. For, as everlasting, forwards, is, to *quando tempus non erit amplius*, there shall be no more time: So everlasting, backward, is, to *quando tempus non erat adhuc*, when there was yet no time at all.

2 As God from
everlasting.
Psal. 110.3.

Now let it not trouble you, that this His eternal, is the plural number (outgoings) as if they were more than one: It is but the Hebrew phrase: They use to express the Superlative (ever) by the Substantive of the plural number, to call that man *many blessings*, whom they mean to be most blessed. So that, outgoings, which is but one; but so high after such a manner, so past our reach, as *Esay* asks, *Generationem Ejus quis enarrabit*, Who shall declare his generation? No one, no singular will reach it: and so, it is expressed plurally.

Esay 53.8.

So use they also, to note our continuance, And so it sets out to us, the continual emanation, or proceeding of him, from his Father, *Sanctus* (the Apostles word) as a beam of brightness streaming from him unceasingly: Never past, (his Generation;) but, (as the School-men call it) *actus commensuratus aternitati*. For *Hodie genui te*, is true of every day: yet because it hath co-existence with many revolutions of time (though it be indeed, in it selfe, but one drawn out along, yet) according to the many ages it lasteth, it seemeth to multiply it self into many: And so is expressed plurally.

2
Heb. 1.3.
Psal. 2.7.

Though, (the principal sense alwayes saved) we may referre this Plural to both His outgoings; both, as Son of God before all times, and as Son of man in the fulness of time. For, this later (though executed in time) had his outgoing (that is, the Decree for it went forth) *ab aeterno*. Even, that out of Bethlehem He should come; be the Son of man; the Saviour of Mankind, and their Guide, to eternity. Even, that way also (in a sense) it may be said; As Man, He came forth *A principio*, *A diebus aternitatis*: *A principio*, for the efficacy; *ab aeterno*, for the Decree. From the beginning there there went virtue forth of Him, which wrought, even then, when He was but forth-coming, as we say, and yet not come forth. His life, His death, *ab origine mundi*. So for the efficacy, *a principio*. As for the Decree; that was gone forth, from before the foundations of the world, from all Eternity.

Apoc. 13.8.
Ephes. 1.4.

So now have we this Party, twice come forth; compound of Bethlehem, and Eternity. And, now we have Him, what shall we do to Him? But first, what shall He do to us? With God, *Officium fundatur in beneficio*: He first doth for us, before He require ought of us. This He shall do for us. He shall be, to us, *וְיָשׁוּעָא* is the word of the Text; *S. Matthew* turns it *ἡ σωτηρία*. Which, in the first and native sense, is a Guide for the way, *Dux via*, to lead us: In a second, is a Captain, *Dux militia*

III.
His Office.

militie, to guard us. * And to these two, by way of paraphrase, S. Matthew adds, '*quis pascet, a Guide that shall feed us.*' To lead us in the way. * To guard us in the way. * To feed us in the way. In these three, His Office.

I
A Guide to
lead us.

Heb. 5. 9.

Heb. 4. 15.
Deut. 18. 18.
Jer. 30. 21.
Heb. 5. 1.

From a place, He came to be our guide, to a place: Still, He holds on with his local terms, he began with. For a guide serves properly to bring one to a place. There is, in that word, both the Office, He to perform to us; and the Benefit, we to receive by Him, (*guiding*.) And it implieth also our Duty to Him again: for, if He to lead; we to be led by Him: *He is become the author of eternal salvation,* Heb. 5. (saith the Apostle) *so them, as will obey Him, and be guided by Him,* and, to none other.

VWill ye see (first) the necessity of both these His comings forth, for this Office, to be our Guide: *Egredietur ex te*, first, He was to be of us, being to guide us: for being of us, He would the better understand our wants, and have the more compassion on them, Heb. 4. 15. Therefore, if a Prophet: *A Prophet shall the Lord raise up unto you,* from among your brethren: (*Moses Egredietur ex te*.) If a Prince: *Your noble Ruler shall be of your selves, even from the midst of you:* (*Jeremy*: So he, *Egredietur ex te*.) If a Priest: then, *so be taken from men, and be ordained for men, in things pertaining unto God:* (the Apostles *Egredietur ex te*.) To every one of these: And these three be the three great Guides of mankind.

Esay 57. 15.

And again: As meet, He should come forth from Eternity, if thither He to bring us. None can bring to a place, so well, as he, that hath been there. There he had been; had inhabited eternity (saith Esay:) thence he came; and coming thence, best knows the way thither again. So neither of his *outgoings* more than needs.

Iohn 14. 5.

Now to our Guide. VWhere the terms of *Way*, and of *Walking*, and *Leading*, meet us so thick, are so frequent, all along the Scripture; as plain it is, our very life is held as a *Journey*; and we (as the School-men term us) *viatores*, in state of wayfaring men, or travellers, all, from our coming into the world, to the going out of it again, still going on, in the way, or out of the way, 'one or 'other if so: In a journey two things we are to look to; * our *Quo*, and * our *Qua*: * *Quo*, our end, whither; * *Qua*, our way by which S. Thomas said well; *Lord, we know not whither thou goest; and how then can we know the way?* Right: for, *Ignoramus quem portum petas nullum secundum est ventum*, No wind is good for him, that knows not for what port, he is bound: he that knows not, whither he goes, wanders, and is never in his way; is never in it, for he hath none, to be in.

First then, *Quo*; whither? Now, the end of the *Verses*, is our journey's end, *Eternity*. VWhere, if we may arrive, happy we: that is agreed on presently. So is not the way thither.

But yet, this (I take) is agreed; that, if it be a ready way, we care the less for a guide; but if hard to hit, then *Dux nobis opus*, we need one.

Esay 30. 21.

And sure, the way is not ready to hit; not so easie, a fool may find it: It is but a foolish imagination to to wren of it. By-ways there be divers: many cross paths, and turnings in and out; and we like enough to miss it, if we venture on it, without a Guide: If there be not one, to call to us ever and anon, (as Esay 30. 21.) *Hac est via, ambulate in ea, This is the right way, keep it:* if not, you go, you know not whither.

Acts 8. 31:
Mat. 2. 2.

The first point then is, to find our own want; to think, we are in case, to need a Guide. For, if we need none, this Text is superfluous: *And thou Bethlehem, and Thou Christ, ye may both well be spared.* If we be able to go the way, without a guide; to be guides to our selves; Nay, to be guides to our guides, then: (the world is come to that, now.)

Mat. 15. 14.

VWell he was a wise man, and a great Counsellor, that said, when time was, *How can I, without a Guide?* And the *Wise men*, at this test, were not so well perswaded of their own skill, but they sought and took directions. Let us follow them.

Iohn 14. 6.

To get us one then. And, not any one, but one that is skilful in the way: (no one thing need we so to be advised of, as this.) For, strange it is, but true it is; even they, that be blind themselves, will take upon them to be guides to others. You know who said, *fi cecum cecum*: that (*fi*) was no vain (*fi*;) no idle supposition: *usque hodie*, it is done daily. But the end (there) is, *in foveam*, a place we would not come to; and God keeps us from it.

Luke 1. 75.

One then, that is skilful: And where shall we have any so skilful, as this; this of ours? He cannot but be so. It is sure; there were no better guide, than the way it self, if the way could speak to us, and tell us when we were right or wrong in it. Now, he, *He is the way*: the Way and the End both. As God, he is the end: (the fruition of the God-head, the end of our journey.) As man, he is the way: both Way and Guide too. His Doctrine our Guide; His example, in the whole tract of his life, the very way thither.

Nothing remaineth, but that we now set forward in this way. For (as we daily sing in the *Benedictus*) he came, (not to whet our wits, or to file our tongues, but) to guide our feet into the way. And, into what way? Not of questions and controversies, whereof there is no end, about which we languish all our life long: but, into the way of peace, even of those duties about which there is no disagreement. Look but to this Feast, (it is S. Augustines note) *didicerunt Magi, & abierunt: docuerunt Scribae & remanserunt*, the Wise men, they learnt the way, and on they went: The Scribes, they taught the way, but they tarried still behind. O do, as did the Wise men, *dimittunt Scribae inaniter lectitare, ipsi pergunt fideliter adorare*, let the Scribes sit still, and scan and read lectures of the way; On went the Wise men on their way, and performed their worship, the end of their journey: and so let us. This for *Dux via*.

be enemies beset the way, to stop our passage; then will not *dux* (a guide) serve our turn, we must have *A Captain* to *Dux* (a Captain,) then: (the second sense of the word *dux*;) one to guard us, and to make way guard us. for us. For, we are not onely to be led *surely*, without error: but *safely*, without danger also. Such a Guide we behove to have, as will see us safe at the place we would be at. And, *Bethlehem* breeds such. Out of little *Bethlehem* came he that fetched down great *Goliath*. And again, out of it, this day, He, that shall tread down *Satan* under our feet: *Dux Messias*, Captain *Messias*, (as the Angel 1 Sam. 17. 49. in Dan. 9. 25. calls him.) Rom. 16. 10. Dan. 9. 25.

And, for *qui pascet*, we may not miss that neither. For, say, we be guarded from enemies; yet shall we go our journey but evil, if we faint by the way for hunger or thirst, and have not to relieve us. He is not a good Guide, that in that case, cannot lead us, where we may be purveyed of necessary food, for our relief. It is all one, to perish out of the way, by error; and to perish in the way, by want of needfull refreshing. S. *Matthew* therefore, to make Him a compleat Guide, by way of supply adds, *Qui pascet*: Such an one, as shall lead, more *Pastoritis*, as a *Shepherd* doth his flock: not, lead them the way onely: but lead them also to good green pasture, besides the waters of comfort; see, they want nothing, *Dux qui pascet*, or *Pastor qui ducet*, chuse you whether; for, He is both. Psalm 23. 27

Of all the three, the name of the Place (He was born in) seems to favour this most; to be ominous toward *qui pascet*. *Beth*, is a house; *lehem*, bread; and *Ephrata*, is plenty: Bread, plenty. And there was in *Bethlehem*, a well of such water, as King *David* (we read) longed for it, (the best in all the Country.) *Bethlehem* then (sure) a fit place, for *Qui pascet* to be born in. And, *Qui pascet* as fit a person, to be born in *Bethlehem*. He is not meet to be Ruler (saith *Esay*) that saith, in domo mea non est panis. He can never say, that *Bethlehem* is his house: and that is domus panis: and in domo panis semper est panis. Never take him without bread his house is the house of bread, inasmuch as He himself is bread: that, in the house, or out of it, wherefoever he is, there is *Bethlehem*. There can no bread want. 1 Chr. 11. 171

These three abilities then, are in *Christ* our Leader: 1 Skill, to be a Guide: 2 Valour, to be a Captain: 3 and for *Qui pascet*, *Bethlehem*, the house of bread, is his house. Of which, 1 Skill, serves for direction: 2 Strength, for defense; 3 food, for refreshing. Esay 3. 7.

1 *Lucas Sacerdos alio scientia*; by the light of his Priestly knowledg; so, he guides us: for the Priests lips are to preserve knowledg.

2 And, *brachio Regis Potentia*, by the arm of his Royal power; so, he guards us: for Power pertains to the Prince principally. Mal. 2. 7.

3 And, for *qui pascet*, He is *Melchisedek*, King and Priest; ready to bring forth (as He did) bread and wine. But in another manner far, than he did. The bread and wine, *Melchisedek* brought forth, were not His body and blood: *Christ* is: Both *qui pascet*, and *quo pascet*. As before, *Dux*, & *via*, the guide and the way: so, now, here, *Pastor*, & *pabulum*, the feeder and the food, both. Gen. 14. 18.

You may see all this represented, in the shadows of the Old Testament. There is a book, there, called *Exodus*, of *Israels agnoscitur* out of *Egypt*: therein, they had *Moses* for their Guide; and he led them to the borders of the Holy land, and there he left them: to shew, the Law brought nothing to perfection. Then comes *Josua* (whom the *Epistle* to the *Hebrews* calls *Jesús*), the figure of ours here, and by his conduct, they were led, and put in possession of the Land of promise. Heb. 7. 19: Heb. 4. 8.

All this but in type of another Testament, after to be made, saith *Jeremy*; and upon better promises, saith the *Apostle*: Namely, our spiritual leading through this vale of vanity, to the true land of promise, the heavenly *Jerusalem* that is from above; whither this our *Jesús* undertakes to bring all those, that will be guided by Him. Jer. 31. 31. Heb. 8. 6. Gal. 4. 26.

Observe but the correspondence, between the type and the truth. *Moses*, when he came to lead the people, found them, how? scattered over all the land of *Egypt*, to seek stubble for brick, to build them a City, that sought the ruine of them all. Our case right the very pattern of it: when our Guide finds us wandering in vanity, picking up straws, things that shall not profit us; seeking death in the error of our life; till we be so happy, as to light into his guide. Sap. 1. 13.

Secondly, *Moses* was to them, not onely *Dux via*, a Guide for the way; but, when enemies came forth against them, *Dux militia*, a Captain for the war. *Christ* was so too: and far beyond *Moses*; For, he made us way with the laying down of his life: so did neither *Moses*, nor *Josua*. Would die for us, but, he would open a passage to the place, he undertook to bring us to. Was *Dux*, a Guide, in his life; *Dux*, a Captain, in his death. Esay 53. 131

Thirdly, *Moses* when he fainted by the way, obtained, in their hunger, *Manna* from heaven; and, in their thirst, water out of the rock for them. *Christ* is (himself) the true *Mannab*, *Christ*'s the spiritual rock: whom he leads, he feeds: carries *Bethlehem* about him. John 6. 31: 1 Cor. 10. 4.

Plain, by the ordaining of his last Sacrament, as the means to re-establish our hearts with grace, and to repair the decays of our spiritual strength: even, his own flesh, the bread of life; and his own blood, the Cup of salvation. Bread made of himself the true *granum frumenti*, wheat corn (Job. 11. 24.) Wine made of himself the true *Vine*: VVent under the Sickle, Flail, Adilstone, and Oven, even to be made this bread: Trod (or was troden) in the winepress alone, to prepare this cup for us. Heb. 13. 9: John 6. 33, 48. Psalm 116. 13. John 13. 24. 15. 1.

And in this respect, it may well be said, *Bethlehem* was never *Bethlehem* right, had never the name truly, till this day, this birth, this bread was born, and brought forth there. Before it was the house of bread; but, of the bread that perishest: but then, of the bread that endureth to everlasting life. That, it might seem (*inter alia*) to have been one of the ends of his being born there, to make it *Bethlehem*, *veri nominis*, *Bethlehem* truly so called. John 9. 27.

And

The manner
of his Leading

And this is his Office. Now, all the doubt will be, how he can perform this Office to us; go before us and be our Guide; seeing, he is now in heaven, at his journeys end: and we in Earth, by the way still. No matter for that: He hath left us (first) the way traced by the steps of his blessed life; which we keeping us to, sure we are, we cannot go amiss. And then, as before he came in the flesh, *He led them by the hand of Moses and Aaron*, (Guides chosen and sent by him;) So doth he, us, now, by the hands of those whom the Apostle, (three several times in one Chapter, Heb. 13.) calleth by this very name *ἡγουμένους*, our Guides: by whom he leads us, if he leads us at all: And other leading we are not to look for any. Onely to pray, they may lead us right, and then all is well.

Psaln 77. 10.
Heb. 13. 7.
17.
24.

Apoc. 14. 4.

And, they cannot but lead us right, so long as they but teach us, to follow the Lamb whither he goeth. For their Office is, but to lay forth before us, the way traced by the steps that he went. Those steps when all is done, are ever our best directions. And, I mean to do but so now: as here (not to go a step out of the text) there are four or five of these steps, as many as we shall well carry away at once. And these they be.

Luke 2. 15.

The main point is: It is a place, and so to be gone to. We take this from the Shepherds, directed thither by the Angel, to resolve of *Transseamus usque Bethlehem*, that we get us to Bethlehem. There is the Rendez-vous, to day: there he will be first seen, and saluted: there he began with us; there we to begin with him: VWhere he set forth, there our setting forth to be also. Indeed, there is no finding him but there, this Feast. There the Shepherds found him, this day, the first: There, the Wise-men, on Twelfth day, the last. But thither they came both; both the Shepherds, directed by the Angel; and the Wise-men, guided by the Star. The Shepherds, in them, the Jews: the Wise-men, in them, the Gentiles. The Shepherds, in them, unlettered persons: the Wise-men, in them, the profoundest Clerks. The Shepherds, in them, mean men: the Wise-men, in them, great States. Be what we will be, at Bethlehem to begin all. Thither to go to him; thence to set out after him. *Transseamus usque Bethlehem*.

Luke 2. 12.
Mat. 2. 9.

Rom. 10. 6. 8.

How shall we do that? VWhat, shall we go in pilgrimage to the place? VVe learn a shorter course of the Apostle, (Rom. 10.) *The righteousness of faith* (saith he) *speakes on this wise: say not thou in thy heart, who shall go over the sea for me, that were to bring Christ again into earth. But, What saith it? The word is near thee, in thy mouth, and in thy heart.* And, this it is: Bethlehem hath here two twins: an Epithete, a virtue or two. Get but them, get but your souls possessed of them, it will save you a journey: you shall never stir hence, but be at Bethlehem, standing where you do.

1 By Humility,
Parvula.

Parvula is the first: you know, Bethlehem is little. And, look what little and low is in quantity: that is little in our own eyes, and lowly in quality. Get that first, (humility:) it is the Bethlehem of virtues; where he, in great humility was found, this day. If we begin not there, we lose our way, at the first setting out. For this is sure, where Eternity is the terminus ad quem, there Humility is the terminus a quo. Humility, in the first comma of the sentence, where Eternity is the period (as in this Verse it is,) And even here now at the first, is CHRIST like to lose a great part of his train. The Pharisees are gone; all, too big for Bethlehem, they: and with them, all that are *ἡγῆα*, some great matter, in their own sight. Touching whom we may use the Apostrophe: *And thou Bethlehem art too little* for these great conceits: None of them will come out of thee, or come at thee, by their will: every one of them is a cunning Guide himself; and, no Guide, they, but *sequuntur spiritum suum*, their own bold spirit: bid Bethlehem fare-well; at it, they come not. Well, parvula is the first.

Acts 8. 9.

Ezek. 13. 3.

2 By fruitful-
ness, Ephrata.
Esay 53. 10.
Psaln 72. 16.

The next station, is to the next virtue, and that is Ephrata, fruitfulness; (so it signifies:) little it is, but fruitful. Fruitful, first, that it brought forth him: for, he hath brought forth, seen come of himself (saith Esay) *longævum semen, a lasting seed*: the fruit whereof, to this day, *shakesh like Libanus, and as the green grass covereth all the earth.* I mean, the Christians, that were, are, or ever shall be: how great an Ephrata, of how little a beginning! It is not onely little, but Ephrata too; and, by that, know it. For indeed, good heed would be taken, that we go not to the wrong Bethlehem: not to Bethlehem Zabulon, that is, Bethlehem on the sands (so lay Zabulon by the sea,) Bethlehem the barren: But, to Bethlehem Juda, Bethlehem Ephrata, (that is) Bethlehem the fruitful. That is, to Humility to add Fruitfulness. (I mean) Plenteousness in all good works. Else, it is not Ephrata; not right: not right Repentance, unless it be Ephrata, bring forth fruits of Repentance: nor Faith; without the work of faith: nor Love; without the labour of love: nor any other virtue, without her Ephrata. Ephrata is not the Surname of Humility onely, but even of the rest too: Repentance Ephrata, and Faith Ephrata; & sic de ceteris, if they be true: Else be they but *vites frondosa*, leaves and nothing else: *Simulachra virtutum*, and not virtues indeed: Of Zabulon, not of Juda; and so, not the right.

Luke 3. 8.
1 Theff. 1. 3.

Hosea 10. 1.

3 In good
works, Beth-
lehem.
James 5. 7.
Rom. 15. 28.
Phil. 4. 18, 19.

Fruitful then: and of what fruit? That is in the very name itself, [of Bethlehem.] Not the fruit of the lips (a few good words) but the precious fruit of the earth (as S. James calleth it) *lehem*, good bread: that fruit. Such fruit, as S. Paul carried to the poor Saints at Jerusalem, *Alms and offerings*; that is the right fruit: *Cum signavero fructum hunc*; it hath the Seal on it, for right. Such, as the Philippians lent him, for supply of his want: whereby he knew they were alive again at the roor; in that they thus fructified, yielded this fruit, of a sweet odour, and wherewith God was highly pleased (as there he tells them.)

Psaln 13. 26.

2 Sam. 18. 25.

Matt. 25. 35,
36, 42, 43.

It was not (sure) without mysterie, that the Temple was first heard of at Ephrata, at this fruitful place. No more was it (that which the Fathers observe) of the Trees, that were used about it: Not a post of the Temple, not a Spar; nay, not so much as a pin, but was made of the wood of a fruit-bearing tree: No barren wood at all, in it. No more was it, that the very Altar of the Temple was founded upon a threshing floor (Arauna's) where good corn was threshed. All, to shew, it would be plenteous in feeding, and cloathing, and such other pertaining to this of Ephrata. Which (how-ever they be with us) will

will be the first, and principal point of inquiry at the day of Doom; even about feeding, and cloathing, and other works of mercy.

Now, if we could bring these two together; make a conjunction of them in *Comitas*, it were worth all. For, (I know not how, but) if there be in us ought of *Ephraim*: if we happen to be any thing *fruitful*, but in any degree; away goes *parvula* straight: Straight, we cease to be *fruitful*: VVe begin to talk of *Merit* and worth, and I wot not what. Indeed, if we be all *barren* and bare, it may be, then, (and scarce then neither, but peradventure, then) we grow not high-minded. But so, we fall still upon one extremum or other: if *fertile*, then *proud*: if *humile*, then *desert*. VVe cannot get, to be *fruitful*, yet not *fruitless*; or to be *fruitful*, yet keep our *humility* still: Not *Ephraim*, and *parvula* together: But, that is the true *Bethlehem*, and *there was he born*. And thus far, (I hope) we have been led right, and are in our way.

4.
By both joy-
ed, Bethlehem
parvula &
Ephraim.

Psaln 87. 4.

But, *leading* is not all: here is *qui pascet* too, and we may not pascit. For, to that *he leads* us also; *Dux, qui pascet*. VVe followed a false *Guide*, at first, that led us to the forbidden fruit, the end whereof was *more moriemini*. This (now) will lead us to a food of the nature of the *Tree of life*, even the bread of life; by eating whereof, we shall have life in our selves, even life *eterna*. That is his food he leads us to. And if we would forget this, both the Person and the Place (the Person, *qui pascet*, that shall feed; and the Place, *Bethlehem*, the house of bread) would serve to put us in remembrance of it; Even of the breaking of bread, which the Church, as this day, ever hath, and still useth, as the *Child-house Feast*.

His manner of
feeding.
By the Sacra-
ment, Beth-
lehem.
Gen. 3. 6.
John 6. 48.

VVe speak of *Transcarnus inque Bethlehem*, going thither: that we may, even locally do, and never go out of this Room: inasmuch as there is to be had the true bread of life, that came down from Heaven. VVhich is, *His flesh*, this day born, which he gave for the life of the world, (called by Him so, the true bread, the bread of Heaven, the bread of life:) And where that bread is, there is *Bethlehem* ever. Even *stricte loquendo*, it may be said, and said truly, the Church, in this sense, is very *Bethlehem*, no less than the Town it self. For that, the Town it self never had the name rightly, all the while there was but bread made there, bread (*panis hominum*) the bread of men: Not, till this bread was born there, which is *Panis Angelorum* (as the Psalm calleth it) and man did eat Angels food. Then, and never till then, was it *Bethlehem*: and that is in the Church, as truly as ever in it. And accordingly, the Church takes order, we shall never fail of it: There shall ever be, this day, a *Bethlehem* to go to: a house, wherein there is bread, and this bread. And shall these be *Bethlehem*, and so near us, and shall we not go to it? Or shall we go to it, to the House of bread (this bread) and come away without it? Shall we forsake our *Guide* leading us to a place so much for our benefit?

John 6. 51.
John 6. 32, 47.
31.

Psaln 78. 25.

Ubi Domine, was the Apostles question; and his answer; *Ubi corpus, ibi agnus*, where the body is, there the Eagles will be. Let it appear, we ate so: for there is the body.

Luke 17. 37.

Else do we our duty to him, but by halves. For, as our duty to *Dux*, is to be led: So, our duty to *qui pascet*, is to be fed by him. To end: And thus, *ducendo pascit*, and *pascendo ducit*: leading He feeds us, and feeding He leads us, till He bring us, whither? Even to *A principio*, back again to where we were at the beginning: and at the beginning, we were in *Paradise*. That our beginning shall be our end. Thither He will bring us: Nay, to a better estate than so: to that whereunto, even from *Paradise*, we should have been translated, to the state of *eternity*, to the joys and joyful days there: even, to glory, joy, and bliss eternal. To which He bring us, even our blessed guide, that this day, was in *Bethlehem*, born to that end, JESUS CHRIST the Righteous.

A SER.



A SERMON

Preached before the
Kings Maieſty,

At White-Hall, on Wednesday, the XXV. of Decemb. An.
Dom. MDCXVI. being Christmas Day.

Psalm. LXXXV. Verſ. X, XI.

Miſericordia & Veritas obviaverunt ſibi: Juſtitia &
Pax oſculatæ ſunt. (xit.

Veritas & terra orta eſt: & Juſtitia de cœlo proſpe-
Mercy and Truth ſhall meet: Rightouſneſs and Peace
ſhall kiſſ one another.

Truth ſhall bud out of the earth; and Rightouſneſs ſhall look
down from Heaven.



Have here read you two Verſes, out of this Psalm, which is one of the Psalms ſelected of old, by the Primitive Church, and ſo ſtill retained by ours, as part of our Office, or ſervice of this day: as being proper and pertinent to the matter of the Feaſt, and ſo to the Feaſt it ſelf. For, the meeting here ſpecified was to be, at the birth of the Meſſias: So ſaith Rabbi Moſes, and other of the Jews. Was at the birth of our Saviour: ſo ſay the Fathers with uniform conſent, and eo nomine, have made this a Christmas-day-Pſalm.

As his manner is, the Pſalmiſt, in it, under one, compriſeth the type, and the truth, both. By thoſe things which beſell the people of the Jews, the Church typical ſhadowing out thoſe things, which were to befall the Antitype of it, Chriſt and his Church. For, prima & propria intentione, it cannot be denied, but the Pſalm

was firſt ſet, according to the letters, upon the turning tack of the captivity of Babel. But, the Prophet knew well, that was not their worſt captivity, nor ſhould be their beſt delivery: there was another yet behind, concerned them more (if they underſtood their own ſtate aright) which was reſerved, to the Meſſias, to free them from. To that, he points. Even that the Apoſtle complains of (Rom. 7.) wherein the ſoul is led away captive under ſin and Satan (the very true Babel indeed, as which bringeth with it everlaſting confuſion:) From which CHRIST (the true Zorobabel) is to ſet us free: us, and them both.

There is a Meeting here. A Meeting at a birth. A birth, that did them in Heaven (Rightouſneſs by name) good to behold. The meeting, in obviaverunt: the birth, in orta eſt: the pleaſure to behold it, in proſpexit de cœlo. Proſpexit is to ſee with delight, as when we look into ſome pleaſant object.

A Meeting qualified with the manner. For, they do not meet, and paſſ by; but meet and ſalute, as friends, with an oſculati ſunt: a ſign of love begun, or renewed.

Rom. 7.23:

This

This meeting is of four. Four, which of themselves (*proprie loquendo*) are nothing but *Attributes*, or *Properties*, of the *Divine Nature*. But, are (here) by the *Psalmist* brought in, and represented to us, as so many *Personages*. *Personages* (I say) inasmuch as they have here *personal acts* ascribed to them. For, to *meet*, to *kiss*, to *look down*, are all of them *acts personal*. And, look how the *Psalmist* presents them, so we treat of them; in the same terms, the Text doth.

At a *Birth*, at *Orta est*, these four meet here: At *Orta est veritas*, the birth of truth; *de terra*, from the earth. For, two *Ortus* there were: and this, not His *antefacularis ortus de celo*, His birth before all worlds, from Heaven; but, His *Ortus de terra*, His *temporal birth*, from the earth.

Lastly, the birth of this birth (as I may say;) the effect is wrought: Of which, more there are in the neighboring verses: Here, in these (besides the meeting occasioned by it) there is but one. That, such a spectacle it was, as it drew *Righteousness* it self from heaven, to look at it. Time was, when *Righteousness* would not have done so much; nor have vouchsafed a look hitherward: Therefore *respeccus* *ius Justitia*, is good news: That, then, and ever since, She hath beheld the earth and the dwellers in it, with a far more favourable regard, than before. And all, for this birth's sake.

And when was all this? When He that faith of Himself, *I am the Truth*, when He was born upon the earth: For, *orta est Veritas*; and *natus est Christus* will fall out to be one Birth. What day soever that was, this meeting was upon it. And that was, this day, of all the days of the year. The meeting, and the Day of this meeting, here, all one: and the Birth of CHRIST, the cause of both. So, being this day's work; this day, to be dealt with most properly.

Onward we have here four *Honours* of this Day. Every one of the four giving it a blessing. It is the day of *ortus Veritatis*, Truth's birth: And the same, the day of *occursus Misericordiae*, the Meeting here mentioned: And, of *osculum Pacis*, the Kiss here expressed: And of *prospicuum Iustitiae*, *Righteousness*'s gracious respect of us. These, from each of them in several. And generally, the day of reconciling them all.

Holding us to these, we are to speak of the Meeting, the Parties, the Birth, and the Effect here specified to come of it. Of this Meeting, in CHRIST: Then, in Christianity, not to be broken off by us, but to be renewed, and specially this day.

The Division.

I.
II.

Here is a Meeting: And that is no great matter, if it be no more. How many meet we, as we pass too and fro daily, and how little do we regard it? But that meeting is casual.

Somewhat more there is, in *Set Meetings*. It was not, by hap: not *obviaverunt*, simply; but, *obviaverunt sibi*. *Sibi* sheweth, they had an intent; they came forth, on both sides; Not to meet any fifth person; but to meet one another.

But, not every *Set meeting* is memorable: This, is. I find a *Psalm* (here) made, in remembrance of it. And (lightly) *Songs* be not made, but *de raro contingens*; not, of ordinary, but of some special great Meetings.

The greatness of a Meeting groweth three ways. By the Parties, Who: The Occasion, Whereon: and the End, VVhereto they meet. All three are in this. The Parties, in the first Verse: the Occasion, and End, in the second. The Occasion, a birth: an occasion oft, of making great Persons meet: And the End that comes of it, that *Righteousness*, who is to be our Judge, and to give the last sentence upon us, beholds us with an aspect, that promises favour.

The Occasion, and the End, we shall touch anon: Now of the Parties: If the Parties great, the Meeting great. The conjunction of the Great lights in heaven, The interview of great States on earth, ever bodes some great matter. VVho ate the Parties here? Four, as high, as excellent Attributes, as there be any in the God-head, or (to keep the style of the Text) four, as great States, as any in the Court of Heaven.

These meet: and in what manner? Great States meet otherwise, in a pitch field: Not so here; This is an *obviaverunt*, with an *osculum sunt*: they run not, one, at another, as enemies: they run, one, to another, and Kiss, as loving friends. And that which makes it memorable indeed, is, that these Parties, in this manner thus meet, who (if all were well known) were more like to turn tail, than to meet: one to run from another; Nay, one to run at another, to encounter: rather than to run one to another, to embrace and kiss. Nor meet at all: at least not meet thus, standing in such terms as they did.

Mercy and Peace if they two had met; or Truth and Righteousness, they two, it had not been strange. But, for those, that seem to be in opposition, to do it, that is it, that makes this Meeting marvelous in our eyes.

VVill you stay a little, and take a view of the Parties. Four they are: these four, Mercy, Truth, Righteousness, and Peace. VVhich quaternion, at the first sight, divides it self into two and two. Mercy and Peace, they two pair well: they be *collatanea* (as Bernard saith of them in one place) bed-fellows, sleep together: *collatanea* (as, in another place) sucked one milk, one breast, both. And, as these two; so, the other two (truth and righteousness) seem to be of one complexion and disposition, and commonly take part together. Of these, Mercy seems to favour us; and Peace, no enemy to us, nor to any: (seeing we must speak of them as of persons) mild, and gentle persons, both. For Righteousness, I know not well what to say: *Gestas gladium*, and (I fear) *non frustra*. Nor of Truth, who is vera, and severa; severe too, otherwise. These (I doubt) are not like affected. The reason of my doubt

I.
The Meeting
Not casual.
But of purpose

And that memorable.

The Parties.

The Manner of their meeting.

Not Mercy and Peace, or Truth and Righteousness: But Mercy and Truth, Righteousness and Peace.

Rom. 13. 4.

Rom. 3. 41

Their order,
Mercy first,
Peace last.Their sorting,
Mercy and
Truth.Righteousness
and peace.
Heb. 7. 2.
6. 20.

The Occasion.

Of their seve-
ring: Not from
themselves.But, from A-
dams fall.Gen. 3. 4.
Col. 1. 20.So their first
meeting was
in opposition.

Mercies plea.

Psal. 89. 47. 39.
Psal. 74. 18.
Psal. 77. 7. 8.Truths reply.
John 1. 1.
Gen. 2. 17.
Ezek. 18. 20.Righteousness
ascending
her.
Psal. 145. 17.
Rom. 6. 23.

doubt. Of one of them (*Righteousness*) is told; here, for great news, that *She* (but) *looked down* hi-therwards from *Heaven*. Before then, *She* would not have done that. A great sign it is of *heart-burning*, when one will not do so much as look at another; not endure his sight: We cannot promise our selves much of her, No, nor of *Truth*. One was so bold, in a place, to say, *Omnis homo mendax*, and feared no challenge for it. By that, it seems, all stands not well with her, neither. So then; two, for us; two, against us.

For their order: *Mercy* is first, and *Peace* last. VVith both ends, we shall do well enough: God send us to do but so with the middle. Yet, this is not amiss, that they, which favour us less, are in the middle; hemmed in on both sides, closed about with those that wish us well; and, they between us and them. On the one side, *Mercy* before: On the other, *Peace*, behind.

Another; that, in this double meeting, *Mercy* sorts not her self, goes not to *Righteousness*: nor *Righteousness*, to her, but to *Peace*. A kind of cross meeting (as it were) there is: the better hope of accord. *Mercy* and *Righteousness* have no *Symbolizing quality* at all; no hope of them: but, *Truth*, with *Mercy*, hath, There is *Truth* as well, in the Promise of *Mercy*: as, in the threat of *Justice*.

And it stands yet better, between the other two (*Righteousness*, and *Peace*.) *Melchisedeck*, which is by interpretation *King of Righteousness*, the same is *King of Salem*, (that is) of *peace*. He, that is after the order of *Melchisedeck*, *King* of both, like enough, to set accord between them two both of them his lieges. This for the view of the Parties.

These meet here: but, what is *obviaverunt*, without *osculata sunt*? Better, let them stand in sunder still, and never meet. There seems to be two Meetings implied. One *obviaverunt*, without: and another, with *osculata sunt*.

Before they met here, they were parted, the one from the other. For, they that meet, come from divers coasts. Before this meeting they have been in divers quarters, one from the other, and not come together thus a good while.

Their distance, in place, grew from their distance, in affection estranged one from the other. That they meet not, I will not say: but that they met not thus, ever before. Else, what remarkable thing were there in this meeting, or worth the composing of a *Psalms*, if it had been familiar with them, thus to meet every other, nay, any other day?

How came they then asunder, that it should be a marvel to see them meet? Since (naturally) they are not strangers; all four, in the bosome of God from all Eternity; *Attributes* (all four) of His undivided essence. So, not divided, of themselves: Not, of themselves, then. That they were divided, it was about us; the quarrell ours, that made them part company. Thus I gather it: If, at Christs birth they met: at Adams fall, they parted. If, when truth was born on earth; they came together: when truth perished from the earth, they fell in sunder. That was, when the first lye was told, and believed, (and that was *nequaquam moriemini*, by Adam) and thereby God much wronged. So that Adams cause it was, (and so, ours) that first divided Heaven: yea, the very *Attributes*, in God (we see) and so (in a sort) God Himself. So they parted first. It could not be said (by the Apostle) that Christ pacified all things in Heaven, and in Earth: If there had not, in Heaven, been somewhat to be taken up.

For all this yet, I deny not, but they might and did meet, once before. But it was an *obviaverunt*, without an *osculata sunt*: Never, both these, till now. Out of Christ, and before His birth, they met in opposition: In Christ, and at His birth, did these four Lights come to meet, and to be in conjunction, now. They met before: *obviaverunt*: but, in stead of *osculata*, it was *altercata sunt*. While *Mercy* and *Peace* would have Adams and our case relieved, *Righteousness* and *Truth* would by no means endure it. The plea is drawn up and reported at large, by Bernard, in his first Sermon upon the Annuntiation. *Mercy* began: (for out of her readiness to do good, she is, here, she is ever foremost) Her inclination is, or rather, she herself is an inclination, to pity such, as are in misery: and, if she can, to relieve them: yea, though they deserve it not. For (which is the comfort of the miserable sinner) she looks not to the party, what he is, or what he hath done, or deserved; but, what he suffers, in how woful and wretched a case he is. And her plea is, *nunquid in vanum? What hath God made all men for naught? What profit is there in their Blood?* It will make Gods enemies rejoice, Thither it will come, if God cast them clean off: VVhat then, *Will He cast them off for ever, will He be no more entreated? Hath God forgotten to be gracious?* VVith these and such like *pii susurri* (as he calls them) did she enter into Gods bowels, and make them yerne, and melt into compassion. And certainly, if there were none to stand against us, there were hope *Mercy* had prevailed.

But, *Truth* must be heard too, and she layes in just matter of exception, Pleads, *Deum erat Verbum*; VVhat is God but His Word? and His word was, as to A D A M. *morie morieris*; So, to his sons, *anima qua peccaverit, the soul that sinneth, that soul shall die*. God may not falsifie His word: His word is, the truth: falsifie the truth? that may not be.

And then steps up *Righteousness*, and seconds her: that God as He is true in his Word, so is He *Righteous in all His works*: So, to *reddere suum cuique*, to render each his own, to every one, that is his due; and so to the sinner *stipendium peccati*, the wages of sin, (that is) death. God forbid, the Judge of the world should judge unjustly: that were as (before) to make *Truth* false, so (here) to do *Right* wrong.

Nay, it went farther, and they made it their own cases. What shall become of me (said *Righteousness*?) What use of *Justice*, if God will do no justice, if He spare sinners? and what use of me (saith *Mercy*,) if He spare them not? Hard hold there was, in as much as, *Parit, nisi homo moriatur* (said

said *Righteousness* I die, If he die not: And *Peris, nisi Misericordiam consequatur* (said *Mercy*) if he die, I die too. To this it came: and in those terms break up the *meeting*, and away they went one from the other. *Truth* went into exile, as a stranger upon earth: --- *Terras Astra reliquit*, she confined her self in *Heaven*: where so aliened she was, as she would not so much as look down hither upon us.

The first meeting broken up.

Mercy, she stayed below still: *ubi enim Misericordia esset* (saith *Hugo* well) *si cum misero, non esset?* Where should *Mercy* be, if with *misery* she should not be?

As for *Peace*, she went between both, to see, if she could make them meet again in better terms. For without such a *meeting*, no good to be done for us.

For, *meet* they must, and that in other terms, or it will go wrong with us; Our *Salvation* lies a bleeding, all this while. The *Plea* hangs, and we stand, as the prisoner at the Bar, and know not what shall become of us. For though two be for us, there are two against us, as strong and more stiff than they. So that, much depends upon this second *Meeting*; upon the composing or taking up this difference. For, these must be at *peace* between themselves, before they be at *peace* with us, or with God. And this is sure: we shall never *meet* in heaven, if they *meet* no more.

And many means were made for this *meeting*, many times; but, it would not be. Where stayed it? It was not long of *Mercy*, she would be easily entreated, to give a new *meeting*: (no question of her.) Oft did she look up to *heaven*, but *Righteousness* would not look down: Nor, look? not that? small hope, she would be got to *meet*, that would not look that way-ward.

Indeed, all the question is of her. It is *truth*, and *she*, that hold off: but, especially *She*. Upon the *Birth* (you see) here is no mention of any in particular; but of *Her*; as much to say as, the rest might be dealt with; she onely it was, that stood out. And yet; she must be got to *meet*, or else no *meeting*.

All the hope is, that she doth not refuse simply, never to *meet* more: but stands upon *satisfaction*: *Elle Righteousness* should not be *righteous*. Being satisfied; then, she will: remaining unsatisfied; so, she will not *meet*.

No meeting till *Justice* satisfied.

All stands then on her satisfying; how to devise to give her satisfaction to her mind; that so she may be content, once more (not to *meet* and argue, as y^er-while, but) to *meet*, and *kiss*; *meet* in a joint concurrence to save us, and set us free.

And (indeed) *Hoc opus*, there lies all: how to set a song of these four parts, in good harmony; how to make these *meet*, at a *love-day*; how to satisfy *Justice*, upon whom all the stay is.

And this (say I) no *Religion* in the world doth, or can do; but the *Christian*. No *Quier* sing this *Psal*, but ours: None make *Justice* *meet*, but it. Consequently, none quiet the conscience soundly, but it: Consequently, no *Religion* but it. Withall *Religions* else, at odds they be; and so, as they are faine to leave them so: For, means in the world have they none, how to make them *meet*: Not able for their lives to tender *Justice* a *satisfaction*, that will make her come in. The words next before are, that *glory* may dwell in our land. This *glory* doth dwell in our land indeed: And great cause have we all highly to bless God, that hath made our lot to fall in so fair a ground: That we were not born, to inherit a *lye*; that we were born to keep this *Feast* of this *Meeting*. For, bid any of them all but shew you the way, how to satisfy *Justice* soundly, and to make her come to this *meeting*; how Gods *Word* may be true, and his work just, and the *Sinner* find *mercy* and be saved for all that: They cannot. The *Christian* only can do it and none else. All beside for lack of this, pass by the wounded man, and let him lie still and bleed to death.

Nor in any but the *Christian* religion.

Verse 9. *Psal*, 16. 4.

Luke 10. 31, 32.

Bid the *Turk*: All he can say, is *Mahometers* prayer shall be upon you, *Mahometers* prayer, what is that? Say he were (that, he was not) a just man, a true *Prophet*; What can his prayers do, but move *Mercy*. But, Gods *Justice*, how is that answered? Who shall satisfy that? Not prayers; *Justice* is not moved with them; heares them not; goes on to sentence, for all them. He can go no further: he cannot make *Justice* *meet*.

Bid the *Heathen*; he sayes better yet, than the *Turk*. They saw, that without shedding of blood there was no satisfying *Justice*; and so, no remission of sin. To satisfy her, sacrifices they had, of beasts. But, it is impossible, (as the Apostle well notes) that the blood of Bulls or Goats should satisfy for our sins: A man sin, and a beast die? *Justice* will none of that. What then, will you go as far as some did, the fruits of my body, for the sin of my soul? Nor that neither. For, if it were the first born, the first born was born in Sin; and Sin, for sin, can never satisfy. This *Meeting* will not be there.

Heb. 9. 22.

Heb. 10. 4.

Mich. 6. 7.

Bid the *Jew*, he can but tell you of his *Lamb*, neither. And, while time was, that was not amiss; while it stood in reference, to S. *John Baptists* *Lamb*, the *LAMB* of GOD, this day, yeanned: as having the operation, the working, in the virtue of that. That being now past, there is no more in the *Jew's*, than in the *Gentiles* sacrifice. Beasts both: both, short of satisfying. So, for all that these can do, or say, no *meeting* will there be had.

Ioh. 1. 29.

Onely the *Christian Religion*, that shews the true way. There is one, there, thus speaketh to *Justice*: Sacrifice and sin offerings thou wouldst not have; then said I, Lo I come. He, of whom it is written in the volume of the Book, that he should do that feat; *Corpus autem aprasti mihi, Make him a body* to do it in, and he will do it. Give him an *oramus est*, let Him be but born, He will make them *meet* straight; *Justice*, and all. For, all the world sees, if order could be taken, that He, that the Son of God, the Word and truth Eternal, would say, Lo I come; would take our nature upon Him; and, in it, lay down his soul, an offering for sin; there were good hope of contenting *Justice*, and that the *meeting* would go forward. *Deus sanguine in suo, God with his blood*; V What sin in the world would not that serve for?

Psal, 40. 6, &c.

Eph. 5. 2.

Mat. 16. 26.
Iob 32. 13.

What Justice, in heaven or earth, would not that satisfy? If ye speak of an *expiation*, a ransom, an *Aradagya* (CHRIST'S own word) a perfect *commutation*, there it is. This had, Justice will meet, embrace, kiss Mercy, shake hands, join (now) friends; *Inveniemus in quo recipiamus*, I have found that now, wherewith I hold my self fully content and pleased. This way, ye shall make them meet; or else, let it alone for ever.

Verse X I.

Truth shall budde out of the Earth; and Righteousness shall look down from Heaven.

3 The Birth
Veritas orta
de terra.

AND this is it, the Christian Religion sets before us: how the Son of the most High God of Heaven and earth took on Him our Nature, that, in our nature, for our nature, He might make to God (even stando in terminis iustitia sua, as the School-men speak, standing on the terms of his most exact strict justice) a compleat, full, every way sufficient satisfaction. And this (lo) makes the meeting. This haungeth the Christian Religion above all other; this glory doth dwell in our land; that these four, by CHRIST'S Birth, in it, are brought, not only to *obviaverunt sibi*, but even to *osculata sunt*.

And, thus be the glory, be not they the shame of Christian profession, that cherish in their bosomes, and entertain, with stipends, such, as are come to this (*phrensie*, I will call it) to say; what needs any satisfaction? what care we, whether Justice meet or no? that is (in effect) what needs CHRIST: Cannot GOD forgive offences to Him made, of His free goodness, of His meer mercy, without putting His SON to all this pain? Foul men! If He would quit His Justice, or waxe His Truth, He could: But, His Justice and Truth are so Him as essential, as *intrinsically essential*, as His mercy: of equal regard every way as dear to Him. Justice otherwise remains unsatisfied: and satisfied it must be, either on Him, or on us. For such beatus, or prayers it will not be: And it will hold off, till it be. If Justice be not so met with, it will meet with them: And, they had better meet a she Bare robbed of her whelps, than meet Justice out of CHRIST'S presence.

Prov. 7. 2.

To us, they meet, this day, at the Child-house. For, these great Lights could not thus meet, but they must portend some great matter, as it might be some great Birth toward. The Astrologers make us believe, that in the *Hemisphere* of CHRIST'S Nativity there was a great Trigon of (I wot not what) Stars meet together. Whether a Trigon, or no; this Tetragon (I am sure) there was, these were all (then in conjunction) all in the ascendant, all above the Horizon at once, At Orta est the Birth, of Veritas the Truth, de terra from the Earth: The Occasion of drawing these four together.

Christ the
Truth. Veritas
prima, et
Iohn 14. 6.

Veritas will fit CHRIST well, who, of himself said, *Ego sum veritas*, I am the truth. So is He: Not that of the former veile, which is but *veritas secunda*, the truth spoken or uttered forth: He, the *Veritas prima*, the first truth, within. That depends upon this. Then are the words uttered true, when there is an adaequation between them and the mind. So, the first truth He is.

And Veritas
secunda, too.

1 Cor. 1. 2.

The first and last both. For, now, by his coming, he is the adaequation of the Word and the Work, the Promise and the Performance. That way, He is truth too: The truth of all Types, the truth of all Prophecies: for, in Him, are all the Promises, yea and Amen: Yea, in the first truth, Amen, in the last. That actual verifying is the truth, when all is done: and, that He is, by His Birth.

Christ de terra
a Gen. 3. 19.
b Ier. 22. 39.
c Eccle. 10. 9.
d Esay 45. 8.
Iren. 1. 3. 5.
LaB. 1. 4. 6. 12.

And, as the truth fits his Nature, so doth earth, Man. Of whom, GOD: *Earth thou art*: To whom the Prophet thrice over; *Earth hear the word of the Lord*: By whom, the VVise man, *Quid superbis*, VVhy should earth be proud? *Germinat terra salvatorem*, Let, this earth bring forth a SAVIOR, be the terra promissio, the Blessed Virgin, who was, in this, the land of Promise. So was this very place applied by Irenaeus in his time, who touched the Apostles times: So, by Lactantius. So, by S. Hierom, and S. Augustine. Those four meet in this sense, as do the four in the Text: *Quid est veritas de terra orta? Est Christus de famina natus*; *Quid est veritas? Filius Dei*; *Quid terra? Caro nostra*: VVhat, the Truth? CHRIST: VVhat, the Earth? Our Flesh: In those words they find this Feast all.

Christi orta
est, double.
1 De calo.
Luke 1. 73.
2 De terra.
Zach. 3. 8.
Orta de.

For Orta est it is double: Therefore de terra is well added. Another Ortus he had, de calo: to wit, His heavenly Divine nature, which, as the day, sprung from on high; and He, in regard of it, called Oriens, by Zachary in the New Testament. But this (here) is de terra; for, the word (properly) signifies, the shooting forth of a sprig out of the ground: and He, in regard of this Ortus, called the Branch, by Zachary in the Old.

Gen. 4. 4.
Esay 11. 1.

2. And, there is more in Orta. For (it is Rabbi Moses note) that is (properly) when it springeth forth of it self, as the field flowers do, without any seed cast in by the hand of man; so (saith he) should the MESSIAS come: Take his Nature not only in, but de, of the Earth. Not bring it with him from heaven (the error of the Bransick Anabaptists,) but take it of the earth: be the woman's seed, made of a woman, out of the loyns of David: *Virga de radice Jesse*, the Root of Jesse: Nothing more plain.

2 Orta est.

3. And yet more from orta est. For, that the truth, while it is yet unaccomplishd, but in promise only, it is but (as the Seed under ground) hid and covered with earth, as if no such thing were: as soon as ever it is actually accomplished (as this day) then doth it spring forth, (as it were) is to be seen above ground; then Orta est de terra, in very deed.

Of the effect, now. *Birhts* are and have been, divers times, the *ending of great diffusions*: As was this here: For, by this *Birht*, took end the two great *Houses*: An union of them by it.

First, by this, *Truth* is gained; *Truth* will *meet* now. That *truth* will come to this *truth*, *tanquam minus dignum*, and *magis dignum*, as the *Abstract* to the *Archetype*. And, *Truth*, being now *born* of our *Nature* it will never (we may be sure) be against our *Nature*: being *come* of the *earth*, it will be true to his own *countray*; being made *man*, will be for *man* now, all He can.

By this means, one of the opposites is drawn away, from the other: Got to be on our side. It is *three to one*, now. *Righteousness* is left all alone; and there is good hope, she will not stand out long. For (lo) here is good news; first, that *respexit de caelo*; she yet *looks down from heaven*, now.

So as, this *birht* in *earth* (you see) *marks in heaven*; and, by name, upon *Righteousness*, there. For, (of all) she the least likely: and, if she be wrought on, the rest there is no doubt of. How can there? they are all won to us already.

With *Righteousness*, it works two ways: First, *down she looks*. Whether it was, that she missed *Truth*, to see what was become of her, and not finding her in *heaven*, cast her eye to the *earth*. But there, when she beheld *Verbum caro factum*, the *word flesh*, the *Truth freshly sprung* there, where it had been a strange plant long time before, *Aspexit* and *Respexit*: she *looked* and *looked* again at it. For, a Sight it was, to move, to draw the eye; yea, a sight for *Heaven* to be a Spectator of; for the *Angels*, to come down and *look* at; for *Righteousness* it self to do so too. *Septuagint* is the *Angels word* (in *S. Peter*): *Διαβόλου* the *Septuagint's* word here: both mean one thing. The *Greek* word is to *look* (as we say) *wisely* at it, as if we would look *sid*, even through it; the *Hebrew* word, (that) is, as if *Righteousness* did *beat out a window*: So desirous was she, to behold this *Sight*.

And no marvel; for, what could *Righteousness* desire to see, and satisfy her self with, that, in Him, was not to be seen? A *clean birht*, an *body life*, an *innocent death*; a *Spirit* and a *mouth* without *guile*; a *soul* and a *body* without *sinne*. In Him, she beheld them all. Then, and whatsoever else might yeild her full satisfaction: *Lay judgement to the rule, and righteousness in the ballance*, nothing *oblique*, will be found in him; nothing, but *straight for the rule*; nothing *minus habens*, but full weight for the *ballance*.

Thus, when *Truth*, from the *earth*; then, *Righteousness*, from *heaven*. Then: but not before. Before, *Righteousness* had no prospect, no window open this way. She turned away her face; shut her eyes clapt to the *caement*; would not abide so much as to look hither, at us a sort of forlorn sinners: not vouchsafe us once the cast of her eye. The case is now altered. Upon this sight, she is not only content, in some sort, to condescend to do it, but she breaks a window through, to do it. And then, and ever since this [*Orta est*], she looks upon the *earth* with a *good aspect*; and a *good aspect*, in these *celestial lights*, is never without some *good influence* withall.

But then (within a *verse* after) not only *down she looks*, but *down she comes*. Such a power attractive is there, in this *Birht*. And, coming, she doth two things: ¹ *Meets* first; for, upon the view of this *Birht*, they all ran fitt, and *Kissed the Son*: ² And that done *Truth* ran to *Mercy*, and embraced her; and *Righteousness* to *Peace*, and *Kissed* her. They that had so long been parted, and stood out in difference, now *meet*, and are made friends: Howsoever (before) removed, *in ortu veritatis, obvenerunt sibi*; howsoever (before) estranged, now, *osculata sunt*.

And, at that *Birht* of His, well *met they all*, in whom they *meet* all: The *Truth* He is; and per *viscerum misericordiam* He came, through the tender mercies of our God; and He is *made to us righteousness*; and He is our *peace*. All *meet in Him*; for indeed, all He is; that, no marvel, they all four *meet*, where He is, that is all *four*.

And, at this *meeting*, *Righteousness*, she was not so off-ward before, but she is now as forward; as forward, as any of the rest. Mark these three.

Let not *Peace* prevent her (as *Mercy* did *Truth*;) but, as *Mercy* to *Truth*, first; so, she (first) to *Peace*: as forward as *Mercy* every way.

Nay, more forward than *Mercy*: for *Mercy* doth but *meet Truth*, and there is all; but she, (as more affectionate) not onely meets *Peace*, but *Kisses* her. And (indeed) *Righteousness* was to do more, (even, to *kiss*) that it might be a pledge of forgetting all former unkindness; that we may be sure she is perfectly reconciled now.

And one more yet (to shew her the most forward of them all,) out of the last *verse*. At this *meeting*, she follows not, draws not behind, she will not go with them: She is before, leaves them to come after, and bear the train: She (as *David*) is before the *Ark*: puts *S. Iohn Baptist* from his office, for the time; *Righteousness* is his *forerunner*: *Righteousness shall go before*, tread the way before Him; the foremost now of all the company. By all which, ye may know, what a *look* it was, she *looked* with from *Heaven*.

Thus ye see *CHRIST*, by His coming; hath *pacified the things in Heaven*. A peace of *Hosanna*, is *pax in celis*: There cannot be *pax in terris*, till there it be, first. But, no sooner there it is, but it is *peace* in *earth* straight, which (accordingly) was, this *day* proclaimed by the *Angels*. So, by the virtue of this *birht*, *heaven* is at *peace* with it self: and *heaven*, with *earth*, is now at *peace*. So is *earth* too, with it self, and a fulfilling of the Text by this *meeting* is, there, too.

The *Jews* they represent *truth*; to them it belongeth properly. For, *Truth* was, where were *Elo-*
quin Dei, the *Oracles of God*: and they were with the *Jews*. The *Gentiles* they claim by *Mercy*, that is their virtue: Where was *Mercy*, but where was *miser*? and where was *miser*, but with them that lay in *darkness in the shadow of death*? And, that was the *Gentiles* case, before this *orta est*. But, when

4 The Effect.

On Truth:
she is gained.On Righte-
ousness.1 She looks
down.
Iohn 1.14.

1 Pet. 1.13.

2 Down she
comes.
Verse 13.
1 To meet:
2 To kiss.Luke 1.77.
1 Cor. 1.30.
Eph. 2.14.

Verse 13.

Colos. 1.20.

Luke 2.14.

Rom. 9.4.

Luke 1.77.

Luke 1. 79.

when the partition wall was broken down, and the two met in one, then also (in a sense) *Mercy* and *Truth* met together. So, these two.

And so, the other two likewise. For, *Righteousness*, she was where the *Law* was, (for, that the rule of *Righteousness*;) where the Covenant of the Old Testament was, *do this and live* (the very voice of *Justice*;) But, *Peace* was, where *CHRIST* was, in the Gospel, *Ipse est Pax nostra*, for He is our *Peace*, and *Peace-maker* both, *Qui fecit utrumque unum*, that hath made the *Law* and the Gospel, the *Old Testament* and the *New*, to be bound together (now) both in one volume.

II.
Of this meet-
ing in Chri-
stianity.

Thus we have done with *CHRIST*. I would now apply this *meeting* to our selves another while. For, I ask; did this hold; did these meet only in *CHRIST*? Do they not in *Christianity* likewise? Yes, there, too. With *CHRIST* came *Christianity*: look, what in His *Birth*, now, in the new birth of every one, that shall be the better by it; even the same *meeting* of the very same virtues, all.

1 I. h. 1. 8.

Mercy and *Truth* (first) to meet. *Truth* of confession; confession of our sins; which if with *fig* leaves we seek to cover, and confess not, there is no truth in us. And, some truth there is to be (at least this truth) or no meeting with *Mercy*. But, when this truth cometh forth, *Mercy* meeteth it straight. Will ye see the meeting? *Peccavi* (saith David) there is truth: *transtulit Dominus peccatum* (saith Nathan,) there is *Mercy*: *Mercy* and truth met together. *Homo in terris, per veritatem stimulatius, peccasse se confitebatur; & Deus in calis, per misericordiam flexum, confitentis miserebatur*. Truth pricked man to confess his sinnes; and *Mercy* moved God to pity him confessing, and sends *Mercy* to meet *Truth*.

2 Sam. 12. 13.

VWill ye go on to the other Verse? It holds there too (this.) For, where a true confession is by man made, *Veritas de terra orta est*, truth is budded out of the earth. And so it must, yet *Righteousness* will give us a good look from Heaven. But, will, as soon as it is: for when this truth springs freely from the earth to our own condemnation; immediately upon it, *Righteousness* shews her self from Heaven, to our justification. VWill ye see this too? *Lord be merciful to me a sinner*, (there is truth from the earth;) *descendit domum suam justificatus*, (there is *Righteousness* from Heaven.)

Luke 18. 14.

But, (will ye mark:) Here are two truths, and in either Verse one. This later, is the truth of *Veritas orta est*, of *Christ's Religion*. And in this treaty, it was an Article of *Imprimis*, *Mercy* not to meet any, but them that profess the truth of *Christ's birth* from the earth. Both these were born together: by and by, upon the birth of *Christ* (the truth,) the other birth also, of *Christian truth*, did flourish and spread it self all over the earth. The whole world (before) given over, and even grown over, with *Idolatry*, quite covered with the mist of error and ignorance, began then to entertain the *Christian profession*, (and by it to worship God in spirit and truth,) the true Religion, which is never true, if it have not this meeting: And this meeting it cannot have, if it have not the means of it, *ortu veritatis de terra*.

The same lay we likewise, for the *Righteousness* which looked down, and shewed her self. It was not that of the Law, (which never came past the top of *Mount Sinai*;) but a new *righteousness*, cast in a new mould; a heavenly one, which never saw the earth (nor the earth it) before, before this birth, which is, the *righteousness* of *Christ* revealed in His Gospel, when that truth sprang, *this righteousness* looked down upon it.

Verse. 13.

Now, as this of *mercy* and *truth* enter us; so *truth* (not truth alone, but truth with truth's paire,) with *righteousness*, carry us forward to God. *Truth* is not enough; not the truth of Religion, never so known, never so professed; not without *Righteousness*. *Truth* is but the light to guide us; *Righteousness* is the way, to bring us thither. A light is to see by: A way is to go in: So is *Righteousness*. It follows straight, *Ponet gressus in viâ*, *Righteousness* shall set us in the way of His steps: Steps, that is, the course of life. For, *Scienti* (by knowledge of the truth,) and not *Facienti*, (by the practise of *Righteousness*;) *peccatum est illi* (saith Saint James;) and *plaga multa*, saith Saint James his Master. Sin; in that man that serves these two, is less pardonable, and more punishable, than in any other.

Iam 4. 17.

Luke 12. 44.

And then turn *Righteousness* to *Peace*, and they will not meet barely, but (more than meet) *Kiss*, in sign, there is between them more than ordinary affection. *Fac justitiam, & habebis pacem*, (Saint Augustine stands much on this.) *Eschew evil and do good*, saith he, (there is *Righteousness*;) and then, *seek peace*, and ye shall not be long in seeking it; She will come forth, her self, to meet *Righteousness* and kiss her. And this he assures us, as a certain sign, to know on the one side, true *Righteousness*, (for, that tends to peace, not to questions and brabbles, whereof there never will be end;) So, on the other side, true peace; that kisses *righteousness*, comes not together (like *Sampson's Foxes*) by the tales, by indirect means, but clearly and fairly; Such means, as all the world will confess, to be right and good.

Psal. 34. 14.

Jud. 15. 14.

Now mark the order, how they stand. *Mercy* leads to truth, and the knowledge of it; and truth to *righteousness*, and the practise of it; and *righteousness* to peace, and the wayes of it, *Guides our feet* (first) into the way of peace. And, such a way shall there alwayes be (do all the *Controversie-Writers* what they can;) a faire way agreed upon of all sides, questioned by none, in which, who so orders his steps aright, may see the salvation of our God, even the way here chalked out before us; To shew mercy, and speak truth; do *righteousness*, and follow peace. And by this rule proceeding in the points whereto we are come already, even those truths, wherewith we are otherwise minded, would in due time be revealed unto us.

Ezek 1. 7.

This is *Zacharies peace*; and this of his well followed, in the end will bring us *Simeons peace*, *Nunc dimittis in pace*; to be dismissed, to depart hence in peace: and *Pax in novissimo*, *Peace at the last end*, is worth all. *Peace* in the end, is a blessed end; and the beginning of a *Peace*, which never shall have end. *Mercy our beginning*, and *Peace our end*. This for the *meeting*; as in *Christ*, so in *Christianity*, or the course of a Christian mans life. Luke 2. 29.

Now a word, for the continuance of this meeting. For, I ask again: *Met* they to part? By no means; but, as they be together (now,) so to continue still. We had much ado to get them together thus: Now we have them so, let us keep them so in any wise. For, as this meeting made Christianity first: So, there is nothing marres it, but the breaking it off again: No greater bane, to it, than the parting of these.

Let me tell you this: S. *Augustine* is very earnest upon the point, of the keeping of *righteousness* and *peace*, (upon this *Psalme*, and this *Verse*;) and of *truth* and *mercy* together, (in the next,) upon *misericors* and *verax*, against them that would lay hold on *mercy*, and let go *truth*. O (saith he) that will not be: they *met* together, they will not part now; Either, without either, will not be had. And so, of the two others. There be, that would have *Peace*, and pass by *Righteousness*. *Tu forte amant habere pacem, & alteram non vis* (saith he) you would gladly have one (*Peace*;) and for *Righteousness*, you could be contented to spare it. Ask any, would you have *Peace*? VVith all my heart he will answer. There is no having one without the other, *Osculantur haec, amant haec*; why they *kiss*, they *love* together. *Si amicum pacis non amaveris, non amabit te pax*, if ye love not her friend (that is, *Righteousness*) she will none of your *love*. Take that from S. *Augustine*.

Set this down then; *Christianity* is a *meeting*: One cannot *meet*: *two* there must be, and they may. But it is not a *meeting* of *two*; but, of *two*, with *two*: so no less than *four*. As CHRIST Himself was not one nature, so neither doth *Christianity* consist in any one *verine*: Not under *four*. There is a *quaternion* in Chriit. His ¹ *Essence*, and His ² *Person*, (¹*and*, and *Hypostasis*), in *divinitis*, His ³ *Flesh*, and His ⁴ *Reasonable Soul*, in *humanis*. Answerable to these four, are these here: these four; to His four.

And as it is a *meeting*, to a *cross meeting*, of four *Vertues*, that seem to be in a kind of *opposition* (as hath been noted.) No matter for that. They will make the better *refraction*; the *cool* of one, allay the *heat*; the *moist* of one, temper the *drought* of the other. The *soft vertues*, need to be *quickned*: the *more forward*, to be *kept from Altum sapere*. So are the *Elements*, of which our *body*: So are the four *winds*, of which our *breath* doth consist, which gives us life. And these (in the Text) have an analogy, or correspondence, with the elements, observed by the Ancients. 'Truth, as the earth, which is not moved or anything: *Quasi fixior per Terram*. *Peace*, as a *main stream*, the *gulf* of which is the *City of our God*. *Mercy*, the *breath* and *life* by, no less than we do by *air*: and *Righteousness*, she *ventura est judicare saculum per ignem*, in that element.

You may happen find one of these, in Scripture, stood much upon, and of the other three nothing said there, but all left out; Conceive of it, as a figure (*Synecdoche* they call it.) As, ye have (here) *man* called *earth*; yet is he not on *earth* alone, but all the other three *elements* as well. No more is *Christianity* any one, but by *Synecdoche*: but in very deed, a *meeting* of them all *four*.

Is deceived the *Gnostick*, this place: *This is eternal life to know Ibec.* Knowledge (saith he) is it; Ioh. 17. 3. As if, it were all; and so, he bade care for nothing else, but to *know*, and *knowing live as they list*. The *Encratite*, he was as far gone the other way; He lived straightly, and his Tenet was, *non est curandum quid quisque credat, Id curandum modo quod quisque faciat*: So that ye hold a straight course of life, it skils not what ye hold in point of *Faith*. No *meeting*, with these: Single vertues all.

Yes, it skills. For both these were wrong; both go for *Heresicks*. *Christianity* is a *meeting*; and to this *meeting*, there go *Pie dogmata*, as well as *Bone opora*; *Right confessions*, as well as *Right*. Be not this error then, to think any one of these is a *dogmatic* of the rest: say not, *See*, will be the turn, what should we do with the rest of the four? Take not a figure, and make of it a plain speech: Seek not to be saved by *Synecdoche*. Each of these is a *quarter* of *Christianity*, you shall never while you live make it serve for the whole.

The truth is, sever them, and farewell all; take any one from the rest, and it is as much as the whole is worth. For (as Bernard well observed) *non sunt virtutes si separentur*, upon their separation they cease to be virtues. For, how loose a thing is *Mercy*, if it be quite devoid of *Justice*? VVe call it *foolish pity*. And how harsh a thing *Justice*, if it be utterly without all temper of *Mercy*? *Summa injuria* then (that is) *Injustice at the highest*. *Mercy*, take *truth* away, what hold is there of it, who will trust it? *Truth*, take *Mercy* from it, it is *Severity*, rather than *Verity*: Then *Righteousness*, without *Peace*, certainly wrong is much better; better than perpetual *brabbling*: And *Peace* without *Righteousness*; better a sword far. This, if you funder them. But, temper these together, and how blessed a mixture! Set a song of all *four*, and how heavenly a melody!

Entertain them then all four; ¹ *Hope* in *mercy*: ² *Faith* in *truth*: ³ *Fear* of *Righteousness*: ⁴ *Love* of *peace*: *O quam praeclara concordia!* O how loving a knot! how by all means to be maintained! how great pity to part it!

A little of the *time* (now,) when this *meeting* would be. No time amiss: no day in the year, but upon intreaty, they will be got to *meet*. Yet if any ont-day have a prerogative more than another, of all the *days* in the year, on this *day* most kindly; the *day* we hold *holy* to the memory of this *meeting*; the day of *Orta* *est*, the *occasion* of it.

In remembrance of the first *meeting*, then they are apt and willing to *meet* upon it again; forward (ever) to *meet*, this day, they first *met* of themselves. But, Christ this *day* being *born*, this *day*, to *meet* of course. One special end, that He was *born*, was that, at His *birth*, this *meeting* might be. If to *day* then they should not *meet*, that were in a sort to evacuate Christ's *birth*: if there should be a *Veritas orta*, without an *obviaverunt sibi*; So that if we procure it not, we had as good keep no *Feast* at all.

What is then the proper work of this day, but still to renew this *meeting* on it? For, Christ's *birth* we cannot entertain, but all these we must too; Necessary attendants upon it, every one. They be the *virtues* of his *Nativity*, these. At His *birth*, Christ bethought himself of all the virtues, which He would have to attend on Him, then; and these He made choice of, then, and for ever, to be the virtues of this *Feast*.

The sooner and the better to procure this *meeting*, the Church *meets* us (as *Melchisedeck* did *Abraham*) with *bread* and *wine*; but, of a higher nature than his, far: prepares (ever) this day a love-feast, whereat they may the rather meet. Where, *truth* from the *earth*, may look up to *heaven* and confess; and *Righteousness* from *heaven*, may look down to *earth* and pardon: where we may shew *mercy*, in *giving* where need is; and offer *Peace*, in *forgiving* where cause is; that so, there may be an *obviaverunt*, a *meeting*, of all hands.

And even so then let there be. So, may our end be as the end of the *First* verse in *peace*; and as the end of the *Second*, in *Heaven*. So, may all the *blessings* that came to mankind by this *meeting*, as by the *birth* of CHRIST (the cause of it) *meet* in us and remain upon us: till, as we now *meet* to-

gether, at the *Birth*; So we may then *meet* in a perfect man, in the *measure of the full-*

ness of the age of CHRIST: As *meet* (now) at the *LAMBS* *yearning*;

so *meet* then, at the *LAMBS* *marriage*: be *caught up in the clouds*

(then) to *meet Him* and there to *reign* for ever with Him, in

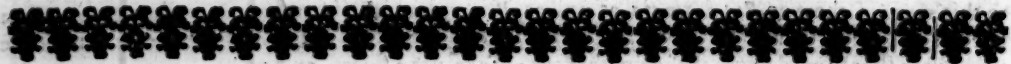
His *Kingdom of Glory*.

Eph. 4. 13.

1 Thel. 4. 17.



A SER-





A SERMON

Preached before the
Kings Maieſty,

At White-Hall, on Friday, the XXV. of Decemb. An. Dom.
MDCXVIII. being Christmas Day.

LUKE Chap. II. Verſ. XII, XIII.

Et hoc erit vobis ſignum, &c.

And this ſhall be a ſign unto you: ye ſhall find the Child ſwadled, and layed in a Cratch.

And ſtraight way there was, with the Angel, a multitude of heavenly ſouldiers, praizing God, and ſaying, Glory be to God on high, &c.



Of theſe three verſes, the points be two: ^a The *Shepherds Sign*: and ^a the *Angels Song*. The *Sign* is a remain of *Angelus ad Paſtores*, the *Angels* ſpeech to the *Shepherds*: VVe called it, as the *Angel* himſelf called it, a *Sermon*: *Evangelizo* (the word, he uſeth) is, to *preach*.

Of which Sermon there are two parts: His ^a *Birth* (the verſe before,) ^a His *Finding* (in this.) For, this is a double *Feaſt*: not only, the *Feaſt* of his *Nativity*; but the *Feaſt* of his *Invention* alſo. Therefore the *Angel* makes not an end with [*unto you is born*:] but tells them further; it is not enough, *Chriſt is born*; but to take benefit by his *Birth*, we are to find him. *Natus eſt*, his part; *Invenietis*, ours.

Of *Natus eſt* ſomewhat hath formerly been ſaid: *Invenietis* (now) follows: and follows well. For, what is *Natus eſt*, without *Invenietis*? Such a one there is *born*; what ſhall we be the better, if we find him not. As good not *born*, as, not *known*: To us, all one. *Nobis naſcitur, cum à nobis moſcitur*. *Born* He may be, before; but, *nobis, natus*, to us He is *born*, when to us He is *known*, when we find Him; and not before. *Chriſtus inventus*, is more than *Chriſtus natus*. Set down *invenietis* then firſt.

Invenietis leads us to *Hoc erit ſignum*. For, how ſhall they find Him without a *ſign*? So come we from *Chriſtus natus*, to *Chriſtus ſignatus*. *Natus*, born to be found; *Signatus*, ſigned or marked, that He may be found. *Born* he is, that they know: And, *when*, they know; (*hodie*.) And, *where*, they know: in *Bethlehem*. To *Bethlehem* they will: but when they come there, how then? In ſuch reſort, the Town ſo full of ſtrangers, as no room in the *Innes*, whither ſhould they turn them? What could they wiſh, but *O quod erit ſignum*? *Natus eſt*, O that he were *Signatus*! O that we had a *ſign* to find him by.

Their wiſh is honeſt and good: And pity, any that ſeeks *Chriſt* ſhould want a *ſign*, to find him by: The *Diviſion* the *Angel* will not ſuffer that; But, before he end his ſpeech, he takes order for their *Sign*: and this it is. *on.*

When ye come to *Bethlehem*, never ſearch in any houſe, or chamber; in a *ſtable*, there, ſhall you find

a Babe swaddled and laid in a manger; You would little think it, but that is He: and so *Sigro dato*, this sign given, the Sermon ends. For, to find Christ is all: All, in all.

A Sermon would have an *AntHEME* of course; It hath so. And one suitable, if it might be: an *Angel* preached it, and no man: It would be a *Quire of Angels*, and not of men, to sing it. So it is *Gloria in excelsis*, all the *Fathers* call it *Hymnum Angelicum*, the *Angels Hymn*, or *AntHEME*.

II.

This is set down in the two later verses; the *Quire* that sing it, in the former: the *Song* it self (the duty of it so) in the later. 1. The *Quire*: in it five. 1. Who? That there were certain *heavenly Personages* first. 2. In what habit? that in the *habis* of *souldiers* to see to. 3. What number? that a great *multitude* of them. 4. What they did: that they took up this *Hymn* and fell on praising God. 5. And fifthly, VVhen? That they did it instantly, upon the speech ended.

2

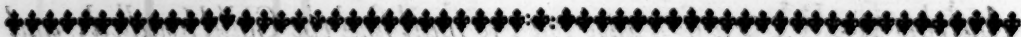
The *Song*: That consists of three strains. There are in it *God*, *Earth*, and *Men*, these three first. And then, three to these three: *Glory*, *Peace*, *Good-will*: Each sorted to other: *Glory*, to *God*; *Peace*, to the *Earth*; *To Men*, a *Good-will*.

So have you the *sign* and the *song*: the one to ballance or counterpoise the other; the *song* to sing away the *sign*; to make amends, for the *manger*. The *sign*, very poor and mean; the *Song*, exceeding high and heavenly. *Paupertas in imis*, the *Sign*; poverty at the lowest: *Gloria in excelsis*, the *song*, *Glory* at the highest. That well might *Leo* ask, *Quis est iste puer, tam parvus, tam magnus?* VVhat Child is this so little and so great withal? *Tam parvus, ut in praesepe jaceat: Tam magnus, ut Es concinant Angeli: so little, as He lies in a Cratch: so great though, as He hath Angels to sing to Him; the whole Quire of Heaven, to make Him melody. It is a course (this) the Holy Ghost began it (here,) at His Birth, and after observed it all along, sociare in a summis, & insolita solus temperare; to couple low and high together, and to temper things mean and usual, with others as strange every way.*

3

Ioh. I. 42.

Out of these we shall learn, First, what our duty is, to find Christ. The *Angel* presupposes this; that being born we will not leave, till we have found him: till we can say, (it was the first word of the first *Apostle*) *underspoken*, *We have found, found the Messias. Invenietis*: by all means to find Christ. Then how to find him, at what sign. And last, when we have found him, how to salute him, with what words to praise God, for him. For him: both for his birth, and for his incarnation. All considered, his *Invention*, to us, no less behoveful, than his *Nativity*. And this day to be no less solemnized, for *invenietis*, his finding, then for *natus est*, his very birth itself. It is more often found in the first *Fathers*, by the name of *Theophania*, his appearance or being found; than by the name *Genethlia*, of being born into the world. The *Angels Evangelizo* reacheth to both: their *Gloria in excelsis* is sung for both.



I.

THE work of the day, is *invenietis*, to find Christ. VVe shall not be the better for *natus est*, if we find him not. Find him we cannot, if (first) we find not a sign to find him by. *Erit vobis signum*, and *Hoc erit* (saith the *Angel*) a sign ye shall have; and this shall be it: Ye shall find him swaddled and laid in a Manger.

I

The Sign.

Signs never come amiss; but, are (then) so necessary, as we cannot miss them, when we should miss without them: when, no sign, no *invenietis*: As, here. For, if a sign; if this sign had not been given, no *invenietis*: Christ had not been found. Not been found: for, never had been sought in such a place. Had not the *Angel* thither directed the *shepherds*: had not the *star* thither pointed the *Magi*, neither one, nor tother would ever, here have sought him. A *Non est inventus* had been returned by both.

And reason: For some kind of proportion there would be between the *signum*, and *signatum*: And, if the sign be a place (as here) between *Locus*, and *Locusus*. A chief Person, in a chief Place: a Lord and Saviour, something Lord and Saviour-like. To *Bethlehem* they will. Set the sign by, let them alone, say nothing to them: VVhen they come thither, they would never go to an *Inne*, or *Ostry*, but to the very best house in the Town. Or, if to an *Inne*, to the fairest Chamber in it: Or, to a Chamber at the least: Never, to the stable: there to look in the manger, for *Christus Dominus*. To the stable we go to look for an *Horse*: To the *Crib*, for *bos cognovis & asinus*, for one of them: Never, thither, to seek for the Saviour of the world.

Esay. I. 3.

Nay, if in their search, passing by, by hap, they had lighted upon such a Birth, a Child so lying, it may be they would have pitied the poor Babe and the Mother: but have gone on their way, and sought farther: Never (I dare say) taken him, for Christ the Lord. And if one should have bid them, Stay, for this is the Child, the *Angel* spake of; they would have shaken him off, and said, with as great scorn as they, 1 Sam. 16. *Nunquid poteris iste salvere nos*, what shall this be our Saviour trow? For, *invenietis* is not all, to find him: but finding him, to apply the *Angels* words unto him; to believe, of this Child thus, there lying, that he should be Christ the Saviour, *Gaudium omni populo*, the joy of the whole earth. It goes hard, this.

1 Sam. 16. 27.

VVe said (when time was) this message was so high, as no man meet to bring it, but an *Angel* of heaven. We say now, *ex alio capite*, this sign was so unlikely, no man was meet to give it but an *Angel* only. And it was well, it was an *Angel*: if it had been any else, His Birth would have seemed (as His Resurrection did) *supra*, a fained tale: No mans *affidavis* would have been taken for it.

VVhat were the *Shepherds* like to think of this? Sure, thank him for *Natus est*, the news of His Birth; but, not for His sign, *Erit signum*, they like well: but not, *hoc erit*. If he had given them

them no *Sign*, it would not have troubled them : Now, the *Sign* given troubles them worse. For, this *Sign* they know not what to make of it ; It is so poor a one, it is enough to make them half in the mind to give over their journey, as not caring for *invenietis*, whether they find him or no : If his *Sign* be no better, as good lost, as found. Alwayes, this is out of the *Evangelizo vobis* ; no part of it ; for, no good news, thus to find him.

And we, if we admit a conference with *flesh and blood*, when we lay together the *Sign*, and of whom it is the *Sign* ; we find, to our thinking, a great disparagement, and (I know not how) thoughts arise in our hearts, as if some better *Sign* would have done better. The meaning is, we would find *Christ* (fain :) but we would find him, in some better place. Half *Jews* we are all in this point ; we would have a *Messias* in *state*. *Hoc erit*, this it shall be (saith the Angel.) *Shall be* : but should it be this ? No : how should it be, let us see ; VVhy, this shall be the *Sign* ; Ye shall find the *Child*, not in these *clouts or cratch*, but in a *crimson mantle*, in a *cradle of Ivory* : That (lo) were somewhat *Saviour-like* : *Hoc erit signum*.

But, in vain take we upon us, to teach the *Angel* : VVe would have we know not what. VVe forget S. *Augustines. distingue tempora* : as the time is, the *Angel is right* : and a fitter *Sign* could not be assigned. VVould we have had him come in power, and great glory ? and so he will come, but not now. He, that cometh here in *clouts*, he will come in the *clouds* one day : But (now) his coming was for another end ; and so to be in another manner. His coming now was, (as we say in the *Collect*) *to visit us in great humility* : and so, his *Sign* to be according.

Nay then, I say : First go to the nature of a *Sign*, if *Christ* had come in his excellency, that had been no *Sign*, no more than the Sun in the firmament shining in his full strength : *Hoc non erit signum*. Contrary to the course of Nature it would be, else it is no *sign*. The Sun eclipsed ; the Sun in sackcloth : that is, *signum in sole*, the *sign* indeed : And that is the *sign* here, the *Sun of righteousness* entering into his eclipse, begins to be darkened, in his *first point*, the point of his *Nativity*. This is the *sign* (say I) and, that had been none.

Luke 21. 35

I say again : It is not only *signum*, that is not all, it is *signum vobis* : VVe shall do well to look to *vobis*. There is a matter, in that : For whom, this *sign* was given : (Not the persons so much, as the condition.) For, if he had been so gloriously born, such as these should never have been suffered to come near him. But, this is a *sign, for you* : You that keep sheep and such other poor people : you have a *Saviour* too. He is not the *Saviour* of *Great States* only, but even of poor *Shepherds*. The poorest of the earth may repair to him, being no other place but this, and by this *sign* to find him : And so, *hoc erit signum vobis*.

2.

I say thirdly, *Vobis*, and take in our selves too. So, *Hoc erit signum*. For, what praise or thanks had it been for us, to have believed in him, born in all glorious manner ? But, being thus born, with this *sign*, if now we do it *ὑμῶν χάρις καὶ εὐχαριστία* (to speak in S. *Peters* phrase) *this hath thanks and praise with God* : And so, *Hoc erit signum*.

1 Pet. 2. 19. 20.

Fourthly, without regard of them, or of us, I say, that even in regard of *Himself*, *Hoc erit signum*. VVould there be a proportion between the *Sign* and the *Signatum* ? There is so. This holds good proportion with the ensuing course of his life, and death. And, (all considered,) it is even *signum adequatum*. VVe may well begin with *Christ* in the *Cratch* : VVe must end with *Christ* on the *Cross*. The *Cratch* is a *sign* of the *Cross*. They that write, *de verustica*, describe the form of making a *Cratch Cross-wise*. The *scandal* of the *Cratch* is a good preparative to the *scandal* of the *Cross*. To be swaddled thus, as a *Child*, doth that offend ? What then, when ye shall see him *pinioned and bound as a malefactor* ? To lie in a *manger*, is that so much ? how then, when ye shall see him *hang on the Cross* ? But so, — *primo ne discrepet initium* ; that his beginning, and his end may suit well and not disagree, *sic oportuit Christum nasci*. Thus ought *Christ* to be born, and this behoved to be his *sign*.

4

But then to remove this *scandal*, I say fifthly : that the less *glorious*, the more *glorious* ; the less *glorious* his *sign*, the more *glorious* He. And even in this respect of his glory, he was to be born under this *Sign*. Had he come in the power and great glory, we spake of, what great matter had it been for him (then) to have done things powerful, and glorious ? But coming in this sort, these same *pauis* and *praepe* were an evident *sign*, of the power of his might, in nothing so manifest, as in this, that, from so poor a beginning, he was able to advance so glorious a work. It was much, from the *Babe* floating in the flags of *Nilui*, in a *basket of bulrushes* (*Moses*) to gather himself a people, even the Nation and Kingdom of the *Jews*, and to deliver his *Law*. It was infinitely much more, from this *Babe* (here) lying in the *Cratch*, to work the bringing in of the *Gentiles*, and the turning about of the whole world, and to publish his *Gospel*, the *power of God to salvation*. Herein, is power : from his *Cratch*, to do this. There to lay him ; and, there lying, to make so many Nations come, and adore him as since he hath. That if ever in his *Humility*, His judgement were exalted : if his power were ever made perfect in weakness ; if ever he shewed, that *infirmitas Dei fortius est hominibus*, God at the weakest, is stronger then men in all their strength ; *Hoc erit signum*, in this *sign* it was.

Exod. 2. 3.

5

A *sign*, *cum externa rejicit quod sibi sufficit* ; in that, He casts from Him all outward signes and means, that He is, of himself, *all-sufficiens* ; & *nulla indiget nisi se*, and needs no power but his own. His *Cratch* and He will bring this work to pass. His *gloria in excelsis* will be *hoc ipso excelsior* ; His *glory on high*, so much the *higher*, for this. Ever ; But now, more than ever : And, in all His *signes* ; but, in this, more glorious, than in any, nay, then in all of them. And so *Hoc erit signum*, *this shall be the sign* : shall be, and should be, both.

Act. 8. 33.
2 Cor. 12. 9.
1 Cor. 1. 25.

But, I wave all these, and say sixthly : Make of the *sign*, what ye will ; It skills not what it be ; ne-

ver so mean : In the nature of a *sign*, there is nothing, but it may be such ; All is in the thing *signified*. So it carry us to a rich *signatum*, and worth the finding, what makes it a matter, how mean the *sign* be ? VVe are sent to a *Crib* ; Not, to an empty *Crib* ; *Christ* is in it : Be the *sign* never so simple, the *signatum* it carries us to, makes *amends*. Any *sign* with such a *Signatum*.

Colos. 2. 3.

And I know not the man so squeamish, but if, in his *stable*, and under his *manger*, there were a treasure hid, and he were sure of it ; but thither he would, and pluck up the planks, and dig and rake for it, and be never a whit offended with the homeliness of the place. If then *Christ* be a treasure (as in Him are all the treasures of the wisdom and bounty of God) what skills it, what be His *sign*. VVith this, with any other, *Christ* is worth the finding. Though the *Cratch* be not worth the going to, *Christ* is worth the going for. He is not worthy of *Christ*, that will not go any whither, to find *Christ*.

7

Lastly, I would tain know, why should the *Shepherds*, why should any be ashamed, of this *Sign* ? the *Angels* are not : *Non erubescit quod predicat*, No man proclaims or preaches of that ; makes a *Hymn* of that, he is ashamed of. And (indeed) why should the *Angels* be ashamed to report it, seeing *Christus non est confusus*, *Christ* is not ashamed to wear it. And if He be not, so to be found, never let us be, so to find Him.

I conclude then : they that will have a *Saviour* without such a *sign*, best stay for the Jews *Messias*, or get them, for their *sign*, to somebody else. The *Angel* hath none ; the *Gospel* knows none, but this : VVe must take *Christ* as we find Him ; *Cratch* and all. The invention of the *Cratch*, and the invention of *Christ* fall both upon one *Feast* ; this day, both : No severing of them. All which (I trust) by this, shew plainly, the *sign* was well assigned, by the *Angel* : and so (I hope) we will not let the *Shepherds* go alone, but go along with them too, for company, to find *Christ*, in *hoc signo*, by this *Sign*.

But the *Cratch* is gone, many years ago : VVhat is our *sign* now ? VVhy, what was the *Sign* a *sign* of ? There needs no straining at all ; of *humility* (clear) : *Signum humile, signum humilis*. Not alwayes. Not alwayes so ; not with us ; where, the highest minds will use the lowest *signs* : but, with *Christ*, with such in whom is the mind of *Christ*, there is no odds at all. Ye may strike a tally between the *sign* and the *Signatum*. *Humility*, then : VVe shall find Him, by that *sign*, where we find *Humility*, and not fail : and where that is not, be sure we shall never find Him. This day, it is not possible to keep off this Theme : we cannot but we must fall upon it ; it is so woven into every *Text*, there is no avoiding it : But, of all, into the *Sign*, most of all. Such a *Sign*, of such *Humility*, as never was.

Mat. 12. 18.

Signs are taken for wonders : (*Master we would fain see a sign*, that is a *Miracle*.) And in this sense, it is a *sign*, to wonder at. Indeed, every wonder (here) is a wonder. To *Cyprian*, an *Infant*, *Verbum Infans*, the *Word*, without a *word* : the *Eternal Word* not able to speak a *Word* : ' A wonder sure. ' And the *swaynapuque*, swaddled ; and that a wonder too, *He*, that (as in the 38. of *Iob* he saith) *takeh the wast band of the main sea, turns it too and fro, as a little child, and rolls it about with the swaddling bands of darkness* ; *He*, to come thus into clouts, Himself ! ' But yet all is well ; All children are so : But, in *praesepi*, that is it, there is the wonder. *Children* lie not there ; *He* doth : There lieth *He* ; the *Lord of Glory*, without all *glory*. In stead of a *Palace*, a poor *stable* ; of a *Cradle* of state, a beasts *Cratch* ; No pillow, but a lock of Hay ; No hangings, but dust and cobwebs ; No attendants, but in *medio animalium* (as the Fathers read the third of *Abakkuk* :) For, if the *lune* were full, the *stable* was not empty, we may be sure. A *Sign* this, (nay three, in one,) able to amaze any.

Iob. 38. 9.

Habak. 3. 2.

1 Reg. 6. 27.

Psal. 8. 4.

Heb. 2. 6.

Esay 53. 3.

And it is true (saith *Solomon*, and makes a wonder of it) *will God accept a place in earth to receive Him* ? VVhen He had built Him a stately sumptuous *Temple*, and meant it by that. And is that a wonder, if in such a *Temple* ? What is it then, if in a corner of a *stable*, in a *Cratch* there ? Will he accept of that crow ? If He will, *Hoc erit signum*, indeed. O Lord, O Lord (saith King *David* (his Father) rapt with admiration) *how wonderful* ! What ? why, *minorasti Eum ab Angelis*, *Thou madest Him lower than the Angels*, (for, to *CHRIST*, doth the Apostle apply that verse *Hebr. 2. 1*) *Lower than the Angels* ? Nay lower yet (saith *Esay* in his 53.) *Novissimus virorum*, the lowest of men : Nay, lower yet (saith the *Angel* here,) lower than the lowest of men. For a *stable*, a *Cratch*, is a place for beasts, not for men. So low. VVell may this be said a *Sign*, in this sense, to wonder at : If it be well looked into, it is able to strike a man into an extasie.

Acts 11. 1.

2 Vobis, to you.

Mat. 11. 29.

But if we stand but gazing and wondering at this *sign*, the *Angel* will blame us at the *Nativity*, As, they did the *Apostles*, for the like, at His *Ascension*. VVhat learn we by it ?

For, *loquitur signis* ; *signs* have their speech : and this is no dumb *sign*. VVhat saith it then to us ? *Christ* (though as yet He cannot speak, as a newborn *Babe*, yet) by it He speaks, and out of His *Crib* (as *Phelpis*) this day, preaches to us ; and his Theme is, *Discite a me ; learn of me, for I am humble* : *Humble*, in my birth, ye all see. This is the *Præcipe* of the *Præsepe* (as I may call it ;) the lesson of *Christ's Cratch*.

Ezek. 9. 4.

A *sign* it is ; but not a *sign* at large, indefinitely : Nothing, but *hoc erit signum*. But, *signum, vobis* (for you :) limited, to some, not, to all. For not to some others ; But, to you, and such as you are, a *sign* it is : a *sign* it is, how to find Him. A *sign* for whom He was born, that thus was born : To whom *He*, to whom His birth belongs. Sure, *humilis nascitur, humilibus*. So He was born ; and, for them that are so, He was found ; and, of such He will be found, and of none but such.

But then (as *Augustine* saith well) *signum Vobis, si signum in Vobis* : A *sign* for you, if a *sign* in you. For in this sense also, it is a *sign* to sign us with : a *signature*, to make a mark on us. Theirs, (in the IX. of *Ezekiel*) that were saved, they were marked with the *sign* of a *Tau* in their foreheads : That, is this very *sign*, the mark of *Humility*, as being the last and lowest letter of the whole *Alphabet*.

And,

And, *this sign shall follow them that believe*: and by this mark will He know them: by the *sign*, we find Him; by the same will He find us: *Invenietis, and inveniemini*, by one and the same sign both. Mark 16. 17. For, *nunquam erit aliud Servatoris signum, aliud servati*; Never, He that saves, one Sign; they, that saved, another. At least, not a quite contrary, but the same sign, both. By the same, that CHRIST found, by the same a Christian: Or, to speak more nearly to the Day, by the same that CHRIST'S birth, by the same, the Christians new birth: For, as *faith* is the virtue appropriate to His Conception (by *faith* He was conceived, *Beata qua credidit*:) So is *Humility*, as proper to His Nativity: in great *Humilitate*, this Day, was He born, and brought into the world. Then, if the *sign* of CHRIST'S Birth, be the proper *sign* of a Christians new birth wherein CHRIST is fashioned in us anew; *Hoc erit signum*, that they, who to *faith* have not joyed *Humility* are not yet come so far, as to be babes in CHRIST; not yet (as Saint Basil speaks) come to their *αἰσχρογάρμους*, their swaddling clouts, in the state of salvation. And what time (trow ye) will these be come to the measure of the full age in CHRIST, that yet are no further forward? Many a *μυρρίμιος* are there among us, if this Sign hold.

Luke 1. 45, 48.

Gal. 4. 19.

2 Pet. 1. 5, 6.

Marth. 18 3.

Ephes. 4. 13.

But then, if it be *Signum vobis*, to some; It is for some others, *signum contra vos*: and that is the proud. For, the Word of God hath two edges: and, if it go one way thus for *Humilitie*; it cuts as deep the contrary, against *Pride*. And withall, under one leads us to the cause straight, and shews us the malignity of the disease of *pride*. For the cure whereof, this so profound *humility* was requisite in CHRIST. There was one when time was, took the disease of *Ero similis Altissimo*: And He breathed upon our first parents, with this *Eritis sicut Dei*, and infected them with it. To make themselves equal with God, is plain robbery (saith the Apostl., Phil. 2.) For that robbery of theirs, was the son of God robbed (as I may say) and quite spoiled of His glory. For their puffing up, *balloones*, He was made empty: For their lifting up, *inwardness*, was He brought thus low: for their comparing with GOD, came He to be compared to the beasts that perish: lay in their manger, we see.

Esay 55. 14.

Gen. 3. 5.

Phil. 2. 6.

Phil. 2. 7, 8.

Psa. 49. 12.

Never blame the Angel, for giving this sign; he had no other to give. As Christ was born, so was he to tender Him. Ask CHRIST, why He would be so born. Of any other child, this could not be asked: They are born, they neither know where nor how. Of Christ it may: He knew both. For, as *oblatum est, quia voluit*: So, *natus est*. He was so born, because he would so be. And why would He so be? His *Ecce venio*, His coming was to recover man. Man was to be recovered by the contrary of that, by which he perished. By *pride* he perished, that is confessed. Then, by *Humility*, to be recovered, according to the rule, *Contraria curantur contrariis*. So, He to come, in *Humility*. The *pride* was high; *Eritis sicut Dei*: the contrary, as low, *factus est sicut jumenta*, as low as they; ly in their cratch.

Esay 53. 7.

Zach. 2. 10.

Gen. 3. 5.

Psal. 49. 12.

It is strange, this point of Christ in the cratch, how tedious, how harsh it is to be stood on. Harsh, but to none more, nay none so much, as to the proud: And they, of all other, have least cause to be offended with it: It is they, that were the cause of it. They should not (one would think) be offended with their own doing: It is long of them, all this. If there they find Him, It is they, and none but they, that there laid Him, If He be otherwise than He should, their pride is too blame for it. But for it, we had found him in a better place. And lie upon *pride* (say I,) if it were but for this onely: Enough to make us loath this vice, that laid this so great a disgrace (as we count it) upon the Son of GOD.

But marvel not, if this be *signum contra*, to them a sign against them: they are against it. Well said Bernard: *In signum positum est praecepe unum Domine, sed in signum cui a multis contradicitur*; Thy cratch O Lord is set for a sign; but for a sign, which of many is spoken against (done against I am sure) alluding to that of Simon (at the 34. Ver. after) that Christ should be a sign (and, if Christ, His cratch sure) to be spoken against. By many, whose pride (saith the Prophet) testifies to their faces; you may take up the edges of their garments, and shew it them; yea, that, even this day, come hither, to make a shew of it, as it were to affront this sign, and the Angel that gave it; come to celebrate the Feast of *Humility*, in excess of *pride*. Should the Angel ever have persuaded one of these, to have gone into the stable, and have sought his Saviour there? Never: Do but look upon them; you would think they had some other Saviour by themselves, that lay in an ivory Cradle; and never looked to be saved by Him that this day lay in a manger.

Cap. 2. 34.

Ose. 5. 5.

Sure, it is no good sign, to be *ad oppositum* to this Sign. If *signum vobis*, to the one; *signum contra vos* to the other. For, if *humility* be a sign of finding Christ, *pride* must needs be the sign of losing Him; and who so loseth Him, is (himself) even the child of perdition: and therefore look to this sign, well.

But, *humility* is not all, we find in this sign. The Philosopher saith, Signs are either *indicant*, or *co-indicant*. *Indicant* it is, of *humility*: *Co-indicant* of that which, in Him, and on His part, (as *pride*, on ours) was the cause that made Him stoop to this *humility*, and that was His Love. He left *gloriam in excelsis*, for *deduxit in arboribus*; His glory on high, for His good-will towards men. It was a sign of Love too (this.) A sign, nay an ensign, His very colours (as in the 2 of Cant.) He terms it, *love His banner*, or ensign over us. Signal love indeed; that for our sakes, refused not, first our nature, our mortality (that alone had been love enough:) But, nor the basest estate of our nature, nor poverty: Poverty, and such povertrie, as the like was never heard of; *usque ad squalorem & fatorem stabuli*, to be found, where He was found: there to lie.

Cant. 2. 4.

Thou didst not abhor the Virgins womb (so we sing:) Thou didst not abhor the beasts manger, (so Hymn Ambros.

we may sing too:) And is not this *Hoc erit signum*, a very Ensign of love?

Two ways take we measure of Love. 1 Of *quantis fecit nos* (first) *quanta fecit pro nobis*; how much He made of us, by how much He did for us, (the ordinary way of the worlds measuring.)

2 But there is another, and that is, *quantis fecit nos*, by *quantillus factus est pro nobis*, how much he made of us, by how little He was made for us. This later we hold to be the more, by how much it is easier for Him many times, to make great, then once to be made little.

3 But

³ But then, will ye take in (this in the Text) *nobis* (to make up a third) *For us*. *Us* that, even at that time, when He shewed so great love to us, shewed so little to Him; that, if the *beasts* had not been better to Him, than we, He had found no place to be born in. *For us* He came, and we thrust Him out from us, and from all place with us, into the place of *beasts*. And if He had not borrowed their *stable*, *carnisset lecto*. He had had no roof to cover him: if He had not borrowed their crib, *carnisset lecto*, He had lye on the cold ground, at this time of the year. *Nobis* (sure) is somewhat.

And now, to *quantum fecit pro nobis*. For, all this was not so much, to shew the love in Himself, as to work in GOD *adventus in mundum*, *Good-will towards men*, (the foot of the *Angels Song*;) to regain His *Fathers love*: to make Him well pleased toward men, by his *Humility*, with whom, for their *pride*, He was justly displeased. Thus unlovely He became, to make us beloved; thus poor, to make us rich: rich in the grace and favour of God, more worth (when the time comes) than all the riches of the world.

This (so) is the *co-indicant sign of love*, these the colours of it. The *cratch* is the *cradle* of His love, no less than of His *humility*, and able to provoke our love again, The less He made for us, the more we to make of Him: and that, not so much, for that He was made; as for the love, by which He was made it. And, these two *Signatures* made in us, This sign *erit signum nobis*, and *nobis signum in bonum*: A sign it shall be, to us, and to us for our good. And this for the Sign.

II. The Song.

Will ye now, to this inglorious Sign, hear a glorious Song; to this *cratch* of *humility*, a *hymn* of celestial harmony? If the sign mislike you, ye cannot but like the song and the Quier that sing it. The song I shall not be able to reach to, will ye but see the Quier? and that shall serve for this time: For, by all means, before I end, I would deal with some-what, that might ballance this sign of His low estate.

This, the *Evangelists* never fail to do; Ever they look to this point carefully: if they mention ought, that may offend, to wipe it away straight, and the Scandal of it, by some other high regard. See you a sort of poor *Shepherds*? Stay, and ye shall see a troop of *Gods Angels*. Hear ye one say, laid in the *cratch* below? abide, and ye shall hear many sing, *Glory on high*, in honour of Him that lieth in it.

Vidisti vilia (saith S. Ambrose) *audimurifica*: Were the things mean, you have seen? Wonderful shall they be, ye now shall hear, and see both. *Vilescit prae sepe, & ecce Angelicis cantibus honoratur*: is the *cratch* mean? Mean as it is, it is honoured with the musick of *Angels*; it hath the whole Quier of *Heaven* to sing about it. This also will prove a sign, if it be well looked into; a counter-sign to the other: That, of His *humility*; this, of His *glory*.

Surely, seeing the other three *Evangelists* omitted this sign, one would wonder, why S. Luke did not so too. In discretion, small credit there was in it; better have concealed it, (one would think:) a great deal better. But, Saint Luke knew what he did; He would never have mentioned the sign, but that sure he was, when he had laid Him so low, he was able to up with Him again, and sing away all the disgrace of the Sign with a strange Carrol, and as strange a Quier sent from heaven to sing it.

1. The Quier. Who?

Esay 7. 11.

To the Quier then, Who were they? Where, the first I pitch on, is the word *Heavenly*. For, thence they came, and thither they went again, (15. Ver.) *Quid praesepi & calo?* What hath Heaven or heavenly Personages to do here; with the *Cratch*? It should seem, some celestial thing there is in it: as low as it seems, it reacheth high, as high as Heaven; heavenly things, and heavenly Personages both. About it here comes divers from Heaven: For it, there goes *Glory* up to heaven. So that the sign is also, *signum de caelo sursum*, from on high, by reason of the Quier: as well as a sign from the earth beneath in respect of the *Cratch* here.

2. In what habit.

Eph. 2. 3:
Gen. 3. 24.

How appear they, These Personages were *Angels*. It is said expressly, (v. 15.) Yet are they here, said to be *Souldiers*. What shall we have war then? (for they are in the habit of the war:) True, of war; but, it is war (not, that now is, or hereafter should be, but of war) that had been before even to the day of this birth; but now, to cease (witness *Pax in terris*.) There had been no peace with heaven, but plain hostility, between earth and it; No good will toward men, but *filiis ira*, children of wrath all. Ever since the *Cherubin* first drew upon Adam, and with a shaken sword kept the entrance of *Paradise*; Ever since, in arms, till this very day. Their habit shews, what was before: their song, what now should be. By virtue of *Christs Nativity*, Peace to earth, from Heaven; Good-will, to men, from God. So now, upon His Birth, they were to disarm: but, before they put their armour off, yet being in it, they would have a *Paeon*, and sing of the new world, that was now to ensue. A sign this, and a strange one, (this conjunction,) *species praesentium*, and *voces celsantium*, the habit of war, and the song of peace. *Souldiers* make a camp, come to fight: These make a Quier, come to sing. They are not in the habit of Quier-men, yet they sing: They are in the habit of men of war, yet sing of peace.

3. What number?

What number? A multitude there was of them. First, for the more authority: that, in the mouths of many, this might be established: many, to witness it. Then, for the better musick; if, a full Quier, many to found it out. It was a matter of great weight; so, divers to testify it: It was a matter of high praise; divers therefore to celebrate and set it forth.

When we hear of a multitude, we fear a confusion. But (you will observe,) this multitude was *multitudo militum*; No confused rout: No; but *acies ordinata*, a well ordered army. There is order, in an army: there is order, in a Quier: there is order among *Angels*: coordinate among themselves, subordinate to their head and leader. So, a multitude without confusion.

And yet: there is a further matter in this same multitude. For, that there were not some few of them, but

but a great many; that was a sign, it was no petty Saviour, that was born. To have Angels come, by one, and by two, as at the birth of Sampson, or Isaac, and others; But the grand Saviour, of all, by his troops of them; the Lord of Hosts Himself, as attended by the whole Army. Judg. 13. 15. Gen. 18. 2.

For, at His birth was fulfilled that, the Apostle speaks of (Heb. 1. 6.) When he brings His only-begotten Son into the world, He saith, Let all the Angels of GOD worship Him, Let the whole Host of Heaven do him honour: As, honour Him (here) they do. For, they that offer up praise, honour Him; and praise they offer Him, the (next word is laudantium.) And even now they do it: even, here, is this honour done; Even to Him, in his cratch, is it done. And Heaven it self, for a while, left empty, that it may be done. All which is but a sign, to shew, what a shew He could have made, if He had listed: that he might have had the Legions, he speaks of at his Death, that had them in such a multitude, to day, at his Birth. A sign he was not weak (what ever he seemed) that had these military forces, if he would, to take arms for him. That he was not to be despised how ever he appeared, that had these consorts of Angels, to sing about his cratch, and to praise God for him. Heb. 1. 6. Psalm 50. 23. Mar. 26. 53.

What did they? Praised GOD. For Angels to praise GOD is no new thing. From the beginning, it was their occupation, so to do (Job 38. 7.) But, to praise him for a Child in a Cratch, that (so) is new; A new thing; A new song, and (if you will) a new sign, too. For, never the like seen before. Before (in Job,) their praise was for the creating; they had that only, then, to praise him for: now, for the restoring of all things. For the birth of the world then; for the new birth of it now, by the birth of Him, by whom the world at first was made, and now (ne perderet quod condidit), made again, created anew, and many a new Creature in it. To him, sitting in the throne, sing they their Sanctus, Esay 6. (For, to Christ was the sanctus sung, saith S. John directly in his 12. 41.) Now, to him, here lying in the manger; which is great odds: But indeed, to both; in imis, puero; in excelsis, Deo: For, John 12. 11. he was both. And his being both was an Ecce signum, if ever there were any upon earth.

And lastly, all the Hallelujahs, that instantly: No pause between; between Amen, and Hallelujah. No sooner the speech ended, but straight, as if the word cratch had bin their rest, immediately took they up the Hymn, and begun it. A plain sign, that one of these did depend on the other. This the Anthem, that properly belongs to that Sermon: And back again, this the Sermon, that requireth this Anthem: and both to the Child in the manger. The dirty meant by him, and none but him. For Him, this glory: By Him, this Peace: Through Him, this good-will: Glory, Peace, and Good-will, from him all three. And mark, that the word Cratch is the last word, in the Sermon; and the word glory the first, in the song; and nothing comes between to part these two. Nothing, to part Humility below; from Glory on high. Even as he drew light out of darkness, so doth he Glory on high, from Humility below, by a sequence. VVhich when we hear, and hear it from the mouths of Angels, sure we are, all that before seemed to tend to his disgrace, were but the Auspices of his Glory: All that beneath appear in *ferocia inani*, is pronounced *gloria in excelsis*, and for such celebrated by the whole Host of Heaven. And this for the Quier, and for this time. 2 Cor. 4. 6.

But I ask; do the Angels praise God for this Birth? *Ut quid illis concio, vel cantio*, VVhat do they preaching of him, or praising God for Him? For them, all this is not; they put it not in the first, but in the second person. *Vobis*. Here is now *Vobis*, the third time. ' *Evangelizo Vobis* (saith the Angel first:) ' *Natus est Vobis* (saith the second:) And now *Erit vobis signum*, third. ' *Vobis*, the news: ' *Vobis*, the Birth; ' and *Vobis*, the sign; all three. And who are these *Vobis*? In the song it is expressly set down, *In hominibus*, for men. VVhat mean the Angels then, to make this adoe, with *laudantium*, and *dicentium*, and it concerns not them at all? VVhat then; The blessed Angels, they rejoyce and sing at the good of others, at the conversion but of one poor sinner: *Hoc Angelicum est*. As, on the other side, the Devils manner is, to howl, and to grieve at others good; if CHRIST come to save men, to cry, He is come to torment them: *Hoc est diabolicum*. Luke 16. 7.

But well: from this yet, that the Angels thus sing (whom in their own particular it concerns not,) I rise to make this inference; that they, whom it concerns, are to do it with far greater reason: And that is, our selves, to whom solely and wholly this Birth, and the benefit of this Birth, redounds. Shall they, for us, and not we for us, for our selves? Shall we be in at the other three, 'at the News, 'at the Birth, and 'at the Sign; and be out at this of *laudantium Deum*? No, I trust. The Quier of heaven did it but to set us in; VVe, to bear a part: and it should be a chief part, since the best part of it is ours. They but took it up; we to keep it up; and never to let it go down, or die on our hands, but from year to year, as we have occasion, still to renew it. The Angels began here; the Shepherds they follow, and praise God for that they had heard and seen; the Sermon they had heard, the Sign they had seen. VVe, to come in at our turn, and to do the like. Mark 1. 24. Verse 20.

You say well, for that we have heard, we may; but, not for any Sign, (we.) Yes: For that too. The Sacrament we shall have besides, and of the Sacrament we may well say, *Hoc erit signum*. For a sign it is; and by it, *invenietis puerum*, ye shall find this Child. For finding his flesh and blood, ye cannot miss, but find him too. And a sign not much from this here. For, Christ in the Sacrament, is not altogether unlike Christ in the cratch. To the cratch we may well liken the *hask* or outward symbols of it. Outwardly, it seems little worth; but is rich of contents; as was he crib, this day, with Christ in it. For, what are they, but *infirma & egena elementa*, weak and poor elements of themselves: yet, in them find we CHRIST. Even as they did, this day, in *praesepe jumentorum*, *panem Angelorum*, in the

the *beasts crib, the food of Angels*: Which very food our signs both *represent, and present unto us.*

Let me say this further; It is the last word in the *Sacrament, This is a sacrifice of praise and Thanksgiving*: and the whole Text resolves into *laudantium Deum, to praise God*: And not to praise Him alone, but to praise Him with this *Hymn of the Angels*. Now being to praise Him with the Angels *Hymn*, it behoves, to be in or as near the State of Angels as we can; of very congruity to be in our best state, when they and we to make but one *Quasi*. And when are we so? if at any time, at that time when we have newly taken the holy *Sacrament* of His *blessed body* and most *precious blood*; when we come fresh from it. And, as if there were some near alliance between this *song of the Angels*, and these *signs*; to shew that the *signs or Sacrament* have a special interest in this *Hymn*; therefore it is, that even then, upon the administration of it, hath the Church ordered this very *Hymn*, ever to be sung or said, what ever day it fall in the whole year. For then (sure) of all other times, are we on earth most near to *Angelique* perfection; then, meetest to give *glory unto God*; then, at *peace with the whole earth*; then, a *good-will* and purpose in us, if ever.

But, as the time falleth out, we have more inducements than one. The day it self is one most proper: For, it is the very day, this *Hymn* was first sung on. And, the celebration of the *Sacrament*, that is another. But the *Sacrament* now falling on the day, a double. Either of these, of it self apart; but together much more. For, the *Sacrament*, that comes at other times; the *day*, but once a year, On this *Day*, they both meet; and never but on this: Not to slip it then; but then, when it is most proper, most kindly, then to do it. I would to God, we were as meet to do it, as the *Sacrament* is to do it at, and as the time is to do it on. But as we may; let us endeavor to do it. So enuring our selves to record it, as oft as we may (especially when most meetly we may) here on *earth* among men; that in His good time we may be counted worthy to do it *on high*, with the *Angels* in the *bliss of heaven*.



A SER





A SERMON

Preached before the
Kings Maiefty,

At White-Hall, on Saturday, the XXV. of Decemb. An.
Dom. MDCXIX. being Christmas Day.

Luke Chap. II. Vers. XIII.

Gloria in altissimis Deo, & in terra pax, hominibus
bonæ voluntatis (vel, *in homines bona voluntas.)

* Vel in ho-
minibus.

Glory be to God in the high Heavens, and peace upon earth, and *towards
men good will.

* Or, in men.



HE Anthem of the Quier of Heaven for this day. For, having
heard the Angels Sermon at twise: Of the Nativity, Of the
Invention of CHRIST: and seen the Quier of Angels set, with
their nature and condition: there remains nothing but the An-
them, to make up a full service for the Day.

This is it S. Luke, besides that he is an Evangelist, hath the ho-
nour further, that he is the Psalmist of the New Testament: four
Hymns more hath he added to those of the Old. Of which four,
this is so much the more excellent than the rest, in that it is not of
any mans setting, though never so skilfull: the Ditty and it are
both Angelical; from the Angels both. That, we praise God
with the tongue of Angels, whensoever we praise Him with this
with Gloria in excelsis.

The Sum of it is: that though, all days of the year, and for all benefits; yet, this day, and for this
(now) above all, GOD is highly to be glorified: More highly than in others: Nay most highly then; *The Summe.*
for, it is in altissimis, the highest of all.

That Heaven and Earth, and men are to joyn in one consort: Heaven and Earth first; Heaven
on high, Earth beneath to take up one Hymn: both in honour of his birth, both are better by it; Hea-
ven hath glory, Earth peace, by means of it. Heaven hath glory; *latetur celi:* Earth, peace; *exultet*
terra, at thy Nativity, O Lord, Warranted by this Song; at thy Nativity, O Lord, let the heavens
rejoyce for the glory: let the Earth be glad for the peace, that come to them by it. *Psal. 96. 11.*

And men, *hominibus*, though they rest, and come in last after both; yet they to do it as much; Nay
much more than both, for Gods good-will toward them, which brought all this to pass in Heaven and
Earth both: restoring men to Gods favour and grace, and all by means of this Child, their Reconciler
to God that hath been; their Pacifier on earth, that is; their Glorifier in heaven that shall be. They
therefore, if any: nay more than any: and now, if ever; nay more than ever, to bear their part in this
glorious hymn at the cratch side.

Ita, canunt in Nativitate, que per Nativitatem : Thus sing they at His Nativity, of those things that came by His Nativity. Came to *Heaven*, to *Earth*, to *Man* : *Glory* to *Heaven*, *Peace* to *Earth*, *Grace* and favour to *Man*.

The Divi-
sion.

Eph. 2. 14.

To take a Song right, it behoveth to know the parts of it. And they are easily known : They divide themselves into the number blessed above all numbers, because it is the number of the *Blessed Trinity* ; and the *mysterie* of the *Trinity* do the *Fathers* find in the parts of it : ' In God *on high*, the *Father* : ' In *peace*, *Ipsa est pax nostra*, the *Son* : ' And in *Good-will*, the *Holy Ghost*, the *Essential Love* and *Love-knot* of the *God-head* ; and this day, of the *Man-hood* and it.

Being *Ode natalitia*, if we consider it as a *Nativity*, they that calculate or cast *Nativities*, in their calculations stand much upon *Triplicities*, and *Trigons*, and *Trine aspects*. And here they be all : A *triplicity* of things : ' *Glory*, ' *Peace*, ' and *Goodwill*. A *Trigon* of *Parties* : ' *God*, ' *Earth*, and ' *Man*. And a *Trine aspect*, *referendo singula singulis* : ' To *God*, *glory* ; ' to *Earth*, *peace* ; ' to *Men*, *favor*, *grace*, or *good-will*.

I. II. III.

But if (as it is most proper) we consider the parts, as in a Song the three will well agree with the *Scale* in *Musick* : ' In *excelsis*, *on high*, *Hypate* : ' *On earth*, *Nete* : ' And *men*, howsoever they come in last, they make *Mese*, the *Mean* : Most fitly ; for they (as in the midst of both the other) partake of both : ' Their *soul* from *on high* ; ' Their *body* from the *earth*. Not the *heathen*, but did confess, the *soul divina particulam aura*. And, for the *body*, there needs no proof, that *earth* it is : *Earth* to *earth*, we hear, we see before our eyes every day.

R

2

3

4

Of these three parts then asunder. And after, (as the nature of a Song requireth) of their ' *Conjunction*, ' *Order*, and ' *Division*. ' *Conjunction*, *Glory on high*, and *on earth peace*. Then, the *order*, or *Sequence* : But, first *glory*, then *Peace*. ' And last, the *division*, sorting them *sum cuique*, each to his own : ' To *God*, *glory* ; ' *Peace* to the *earth* ; ' *Goodwill* to *men*. ' Last, of the singing of the *hymn*, ' *When*, the time : ' and by *Whom*.

I.
The several
acceptations of
the Text.
By the Greeks.

Here are in this *Hymn* (as the *Greeks* read, and we with them) three *Rests*. The ground of which three, are three *Parties*. ' In *excelsis* *Deo*, *God on high*, ' In *terra*, *earth* : ' and *hominibus*, *men*. To these three, other three : ' *Glory*, ' *Peace*, ' *Good-will*, as it were three streams having their head or spring in *Christ's cratch*, and spreading themselves thence, three sundry ways, having their influence into the three former ; One of these into some of them. *Glory*, upward, in *excelsis* : *Peace*, downward, to the *earth* : *good-will*, to *men*, in the midst between both, compound of both.

You will mark : The *Christ* (here) is *God* and *Man*. *God*, from *on high* ; *Man*, from the *earth*. To *heaven*, whence He is *God*, thither goeth *glory* : To *earth*, whence *man*, thither *peace*. Then, as *God* and *Man* is one *Christ*, and as the *reasonable soul* and *flesh* is one *man* : So, *Christ* consisting of these two brings *goodwill* the fulness of *God's favour*, the true and real cause of both ; yielding them *peace*, while here on *earth*, and assuring them of *glory*, when there *on high* : as thither *on high*, we trust to be delivered, after our time here spent in procuring *heaven glory*, and *earth peace*. Thus, three *Rests*.

By the Latines

But, let me not keep from you, that the *Latins* hath but two *Rests*, and of the *Greek* (some likewise) : To two they reduce all, and well. The *Places* are but two : ' *On high*, ' and *in earth* : The *Persons* but two, ' *God*, ' and *Man* : So, the *Parts* to be but two, ' *Glory on high*, to *God* : ' *Peace on earth*, to *Men*. But then what shall become of *goodwill* ? *Good-will* is a good word, would not be lost or left out. No more it shall. And indeed the diverse reading of that one word makes the parts to be either two, or three. The *Greeks* read it in the *Nominative case*, *evdulia*, which refers to *men* : then there must needs be three ; there are two besides. The *Latins* seem to have read it in the *Genitive*, *evduliae*, (but a *S*, but one letter more :) And so they make it of the nature of a limitation, *Peace on earth to men* : What, to *men* *promissum*, good and bad, elect and reprobate ? No : but to such as pertain to his *evdulia*, *God's beneplacitum*, his *good-will* and *purpose* : to the children of it.

Evduia or *evdulia*, *Nominative* or *Genitive*, let it not trouble you : To *men*, a *good-will*, or To *men* of *good-will*, no great matter whether, so long as *evdulia* refers to *God*, and to His *good pleasure* : Not, to *Men*, or any will of theirs. And that so it is to be referred, I will use no other witness but *Cardinal Tolet* himself ; who, in his *Readings* at *Rome*, and in the *Pope's own Chappel*, and upon this very place confesseth as much, that so is the native signification of the word ; and so, and no other-wise to be taken here, but in that sense.

Matth. 3:17.
17. 5.

And in that sense being taken, it goes well. *Glory* from *us*, to *Him* : *Peace*, from *Him*, to *us* : From *men on earth*, to *God on high*, *glory* ; From *God on high*, to *men on earth*, *Peace*. Men, I say, toward whom He is now appeased, and with whom (now) he is well pleased ; and both, for this *Child's* sake here in the *cratch*, in *evdulia*, in whom He is absolutely well pleased, as, of the fulness of his favour, we all receive. *God* spake it once, and twice : ' Once at His *Baptism*, ' and again in the *Holy Mount*.

And *Hoc erit signum*. This may be a sure sign, that he is well pleased with our Nature, that he hath in this *Child* taken it, and united it to His own ; which, if He had not been highly well pleased, He would never have done. What greater *goodwill* can there be than this ? It passeth the greatest, (even that of *Marriage*) union of nature, unity of person.

Then riseth there another doubt, what *Verb* to put here ? For, never a *Verb* there is at all. Whether some *Indicative*, *Glory is*, or *shall be* : and then it is an *Hymn* of *Gratulation*, and agreeth well with *laudantium*, a praise to *God*, that these (now) are. Now, hath *God glory* : Now, *earth*
peace :

peace: Men are now received to favour and grace. Thus: Or whether *fit* or *est*, in the *Optative*; and then, it is *Votum bene ominatum*, a *Vow* or *wish*, that *Glory may be to God*; and so to the rest.

I say again here (as before I said: it skil'd not then, whether *Nominative* or *Genitive*;) it skills not now whether *Indicative* or *Optative*. *Tebilla* (a *Praise*, it is) and *Tephilla* (a *Wish* it may be) do commence. Either is well; But, both are best; for, both are most true.

By way of *Gratulation*: *Glory* now is, or shall be to *God*, for this *Birth*. Before it was not: at least, not so, as after. Before it was *Gloria in excelsis*, but *Deo* was left out. All Nations (in a manner) *worshipping the host of Heaven*, the superior bodies; *desiring the creature*, passing by the *Creator* quite: *Excelsa*, they did; but *Deum in excelsis* they did not. But, by this *Birth* now, down should all *Idolatry* go; as, down it went, wheresoever *Christian Religion* took place. From the *Creature* there, all to the *Creator*. To none *on high*, but *God on high*. The point of *Glory* much mended; *God more glory*, than before.

By way of
Gratulation.
Glory is to God

And the *Earth* more at peace, if you take *peace* in things spiritual, matters concerning the soul. One onely I will mention. There was (as out of *Varro*, *S. Augustinus* reckons them) no less than two hundred sixty and odd several *Opinions*, and that of the wisest then on the earth, touching *Man's Sovereign good*, or *chief end*. The very highest point, and that did most concern them; and least *peace*, most variance in it. This mist also was scattered, and that point well cleared, by Him that was the *Way and the Truth*: That this *good* here is it; the favour of *God* it is, and the assurance of it, and nothing but it makes a man truly happy, when all is done.

2
Peace is in
earth.
John 14. 6.

As for the point of *God's good-will*, and favour, that was never in kind, till this Day. Many favours, much *good will*, before; Never so, as when *God* and *Man*, the *God-head* and *Man-hood* meet both in one. *God* never so pleased, as when he was pleased to assume it, into one *Person* with Himself, uniting both with the straightest union that can be. Never that, till this day, when, for *adventus in mundum*, *good-will toward men*, He forsook *gloria in excelsis*, to come into the *cratch* for them. So that, for *God's favour*, the *gratulation* is most just; more than both the rest.

3
And Good will
toward men.

Bishop Bradwardine did joyn a good issue: Let that be the *Religion*, let that prevail, as best, and most true of all other, that is *Deo honorabilior*, brings more honour to *God*; *Paci amicabilior*, best friend to the earth's peace; and *Homini favorabilior*, most favourable to man: as, shewing *God* better affected to him, and making men better affected to *God*, better one to another. That *Religion* is *Christian Religion*: None sings this *Hymn* in time, in true note, but it; all other are out. So that, we have a *compendium* of true *Religion*, and three notes of it, out of the three *notes* of the *Song* in this *Anthem*. And this, if it be the *Indicative*, or by way of *Gratulation*.

But I confess, it is more usual, *per modum voti*, by way of *wish*, by *fit*, than by *est*. (*Sit* doth better become the *Church Militant*: *Est* is more fit for the *Church triumphant*.) *Glory be to God*, *Peace be to the earth*, &c. *Exoptando* that these may be so, and, so being, continue still, and be daily more and more: And so taking it, to the *triplicity* again.

H.
By way of
wish.

[First, *glory* we wish to *God*. On *high* stands in the midst, you may either cast it to the first word *Glory*, *Glory on high*, and then the point, (that is, *high glory*;) Or, (with the point, after *glory*;) and cast [on high] to *God*. A third variety (but easily reconciled) if we take in both: *Glory on high*, to *God on high*. One [on high] may serve for the reason, why we wish *glory to God*: for *God* being *Altissimus*, the most *High*, (as *Melchisedek* first stiled Him,) and *glory* being the altitude, or highest pitch, we can fly or perform; by good reason, we wish Him that is *Highest*, the highest thing we have.

Glory be to
God on high.

Gen. 14. 18.

But, not every *glory* do we wish, but wish it him at the *highest*. All *glory* is *high*: yet is there one *glory* higher than another. If any be so, that they wish to *God*, the very *height* of it, even *glory in altissimis*, as *high* as it can go.

1 Cor. 15. 41.

Now, the more He is glorified, the higher his *glory*: *Higher*, if, by *Heaven* and *Earth*, on high and below, by *Men* and *Angels*; than by either alone.

This then they wish, when they say, *glory be in the highest*: that *high* and *low*, *Heaven* and *Earth*, *Men* and *Angels* would do their parts, to make His praise *glorious*, *glorious at the highest*. On earth, sound it out far and wide, all the world over, to the ends of the earth; and lift up our voices, and help them with instruments of all kinds, and make them to be heard up to the very *Heavens*, that so it may be in *altissimis*, indeed. Yea, that all creatures, in both, ravished with the consideration of the great favour and *good-will* of *God*, in this days *birth* testified, would take occasion to fill their mouths with the praise of His *goodness*, in *resolving*; His *wisdom*, in *contriving*; His *mercy* in *promising*; His *truth* in performing the work of this day, the *blest birth* of his *Son*.

Psal. 148.

Psal. 150. 4.

For the work of the *Day*, to make the day of the work a *glorious day*: causing it to be attended with a number of *days* according to the number of the *months* of the year; as no Feast else. *Glorious* in all places, as well at home with *Carols*, as in the Church with *Anthem*s. *Glorious* in all *Ages*, even this day, this year, as on the very day on which he was born. *Glorious* in habit, in fare: But specially, (as we see the *Angels* here do) with the service of *God*, the most solemn service, the *highest*, the most melodious *Hymns*, we have: and namely, with this here of the *Quier* of *Heaven*. In a word, all the ways we can: all the ways, *God* can have any *glory* from us, to let Him have it; and have it even at the height, in *altissimis*.

And good reason, we should so wish: *CHRIST* lost His *glory*, by being thus in the *cratch*. VVet took some from Him: to wish Him some for it again. That was *ignominia in infimis*: to wish Him *gloria in altissimis*, in lieu of it.

Again, we get *glory* by It; our Nature, so. For the *glory* we get by God here below; to return some *glory* to GOD *there on high*. This is *votum gloria*; This wish we, when we wish *gloria in altissimis*.

2. The next is *votum pacis*; they wish, *Peace* may be upon earth. Even *Augustus* his *peace*, first, (that is the first, cometh to our minds when we hear that word;) the shutting of *Jannus*: for, that also was a blessed fruit of this *Birih*. *Esay* foretold it; There should then be a *bridg* from *Asbur* to *Egypt*, and from *Canaan* to them both, that is, from every nation to other, to traffic, and to trade together.

Eph. 2. 14. That: but not onely that, but the taking down also of the *partition wall*, which formerly *Moses* had set up, between the *Jew* and the *Gentile*; the making of them both one in the body of His flesh: *S. Paul's peace*.

And yet further. For both these are *Peace upon earth*, of earth with earth. *Augustus* can, the *World* can give that peace, though many times they will not. But he speaks in a Place of the *peace* which the *world cannot give*, that is peace with *heaven*. That there should not be *Esay's* bridg onely, but *Jacob's ladder* set up from *Bethel* to *Heaven*; a peaceable intercourse with that place, by the *Angels* descending and ascending between us and them.

Gen. 28. 10. And further yet, *peace* at home with our selv's, and with our own consciences. Turn again to thy rest O my soul; for, in finding him we shall find rest to our souls.

Pfal. 118. 7. And last, (to answer *Gloria in altissimis*) *Pax in novissimis*, peace at the parting, which is worth all; *Simeon's* peace, a good *Nunc dimittis* in peace, a departing hence in peace. And all, by means of *viderunt oculi*, the sight of the salvation of this day. All these are in *voto pacis*.

3. The third is, there may be, in GOD, a *good-will toward men*. And, *good-will* is a kind of *peace*, but, somewhat more, with an extent or prorogation; a kind of peace peculiar to men, which the other parts of the earth are not capable of. So, a further matter to men, than bare *peace*: Even *Jesus* us, to think well, to bear *Good-will*, to be well pleased with men. And, what greater will can there be than *In quo complacitum est*? *CHRIST* hath no more, than *in se* and *in deum*. It is His high glory, that for His (and this His *Birih* sake, which we now celebrate) that which is verified of His *Person*, is verified of both His *Natures*: of Him, not onely as *Son of GOD*, but even as *Son of Man* too. And, what is verified of Him, as *Son of Man*, may be verified also of the *Sons of men*, of all *Mankind*. This wish is at the highest, and more cannot be wished, than that this favour to day begun, may still and ever continue to us all. So have you now the three parts of the *Angels* wish, *Summa votorum*, *Glory be to God, &c.*

4. What is now to be done? Three things more: To see the *Connexion copulative*, the *Sequence*, and the *Division*. The *Connexion copulative*, (a blessed couple) *Glory and Peace*. The *Sequence*: but, first *Glory*, and then *Peace*. The *Division*, which to which: *One, to God*; *The other, to earth*: *The third, to man*.

Glory and Peace are coupled together with an [and:] And in earth *peace*: That, *Glory* would not be sung alone, but *Peace* together with it. We will not, we may not skip the *Copulative*: that couples together *high and low*, *heaven and earth*, and in them *God and Man*: But, (that which I respect specially,) *Glory and Peace* must be sung together. If we sing *Glory* without *Peace*, we sing but to halves. No *Glory on high* will be admitted, without *Peace upon earth*. No gift on his altar (which is a special part of his glory,) but lay down your gift, and there leave it, and first go your way and make peace on earth, and that done come again, and you shall then be accepted, to give glory to Heaven; and not before. And O: that we would go and do the like, have like regard of His glory, that He hath of our peace. But, this knot of *Gloria & Pax*, is against those, that are still ever wrangling with one thing or other; and all for the *Glory of God* (forsooth,) as if these two could not joyn; *God* could not have his glory, if the *Church* were at peace: as if (no remedy) the *Angels* *Et* must out.

5. *Glory, and Peace*: but, *Glory* first, and then *Peace*; There is much in the order. *Glory* to be first, else you change the *Cleff*; the cleff is in *Glory*; that, the *key* of the *Song*. That is to be the first, and before all: *Peace* to give place to her; *Glory* is the elder Sister: And, no *Pax in terris*, unless it be first considered, how it will stand with *gloria in excelsis*. To set *Peace* before *Glory*, is to set earth above heaven. Keep the order then; each in her place. So goeth the *Song*: The *Child* born is *God and Man*; *God*, from on high; *Man*, from the earth; *Celestem primo, dein & terrestrem celebrans*: They keep the right order in singing of Him; we to do the like: *Heavens* part ever to be first.

Pfal. 34. 15. But then, next after His glory, nothing more dear, more precious; nay nothing so dear, so precious to us then, as *peace*. Set glory late, and then by all means *Inquire pacem* (saith the *Psalmist*,) Seek *Peace*: (if she hide her self, seek her out;) *Et persequere eam*; and pursue her: (if she fly away, follow her hard,) *Peace* is not sought: No man follows her, to make any pursuit; they know not the value of peace, that lose her so easily, and follow her so faintly. Nay, instead of pursuit, persecute her, and drive her away, and make the chasing her away, the seeking of *God's Glory*. The second thing in the world is *Peace*: Onely one, One onely before it, the *glory of God*.

But, the Air of the song is in the *Division*, wherein each is sorted to his own: *GOD*, to *His*; the *Earth*, to *hers*; *Men*, to *theirs*. *Justus* division (which makes peace in *Heaven and Earth*) skored

skored here out so plainly, as it is easily seen, which pertains to which. And we by all means so to distribute and deal them; and by all means to preserve and hold up this division. Else we change the note, which is as much as the whole *harmony* is worth.

Now in this *partition* glory goes whither? Up on high. To whom there? To God, and to none but God. The *Place* and the *Person* are both set forth. On high, there is the *Place*: To God, there is the *Person*. Earth is not the place of glory: It is in excelsu, on high, Earth is not on high. Here below it is, as it were the cellar or vault of the world. Where though there be *Excelsu* and *Excelsu*, high places, & high persons both, yet the word is in *u-^oltis in altissimis*; & *altissimis* they be not; there be higher than they. 1 Glory to God. Eccles. 5.7.

And as Earth is not the place; So Man is not the person: For, man is upon the earth, and is earth. No glory to man then; Especially, none this day, of all dayes. Glory to Him; for what? For entertaining Christ, and lodging him in a stable? Confusion rather, somewhat to be ashamed of, nothing to glory of. Had men deserved it, some to them: Now, let God above have the glory of this day.

Yet, conceive it aright: we wish it, as our duty; not as any longing of His. It were a silly conceit to imagine of God, as if he were *avidior gloria*, did hunger or thirst for our glory. What is He the better for it? Only, nothing we have but that; and so, either that or nothing: for nothing but that can he receive from us. But we have, nothing to render him for all his goodness, for his civility, but *Deo*. Give it him then; but, give it entirely: give it none but him. *Soli Deo* (saith S. Paul:) *Soli* (saith S. Jude) *Soli*, let us all say. Not unto us O Lord, not unto us: (It is David, as if he were afraid to touch any part of it:) No; But, as Paul and Barnabas, rend our cloaths, if any *Divine honor* be forced upon us. 1 Tim. 3.17. Jude 15. Psal. 115.1. Act. 14.14.

Yet, glory we may. (I grant;) but not this, here: *gloria in altissimis*, if we sing to any but him, we sing a false note. Men do so now and then; but the Angels are never out: and thus sing they, and set out Glory for Gods part.

Let, Earth be content with peace: Peace is her portion; and a blessed portion, if she may well hold it; a fair portion; a rich wish. For, I would fain know, what could be said more, to the praise of this portion, than is here in this song? First, that in general it reacheth to the whole world: (Not, to men alone, though they have their share too, in whatsoever good cometh to the earth, but) it reacheth to all on earth: *omni animantium, or vegetantium generi*, to all the bealts, all the green things on the earth; All are the better for it. 2 On Earth, Peace.

Secondly, what more for the credit of peace, than that it is *vetum militare*, it comes from the mouths of soldiers that were there in their military habit. Even they sing of peace, and praise it, and wish it, where they wish any good; and know not what better thing to wish to the earth, than it. It is the earths happiness, Peace: it flourisheth by it. Before, was the earth as the Garden of Paradise, saith the Prophet behind, it was a waste and barren wilderness, all spoiled and burnt up. 3 Joel 2.31.

Thirdly, that it is *Votum Angelicum*, an Angels wish, Peace. They being heavenly Spirits, wish not any thing at any time, but heavenly: So that a heavenly thing is Peace: And so it is, as Nazianzen here well observed, *Pugnas & discordia nescire Deum & angelos*: No brutes, no brabblers in heaven: nothing but peace there. And a kind of Heaven there is upon Earth, when there is peace upon earth: and justly are they blessed, and rightly are they called the children of God, the most blessed that are, or shall be at any time, that are the procurers of it. This (I say) is the Angels division, they sing. 3

But here we are like to have no little ado to maintain this: As we said before, *Hinc signa a matre contradicuntur*; as the sign, so the song is gainsaid of many. The Devil doth all he can, to marre the Angels musick, to bring in his, his own black Sanctus; to procure contempt on Gods glory on high, to bring Gods glory as low as he can, to make Garboiles upon earth, to work men all evil will, mischief, and malice that he can. Verse 34.

And first, to make a confusion in this division, perswades earth not to stand content with the Angels partition, but earth (forsooth) must have glory, must be dealing with heavens part. It is well said, sa God on high: There be certain Gods, here below, aspire to glory. And glory we would allow, but no glory will I give, unless *gloria in altissimis* be sung to it. *Sicut Dii* cannot be gotten out of us. We cannot yet get *Dominus Deus* pastor Papa out of the glois, no, not now, after it is reformed. And King Herod would be content to be made more than a man, and to hear—*Nec vox hominum sonat*. And we heareath are too ready to sing it, otherwhile; to desire those, that are on high, and to give that belongs to God on high, to Gods below. Now, that earth is thus willing to entitle her self to Heavens part, this brings all out of tune. Gen. 3.7. Act. 12.13.

But, in tune, or out of tune, to die for it, have it we will. What the Apostles rent their cloaths to put from them, we would rend our skins to pluck to us. So greedy are we, to be held for Gods upon earth. Nay, earth is content to thrust from her, her own part (that is, peace) to invade Gods part (that is, glory); *Es dum gloriam usurpant, pacem turbant*, to usurp glory, they lose peace: we can dispense with that (shift Gods glory how it can) rather than our own should suffer the least disgrace, away with peace, *moveatur terra*, let all the world be on a weker. Act. 14.14.

What comes of this? *Pacem domemientes & gloriam appetentes; & gloriam perdunt & pacem*: Even this peace (their own part) they set light by: glory (Gods part) they gape after, and lose glory and peace (both) by the means; and when they have brought all to confusion, sit down by their losses. For first, by seeking glory, glory is lost. The Heathen man well observed; Glory is one of those things that to seek them, is the very next way to lose; and to neglect them, the way to gain them: *Querendo amittitur*. No readier way to mis it, than eagerly to seek it. And again, by seeking glory, peace is lost clear. Yeilding glory to God, doth bring with it *pacem in terris*; diverting it from him, doth take *pacem de terris*. In very deed, Peace upon earth, as it stands after it, so it hath a dependence upon Gods glory: comes

comes (as it were) in exchange for it. *Da gloriam & accipe pacem* (saith God :) I let men on earth see glory up to God on high, and God on high will send down peace to men on earth and will not fail: *Hic veniens pacem, for earths glory*. VVhereby we see, if we miss peace on earth at any time, what it is long of. It is that, which makes the *Angels* here keep on their armour still: upon glory detained from God; or transferred whither it should not, they are up in arms straight, have power to take peace from the earth; till the point of glory be set right again. The setting right of which point is the way to recover it. Let Heaven, let God be well served with their part, peace will not long be away, It is coupled to it (you see,) it followeth close; *Et pax in terris*. So much for that Division.

Goodwill to-
ward men.

1
Esay 6. 3.

To men a good will, For, besides Earths peace, wherein they enter common, Men have a part by themselves, which is their prerogative. And first, I would have you to note; that here it is entered first into the *Musick of Heaven*. In the *Angels Hymn*, in *Esay*, in the *Old Testament*. Men are out there: No mention at all, not a word of them, in that. Heaven is in, and Earth; but, no Men, there. In the *Angels Hymn*, here, in the *New Testament*, here, Men, are in: that all may know, that for this Childs sake now made man, Men are now come into the *Angels song*; to be a part, and a principal part there, who before were left out.

2

A principal part (I say :) For, mark again: They have never an *Et*, they stand by themselves. For both those former resolve into this of Men: They, the *Epitome of Heaven and Earth*; The parties, from whom this glory, to whom this peace is principally intended to come. *Glory to God, Glory and Peace*: Why both? For God hath received men to grace; Men are now in favour again.

But heaven, and earth, and men, and all resolve into the free grace and good-will to God. How shall they perform either peace or glory, but if there be toward them first; and secondly, but if there be in them this third of good-will. Thence issues Gods glory; thence the Earths peace. The fountain of both, that: Nay, of Christ and all. For, Him, this glory; for Christ: Through Him, this peace; through Christ: But, Christ himself whence? Whence, but from the good-will of God toward men? From whence also, the good-will in men, to God, and one to another, if any be in them. That if we go hither yet, even of this Birth, Gods good will was the cause, and because His will was, men should be restored, therefore, His will was, Christ should be incarnate and born. Can we go any higher? are we not in altissimis? Verily, as we said, the humility of the Sign was so deep, we could not sound it: so may we now, that the sublimity of this point is so high we cannot reach it. There is a part of Divinity that dazzles: if we look too long on it, we may well lose our sight.

Toward men
and in men.

Then to *in hominibus*, last. It may be turned two wayes; it will bear both: (and, for my part I wish no word ever narrowed by a translation, but as much as might be, left in the latitude of the Original tongue.) * *in hominibus* will bear *in homines*, to, or toward men. So we turn it; and we turn it well. * But *in hominibus*, is also *in hominibus*, in, or among men; *in hominibus*, as well as *in hominibus* and no less properly. And no hurt, if we turn it so, in *in hominibus*; provided, in, or *erga homines* goe first, be sung before it, In *in hominibus* soever, as coming from *in hominibus*. For then *Donum magnum bona voluntatis Dei, bona voluntas in hominibus*, it is *Augustine*: of the good-will of God towards men, a special gift it is: this good-will in men, to God and man both. The best way is, where there are two, to take in both: So we shall be sure, to leave out neither.

1 But Toward
men, first.

Yet in their sequence. To, or toward men then first: But, to, or toward them for this Childs sake. In whom He is so well pleased, as, for His sake, He is pleased, first, to receive men to pardon, though grievous sinners, and so utterly unworthy of it,

Secondly, He is pleased to reward their works also, otherwise (but for this good-will in God, in accepting them) that might justly be accepted too, for their many imperfections: to take them well in worth, though they want worth: and to vouchsafe them a reward, and that a high reward: for, it is your heavenly Fathers good pleasure to give you a kingdom.

Chap. 12. 32:

Thirdly, beyond both these, He is further pleased, in some case to accept even of this *in hominibus* at our hands; and though skill and power both fail, and be wanting; yet a willing mind if there be, if there be but that, a man is accepted according to that, he hath, not according to that, he hath not. *Mary Magdalens quod potuit fecit*; the poor Widows quod habuit dedit (and God wor, it was but two mites) yet well taken though: One *admirabilis* by another, That he placeth not acceptance, neither in *in hominibus* deep capacity of wit; nor in *in hominibus* great ability of power; but in *in hominibus*, readiness of good-will, an honest true meaning, an unteined hearty desire: *Ut si sit actionis infirmitas, & si sit voluntatis integritas*, though there be weakness in the act, yet if there be soundness in the will, out of His good-will toward men, He will accept this good will in men. * *Nehemias* desire to fear Him. * *Ezechias* setting his heart to seek. The Servants but preparing to do his Masters will. And even in Davids secundum cor meum, his honest true heart was the fairest flower in his garland.

a Neh. 1. 11:

b 1 Reg. 20. 3.

c Luk. 11. 42.

47.

1 Sam. 13. 14:

And this, if it were well weighed and digested aright; If Christ, if all that comes by Christ (and that is all in all) be by his free grace and favour: If men were but rightly conceited in this point, it would soon bring them out of conceit with their own I wor not what; It would make them truly humble: And it is the humble man that gives God the true glory, that sings this song right, when all is done. The glory that comes to God, is *Dei gloria*, the first word for the last. With glory it begins, with good-will it ends; and with good-will it begins, and with glory it ends: As the first shall be last, and the last first.

Mat. 19. 30.

But, when we have fixed *bona voluntas in homines*, what hurt will it do, to wish *bona voluntas in hominibus*; Sure, none. *Bona voluntas in homines* is to work *bonam voluntatem in hominibus*, and that by very course of kind. For *Suum simile*, grace to beget his own like, is most natural: *Bene placitum Dei*

2 Then in
men.

Dei, to beget *Bonitas Dei*: Who, out of his good pleasure *worketh in us both to will and to do*; Phil. 2. 13. and whose only work it is, *Uterque boni voluntas Dei, bona voluntas hominis*.

What hath then, if the *Angel* should wish it, or commend it to men, in whom it is, it comes from that of *God* merely, and from no other. Verily, what is praise-worthy in *God*, cannot but be so in men too. *Quamvis Religio est, assimilari Et quomodo vultis*, To become like to Him; we worship, is the pitch of all Religion.

Rom. 15. 16.
10. i.
Phil. 1. 15.
1 In men towards God;

Now, an *exhortation* at the second hand there is in men: The word it self is ascribed to them of *Asia*, towards the poor Saints at *Jerusalem*: to *S. Paul* towards the *Jews*: to the *Philippians* towards Saint *Paul*: and in other places.

To wish them in men this *Adon's* toward *God*; which, where it is, makes men to *Adonari*, to have a good conceit or opinion of *God*; which will bring forth a good affection to *God*. It is well observed, it is not *adonstans*, (which is properly *Greek* for good will) but *adonari*, which is rather a good thinking, if we go to the very nature of the word: But, it will come all to one. Only, the affection that begins in the opinion is noted for good; and the opinion; that is bred in the affection, not so.

From that good conceit of *God*, accepting well whatsoever it pleaseth Him to send: If good, receiving it thankfully; if otherwise, taking it patiently; ever praising *God* for all. But, no wayes extolling, of Him, that opinion, for which they cannot but love Him the worse, if, as of a *Tyrant* sentencing men to death, only for his pleasure, before they have offended him at all. That would prove no *adonari*, as it may be handled. And the *Apostle* tells us, the *adonari* that is in *God*, is *adonari ad iudicium*; it is not, but regulate by His goodness (2 *Thes.* 1.) for which ever may there be glory ascribed to Him.

2 *Thes.* 1. 11.
2 In men towards men,
Rom. 12. 18.

Then, to wish it in men towards men: An *adonari*, also, which, where it is, breeds an inclination to *Adonari*, to take all in the better part; and if possibly we can; and as much as in us lieth to have peace with all men, which if it were on earth, would shake heaven on earth. *Peace* is not said (as glory) to be *in*, but *ad*; and *ad*, is over. For, (indeed) it doth but hover aloft over the earth; would light, but cannot otherwise. The *Raven* can, but the *Dove* cannot, for want of this *Bona voluntas in hominibus*; or these *homines bona voluntatis*. It finds them not well willing to peace, while every one stands more for his own reputation, or other ends, than either for *Charitas* or *Concordia pacis*. Banish the opposites of *adonari*, *Envy* (*Rom.* 10.) *Malice* (*Phil.* 1.) and peace will be no stranger upon earth. It would then be *in* *γινώσκου* where it is *in* *γινώσκου*, the same Proposition in both. All depends upon the cadence *adonari* perform that well, and it will be *Musick* for an *Angel*.

Rom. 10. 12.
Phil. 1. 15.

And, now ye have heard all parts, what shall we do with this *Song*? Sing it. But we have no *Angels* to sing it, and it will be *musick* for an *Angel*. *Angels* it would be, as at first it was: But, when it is not, it will please them well, that men sing it, whom it most concerns. But, if by men, of very congruity, an *Angels* song would be, by men, when in some degree they drew something near to the *Angels* estate. At least, when nearer than at other times.

And when is that, that men on earth come so? at what time? Sure, if ever men do rise above themselves, and approach in any sort near to those blessed *Spirits*; if ever they be in state with *Angels* and *Arch-Angels* to laud and magnifie His glorious name; if in all their lives they be in peace and charity, the bond of perfection, the *Bona voluntas* we speak of; if at any time it be in men; and they *homines bona voluntatis*; upon the taking of the *Sacrament* it is: At that time, then, or never, they lift up their hearts in true devotion. So, then in best case, that in all our lives to sing it: If *Christ* dwell in our hearts by faith, if we be *Temples of the Holy Ghost*.

And that we might be in that case, and to sing it, the Church is never unprovided, this day, of this means of elevating our minds: And it is *opera pretium*, worth the while, if it were but for that; and there may be joy among the *Angels* in *Heaven*, to hear their *Hymns* kept still alive: Though, there is another congruity for the *Sacrament*: that the *Great Mystery of Godliness*, which is *God manifested in the flesh*, might not be celebrated without the *Mystery of His flesh*: that, the day, He came among us to be partaker of flesh and blood, we also might be partakers of the flesh and blood which he took from us, to give them us again.

1 *Tim.* 3. 16.

But otherwise, this *Day*, in this *Hymn*, and this *Hymn* in this *Day* continually have a special interest. Time in *Musick* is much. And if we will keep time with the *Angels*, do it when they do it, this day they did it: And what fitter time to sing it, than the day, it was first sung, the day of the first singing of it, *Canticum dei, in die cantati*? When should the *Hymn* of *Christ's* birth be better sung, than on *Christ's* birth-day?

But, because it is not *Vox*, but *Votum*; the voice is not all, but the hearts desire and wish it is that *God* chiefly respecteth; to add that. And, what should we wish from our hearts; but that the *Angels* may have their wish; Every one may have his due, as it is here set out.

And, for that *Nihil a quibus est, quam ut pro quo quis orat, pro eo laborat*, what we wish for, we should not stand wishing only, but endeavour withall, it may come to pass, that it be our labour too, with all our endeavours, to procure the glory of heaven, and the peace of the earth: To find peace in the good will of *God*, and to give Him all glory for it, who hath appointed peace our portion here, and glory our hope laid up there. Assuring our selves that the same *adonari* that was able to bring the *Son of God* from *Heaven* into earth, shall have the like power to lift up the *Sons of men* from earth to the glory of heaven: There with the blessed *Angels* to sing this glorious *Hymn* eternally. No more, of wish then, but of fruition, and so of everlasting Gratulation.



SERMON

Preached before the
Kings Majesty.

At WHITE-HAL, on Monday the xxv. of December,
Anno Domini, M D C X X, being
CHRISTMASSE Day.

MATT. Chap. II. Vers. I, II.

Cum ergo natus esset Iesus in Bethlehem Judæ, in diebus Herodis Regis, Ecce Magi ab Oriente venerunt Ierufolyman, dicentes.

Ubi est qui natus est Rex Iudæorum? Vidimus enim stellam Ejns in Oriente, & venimus adorare Eum.

When Iesus then was born at Bethlehem in Iudea, in the days of Herod the King, behold there came Wisemen from the East, to Ierusalem, saying.

Where is the King of the Iews that is born? For we have seen His Star in the East, and are come to worship Him.



Epas now this year, from the *Shepherds*, and the *Angels*, to the *Wise men*, and their *Star*. This *Star*, and their coming no less proper to this day, than those other were. For, though they came not to *Ierusalem*, this day; yet, this day, *venerunt ab Oriente, from the East they came*: They set forth, this very day. For, they came when *JESUS was born*; And, this day, was He *born*. Howsoever the *Star* brought them not to their journeys end, till *twelve days* hence; yet this day it first shewed it self: how soon *Iesus was born, vidimus stellam*, it appeared straight. For which very appearing you shall find, the *Fathers of the East Church* do call this *first day* *ra emania*, as well as the last. This first, wherein *His Star* appeared, and they began their journey. That last, wherein He appeared Himself, and their journey was at an end. First, and last, an appearing there was. One begins, the other ends the *Feast*.

VVe pass from one of them, to the other; but, from the less to the greater: For, of the twain this is the greater. Greater, in it self: Greater, to us. Two ways greater, in it self. Th'other (of the *Shepherds*) a poor one: poor and mean. This (of the *Wise men*) a sign of some stars: high and heavenly.

God bade *Ahaz* ask a sign; Ask one from here below, or one from the height above: He would ask neither, but God gave both. From below, *Hoc erit signum, you shall find the Babe in a manger*: Low enough: (that we have done withall.) Now, from above, *Eccce vidimus Stellam the sign from Heaven: His new Star*. Esay 7. 11.
Luke 2. 12.

Besides, (to speak uprightly) one might in some sort complain, of the privateness of the *Angels* appearing: Somewhat obscure it was; few privie to it: passed over in the night between the *Angels* and them. And, upon it, three or four *Shepherds* got them into the stable; and, what there they did, no man could take notice of.

More famous, and more *Manifestation-like* was this here. A new light kindled in heaven, A *Star*, never seen before. The world could not but look up at it, and ask what it meant. Nothing appeareth there, but, the sound of it goeth out into all Lands, and the news of it to the utmost parts of the earth. Psalm 19. 4i

This made another manner *venerunt*: upon this came there to *Hierusalem* (not a rout of *Shepherds*, but) a troop of *Great persons*. And not from a heath, or Sheep-common hard by; but, from afar, *from the East*, twelve days journey off. All *Hierusalem* rang of it. The *King*, *Priests*, and people busied with it. To this day, remembered in all stories. It cannot be forgotten: For *this was not done in a corner*. This was (indeed) a *Manifestation*. Better, in it self, thus. Acts 26. 26.

And, for us, Better: For us all. For we (all) hold by this. It was a brack in the former; the *Sermon* was made, and the *Anthem* sung, and none at it but the *Shepherds*. And what were they? *Jews*: What is that to us? *This scripture offereth more grace*. These (here) that come from the *East*, first, they were *Gentiles*. *Gentiles*, that concerns us, for so are we. We may then look out, if we can see this *Star*. It is ours, it is the *Gentiles Star*. VVe may set our course by it, to seek, and find, and worship Him, as well as they. James 4. 6i

This is for us all. But there is yet more *grace* offered to some in particular: the *Shepherds* were a sort of poor simple men altogether unlearned; But, here come a troop of men of *great place*, high account in their countrey: And withall, of great *learned men* (their name gives them for no less:) this (lo) falls somewhat proper to this Place and Presence, that will be glad to hear it. It is *faustum & salutare sydus* to such; that *wealth*, *wealth*, or *wisdom* shall hinder none, but they may have their parts in *CHRIST's Birth*, as well as those of low degree. It is not onely *Stella Gentium*, but *Stella Magorum*: the *Great mens*, the *Wise mens Star*, this.

So, *quoad nos*, for us, it fitteth well. And, *quoad se*, of it self, it is fit every way. This *Star* leads us to another *Star*, even the *Root and Generation of David*, the *bright morning Star*. He of whom *Zachary* saith, in the old Testament, *Eccce Vir, Oriens nomen ejus*: Yea, *Oriens ab alto* (saith *Zachary*, in the New:) Visits those of the *East*, whence the day springeth; takes them that are nearest Him; and his rising works upon the place first, that bears His name. *The wisdom of God the beginning of all his ways* is found by *Wise men*, of all other (because they be *wise*) most fit to find Him. Esay 21. 1i
2 Pet. 1. 19.
Psalm 110. 3i
* Zach. 6. 12.
* Luke 1. 78.
Prov. 8. 22.

Two verses I have read. In the former, after the *Matter* of the *Faith* first remembered, (*When Jesus was born*,) accompanied with the two circumstances of *Place* and *Time*, (the *place* where, *Bethlehem* *Juda*; the *time* when, the *days of Herod the King*;) there is a memorable accident (that then happened) set down: A *Venerunt*, a coming or arrival at *Hierusalem*. And they, that so came, were a company of *Magi*, from the *East*. And this (lo) hath the *Ecce* on the head of it, *Ecce, venerunt Magi ab Oriente*, *Behold, there came*, &c. As the special point in the text: and so, we to make it. The Division.
I.

In the later, is set down their *Errand*. Both the *Occasion*, and the *End*: best expressed by themselves out of their own *dicentes*. 1. the *Occasion*: *Vidimus Stellam*, they had seen his *Star*. 2. the *End*, *Venimus adorare*, they are come to worship him. *Viderunt, Venerunt, Adoraverunt*. II.

That they may come to their *finis ultimus*, they must have a *medius finis*: that is, to worship, they must find him where he is.

So they ask, *Ubi est*? Not whether He be born; but, where He is born. For, born He is, they are sure, by the same token they have seen His *Star*. His *Star* is up, that is risen; therefore He is risen too.

So the *Star* in Heaven kindled another *Star* in earth, (*S. Peter* calls it the *Day-Star which riseth in the heart*, that is, *faith*) which shined and manifested it self, by their labour in coming, diligence in enquiring, duty in worship. 2 Pet. 1. 19.

CHRIST's birth made manifest, to them, by the *Star* in Heaven: their *faith* (the *Star* in their hearts) made manifest to *Christ*, and to all, by the travel of it, which shewed it manifestly.

That (upon the matter) there falls a threefold *Manifestation*, (you may call them three *Stars*, if you please;) 1. the *Star* in Heaven: 2. the *day-Star*, in their hearts: 3. and *Christ* himself, the *bright morning-Star*, whom both the other guide us to: the *Star* of this morning, which makes the *day*, the greatest *Day* in the year.

The sum of all riseth to this: That *God* hath opened the door of *faith* to the *Gentiles*: And, among them, to *wise men*, and *great men*, as well as to the simpler sort. But with this condition, that they say with them, *venite adoremus*: and so, come, and seek, and find, and worship him; that is, do as they did. Acts 14. 27.

The Matter.]

VWhen **J**esus was born: That (*when*) is now. His *Birth* is the ground of the *Feast*, and the cause of our *Venimus*, our coming together. Where this we note first; It is the very first time, the first (*was born*) in the *Bible*: was *born*, never till now. Here, the tide turns; the sense changes, from *shall be*, to *was*. A blessed change; and, the day is blessed, on which it happened.

Esay 9. 6.

Before He was *born*, it was so sure He should be *born*, as *Esay* said, *Puer natus est nobis*. But for all that there is some odds between *Esays natus est*, and *S. Matthews*. That was but *virtually*; as good as *born*: This, *actually born* indeed.

Web. 13. 8.

Jesus Christ, *yesterday, & to day, and the same for ever*. The *same*, yet not altogether after the *same manner*. There is as much between *Jesus Christ, yesterday*, not come; and *Jesus Christ, to day, cum natus esset*; as is between a state in reversion, and one in being.

Num. 13. 22

The Fathers aptly resemble their case, that were the *ante-nati* before *Christ*, and ours that came after, to the *two men* (Num. 13.) *that carried the great cluster of grapes, upon a staff between them*. Both carried; but, he that came behind saw that he carried: so did not he that went before. The *post-nati* (*sure*) are of the surer hand: And so, for *cum natus esset* (the day and time) to hold a *Feast*: for *When Jesus was born*.

The Circumstances.

VEighty circumstances are ever matter of moment; in a *story* specially. Three there are in the first *Verse*: ¹ The *Place*: ² The *Time*: ³ The *Persons*. ⁴ I add a fourth (out of the *second Verse*) the *Occasion*. The place (*Ubi*,) *Bethlehem Juda*. The time (*Quando*,) *the days of Herod the King*. The *Persons* (*Quibus*,) *Wise men from the East*. The *Occasion*, (*whereupon*) *A new star appearing*; every one of the four having a several *Prophecy* running of it: and every *Prophecy* a filling of it, in these words.

Micah 5. 2.

The *Place*: He was born, in *Bethlehem Juda*: *And thou Bethlehem Juda* (saith the *Prophet Micah*,) *out of thee shall He come*. And now, come He is.

Gen. 49. 10.

The *time*: the *days of Herod the King*. The *scepter shall not quite depart from Juda*, till *Shilo* come (saith old Father *Jacob* in his *Prophecy*;) *Shilo* then is (now) come. For, the *scepter* is in *Herod's* hand: His father, an *Edomite*, his mother, an *Ismaelite*: *Juda* clean gone.

Psalm 72. 10.
Esay 60. 6.

The *Persons*: *Magi ab Oriente, Kings from the East*. The *Kings of Arabia and Saba, shall come and bring gifts* (saith *David*;) And *Esay* specifies them, *Gold, Myrrh, Incense*. These *Kings* are come: Here they are, they, and their gifts, both.

Num. 24. 17.

The *Occasion*, whereupon: *A star risen*: *A star shall rise of Jacob* (saith *Balaam*, no very good man, yet a true *Prophet* in this; and his prophecy true, and for such recorded in the *Book of Moses*.) This *star* is, this morning, up to be seen. *Prophecies of all four*: and, all four accomplished.

Christ's Ubi.

Of the *Place of Bethlehem* (out of *Mica*) it hath formerly been treated: I but touch it and pass it now. It was the place, where *David* himself was *born*. And what place more meet for the *Son of David*, to be born in? It was the place, where was heard the first news of the *Temple*: And, where could the *Lord of the Temple*, more fitly be heard of? It is interpreted *Domus panis*, the *House of Bread*: what place more proper for him, who is the *living bread, that came down from heaven*, to give life to the world? It was the *least*, and the *lowest*, of all the *thousands of Juda*: What *little and low* is, in things natural; that *lowliness* and *humility* is in spiritual. This natural *birth-place*, of his, sheweth his *spiritual*. *Humility* is his *place*: *Humility* (as I may call it) the *Bethlehem of virtues*: where you find it, *Lo, there is he born*. So *born in us*, as *born for us*. Pass we *Christ's Ubi*, and now, to His *Quando*.

John 6. 53.

Micah 5. 2.

Christ's Quando.

Of the *time*: the *Days of Herod the King*. And those were evil days; Days of great affliction, to that land. *Juda's scepter* clean broken: not a *Law-giver left between his feet*. *Edom* (that is, *Herod the Edomite*) *cried, down with them, down to the ground*. Not so much as a sort of *silly babes*, but barbarously slain in their mothers arms: enough, to make *Rachel* mourn, as she lay in her grave. Dismal days, certainly: why, then comes *Shilo*: *When mans help furthest off, then Gods nearest*: When it is *dark*, then rises the *star*.

Psalm 137. 7.

Jer. 31. 15.

Gen. 49. 10.

Num. 24. 17.

Dan. 9. 15.

Agg. 2. 9. 10.

2 Pet. 1. 19.

What one prophecy of Him, but came even so; even, at such a time, when they were most out of heart, and needed comfort most? *Jacobs*, when they were in *Egypt, the house of bondage*. *Balaam's*, when in the wafts and barren wilderness, *among fiery serpents*. *Esay's*, when they were ready to be over-run with the *two Kings of Syria and Israel*. *Daniel's*, when in *Babylon, the land of their captivity*. *Agge's* when they built the wall with the trowel in one hand, and the sword in the other. As his *Prophecies* came (fill:) so came he: His *Prophecies* (saith *Peter*) as a *candle*: *Himself*, as a *star*: in the *dark*, both. For all the world, like the time of the year his birth fell in; in the sharpest season, in the deep of *Winter*. As *Humility*, His *place*, so *affliction*, His *time*. The *time* and *place* fit well. For, the *time of affliction*, makes the *place*: makes *humility*: VWhich place *Christ* is born in. I pass this also, and come to the third; of the *Persons*.

Christ's Quibus.

For, there stands the *Eccē*; upon it. VWhich *Eccē* points us to it, as to the chief point of all; As (*indeed*) it is. And our chief endeavour, to include our selves, to have our parts in this *Venerunt*, in coming to *Christ*.

Here is a *Coming, Venerunt*: And they that come, *Magi*. In which *Comers* we consider four points: they sustain four persons: ¹ Of *Gentiles*; ² *Gentiles, from the East*; ³ *Great Persons, Great Princes*, (for, so we may be bold to call them, as the *Prophecy* calls them, *Kings*;) ⁴ Of great *Learning and wisdom*: so [*Magi*] their name gives them.

To

To Bethlehem came the shepherds. Nothing to us, they were Jews. But, thither came these too 3 Gentiles, and they were Gentiles : and, in this Gentiles, we ; So come we in. Then hath God also, to the Acts 14. 27. Gentiles set open a door of faith. At which door we enter ; We with them, and they with us : For, they and we Gentiles both. The star is stella Gentium, the Gentiles star : And to ours ; and we to direct our course by it. All, that ever write, call them *Primitias Gentium*, the first fruits ; *Antesignanos*, the standard-bearers, to all the Gentiles, that came in after. Upon this, I beg leave to stand a little, because it is our tenure, we hold by.

And, that GOD would thus do, call the Gentiles in, there was some little *Ecce* (still) some small star-light from the beginning.

By way of Promise. So much promised, by the Patriarchs. Noe ; that Japhet should at the last dwell in the tents of Sem. Abraham ; that in his seed (not any one Nation, but) all the nations of the earth be blessed. Jacob ; that Shilo's coming should be expectation (say, some, and some aggregatio) Gentium : All nations look for him, all be gathered to him. Gen. 9. 27, 28. 49. 10.

By way of Figure. As much was shadowed in the Law, the Tabernacle, and the Temple ; all, figures of things to come. The Law ; Where was it given ? Was it not in Sinai, a mountain in Arabia (saith the Apostle) and upon heathen ground ? I trust, we may have leave to come upon our own ground. And by whom ? Was it not by Moses ? And we claim to him by alliance : His wife was the daughter of the Priest of Midian : So, of a heathen woman : and his children, heathen of half-blood : The Tabernacle : was not the silk, and gold, and riches it was made of, the spoils of Egypt, and so heathen stuff ? Exod. 12. 36. 25. 2, &c. 1 Chr. 21. 18.

The Temple : was it not founded upon the threshing floor of Ornan the Jebusite, a heathen man ? So, on heathen soil ; and, edificium cedit solo. The Timber and materials of it, came they not from Hiram's country, A heathen King ? And, the chief workman, in it (the son of a man of Tyre) heathen also. So, the heathen were never wholly out. Venerunt, they came, they made their proficients. Some Ecce, some little star still. 1 Reg. 5. 10. 7. 13, &c.

Now the Prophets, when they came, had we not hold there, too ? At the same time, that God gave Moses to the Jews, who wrote of CHRIST, did he not likewise give Balaam to the Gentiles, who, in the mountains of the East prophesied of Christ's star, here ? Great odds (I know) between the men ; None between their Prophecies : Both, alike true : both their places alike, in the Library of the holy Ghost. After that, Jonas : howsoever his book stand in the volumn of the Prophets, yet, (when time was) it was shewed, that in time, he was the first of the sixteen Prophets : before, and ancient to them all. And this was a fair star, that his first Prophet of all GOD sent to Ninive, the great Citie of the Gentiles, then : And sent him, before he sent any of the other fifteen to his own people (then) in shew, the People of the Jews. Num. 24. 17.

But, even of them he sent to the Jews, saith not Esay directly, the Root of Jesse should be as a standard, all the Nations gather unto him ? Saith not GOD there, It was too poor a service for CHRIST to do to him, to draw to him a sort of silly Shepherds ; He would give him as a light to lighten the Gentiles, to bring them, even the very best of them, from the ends of the earth. That light to lighten the Gentiles was this star (here ;) Simeon had it revealed to him, whereto this star referred, and what it meant ; For, it lightened them indeed. And this, standing the first Temple. And saith not Aggee, (standing the second Temple) The desire of all Nations shall come, (meaning Christ ;) the desire, not of one Nation alone, but even of all. So, the Prophets will not be against this venerunt : they are (all) for it. Esay 11. 10. Esay 41. 6. 43. 5. Luke 2. 32. Agg. 2. 8.

And was not also this Venerunt daily sung in their Quier ? The Psalm of the Nativity : I will think upon Rahab (that is, Egypt) and Babylon ; among such as shall know me. Behold ye the Philistines also, and them of Tyre, with the Moabians, Lo, there was He born. Born, in all those places ; that is, His birth concerns them all : all, their interest in it. In the Psalm of His Passion : All the ends of the earth shall remember themselves, and shall turn unto the LORD ; And all the kindreds of Nations shall worship before Him. In the Psalm of the Resurrection : That, He should then become the Head-stone of the corner, and joyn both Jews and Gentiles in one coin, or angle. And in the Psalm of His Ascension : That the Princes of the Nations should be joyned to the People of the GOD of Abraham. And in the Psalm of His Exaltation : That all Kings should kneel before Him, all Nations do him service. Psal. 47. 4, 5. Psal. 32. 17. Psal. 118. 22. Psal. 41. 20. Psal. 71. 11.

That which (then) was thus promised, to and by the Patriarchs ; shadowed forth, in the figures of the Law, the Temple and the Tabernacle ; That which was foretold by the Prophets, and foretelling of in the Psalms ; that, was this day fulfilled : Venerunt, here they are come : And Venimus, We, in them, and with them. Who, not onely in their own names, but in ours, make here their entry ; came, and sought after and found and worshipped their Saviour, and ours, the Saviour of the whole world.

A little wicket there was left open before, whereto divers Gentiles did come in. Many, a Venit there was : Venit Job, in the Patriarchs' dayes : Venit Jethro, in Moses : Rahab, in Josua's : Ruth, in the Judges time : Ittai (the King of Gath's son) in Davids : The Queen of Saba, in Solomon's : The Widow of Sarepta, in Elias : Naaman (the Syrian) in Elisa's time. Each of these, in their times, had the favour to be let in. This was but a Venit, a little wicket, for one or two. Now, a venerunt, the great Gate set wide open, this day, for all : For these here, with their Camels and Dromedaries, to enter, and all their carriage. Job 1. 1. Exod. 18. 5. Jos. 2. d Ruth 1. 4. e 2 Sam. 18. 2. f 1 Kings 10. 1. g 1 Kings 17. 9. h 2 Kings 5. 15

In the setting down his *Genealogie*, (the *Chapter* before) That *Salmon* espoused *Rahab* the *Canaanite*; that *Booz* likewise, *Ruth* the *Moabite*; it is plain, that *CHRIST* descended (according to the flesh) of *Heathen*. Descending of *Heathen*, He will never disdain them, of whom He is descended; never shut them out, but invite them to his *Child-house*: As we see this day by His *Star*, he did.

And (if you mark it) of his first *Sermon* the *Widow of Serapim*, and *Naaman* the *Syrian* were the Theme: which made his *Sermon* was not liked. Yet, that Theme he chose purposely. And the *Queen of the South*, and the *men of Ninive* much in his mouth: He mentioned them willingly. And (to end this point) He that, at his *birth* (now) received these of the *East*; a little before his *death*, in like sort, received *Gracians* from the *West*, to see and to salute him: And straight upon it (upon the receiving them) brake out and said, *The hour is come now, that the Son of man is glorified*, when *East* and *West* are come in, both.

I have a little stood on this, because it is the *Ecce* point. I conclude, The *Place*, he was born in, (an *Inn*, which is for all passengers of what country soever,) the time, he was born in, (of the *tax*; when all the world came up to be taxed,) the very *star*, which (as the nature of *stars* is) is common to all *Coasts* and *Climats*, peculiar to none: All shew, that all *coasts* they may now come; that, the *Gentiles* are now to be (as the *Apostle* in three pregnant terms delivers it) *συνσώμα, συμμέτοχοι, συγκαταμέτοχοι*, fellow-members, fellow-partners, and fellow-heirs of one body; *Co-partners*, and *Co-heirs* of *Christ*, and his *birth*. This for *Stella Gentium*, the *Gentiles Star*; So both theirs and ours.

There came *Gentiles*: And they came from the *East*. This may seem to set us back again; for, we are of the *West*, the contrary *Climate*. That is no matter. For, in that they came from the *East*, there lieth yet further hope for us; even from that point of the compass. For, that is not onely *Gentiles*, but *sinners of the Gentiles*: *Sinners*, and that *chief sinners*. For, so were they of the *East*; greater, far greater sinners than the rest. For tell me, what sin was there that came not from thence? There was the *Tower set in hand*, that should have confronted *GOD*: and of it came *Babel*, and from it *confusion*.² Thence came all *Tyranny* and *oppression* among men, from *Nimrod*, that hunted and ranged over men, as over beasts in a forest.³ Thence, all *Idolatry*, and worship of false *Gods*; both in earth, from *Belus* tomb, first: And in heaven, from the *Star of their God Remphan* (which *S. Stephen* speaks of).⁴ Thence (from the *Mountains of the East*) the posterity of *Balaam*, false *Prophets*, that loves the wages of unrighteousness; and, from them, all that naught is. And, if in all these it did, It cannot be denied, but that the whole *World* received their infection that way, from the *East*.

And herein appeared the grace of *GOD*, which bringeth *Salvation* to all men, and to all sinners, as fair and clear, as the *Star* it self; that, thence (out of the mountains of the *East*) *GOD* calleth these to seek, and guided them to find *Christ*: that, whence the poison first came, thence might come the *Triacle*: and that as they were the first that went out, so they should be the first that came in.

So the *East* sets us no further back, but brings us nearer. For if the *East* may come, which are the greater; much more may the *West*, which are the less: if the *Seducers*, the *Seduced*. From the *East* to the *West*, is *a maiore ad minus*. That, if *venerunt ab Oriente, venient ab Occidente*; if the greater, much rather the lesser. This, for the *Star* of the *Gentiles*, first: And now, the *Star* of *Sinners*, and chief sinners of the *Gentiles*, even *Oriental sinners*.

But, they sustain yet a third person, these: (to come near, and to make it come nearer us, even to this place.) For *Great men* they were in their Countreys, of the highest place and account there, as all *Stories* testify. The *Psalms* calls them *Kings of Sheba and Seba*: and, so may we. It may appear by *Herod's* respect to them: His calling a *Synod* to resolve them: his *privie conference*, with them. So may it by their *treasures* they opened, and by their *resents* they offered (resents, for a *King*), which give them for no less. So, this is (now) thirdly, *Stella Magnatum*, the *Star of Princes and Nobles*. also. Yea, *Stella Regia*, the *Star Royal*, *Kings* themselves have their hold and claim by it.

CHRIST is not onely for rusted cloaks, *Shepherds* and such; shews himself to none but such: But even the *Grandez*, *Great States*, such as these; *venerant*, they came too: and when they came, were welcom to Him. For they were sent for, and invited by this *Star* (their *star* properly.)

These, at His *Birth*, at his welcom into the world; and others such as these, at his *death*, at his going out of it. Then *Joseph of Arimathea*, an honourable *Counsellor*, bestowed on him a fair new *Tomb*: and others came, with their *hundred pound* of sweet odors. So that coming and going. He was beholden to such. The *Tribe*, *Christ* came of, was the *Royal Tribe*, to whom the *Sceptre* belonged; And in the *Prophecy* it follows, *A star shall rise out of Jacob, and a Sceptre out of Israel*. To *Kings*, to *Sceptres* *Christ* cannot but be well inclined.

Among his *Prophets*, I find *Amos*, an *herdsman*: True: but, I find *Esay* and *Daniel*, (both) nobly descended, and of the blood *Royal*.

In His descent, there are *Booz*, and *Jesse*, plain country men; But there are *David*, and *Salomon* too, and a *list of Kings* withall: that so, there may be a mixture of both. It is true, *S. Paul* saith: *You see your calling; not many mighty, not many noble after the flesh*: *Not many*, he saith: *Not any*, he saith not: he should (then) have spoken contrary to his own knowledg. Some pertained to this *star*, went by it. The *Lord Deputy* of *Cyprus*; the great *Judge* in *Arceopage*, divers of the nobler sort at *Berea*; And divers of *Cæsars* household came in, and had all their calling, by and from Him.

As

As likewise the great ^a Lord Treasurer, by St. Philip; and the ^b Elest Lady, by St. John. Those (all) ^c Acts. 18. 27. were of this Troop here: Under this *Star*, all of them, *Stella Magnatum*. To conclude, from our ^d 2 John 1. Saviour *Christ's* own mouth: As there is in *Heaven*, room for poor *Lazarus*; So, that room was in the *bosome* of one that was *rich* (that is) of *Abraham*; a great *Man*, yea; a great *Prince* in his time.

¹ *Stella gentium*; ² *Stella peccatorum de gentibus*; ³ *Stella Magnatum*. But yet all this while, we have not touched *Stella Magorum*: Not yet deal with *Magi*, the very word of the Text, and the chiefe person they represent. For, beside that they were great *States*, they were also great *learned Men*; And (being both) they are filed rather by the name of their skill and learning, than by that of their *greatness*; to point us, to the quality in them, we are principally to regard.

4.
Wife men.

You shall not need startle, when you hear the word *Magi*, as if they were such as *Simon Magus* was. Of later times it sounds not well (this name) of old, it was a name of great honour, as was the name of *Tyrannus*, and *Sophistes*; all, in the like case. Evil and unworthy men took them up after, and so, they lost their first reputation. But, originally, *Magus* was a title of *high knowledge*.

I adde, of *Heathen knowledge*, and comprehend in it this very knowledge, that they were well seen in the course of *heaven*, in the *stars* and bodies celestial. Their *Vidimus stellam* shews as much. *The stars God hath given, for signs* (saith the Book of *Genesis*;) Even the ordinary. And, if them, the extraordinary (such as this) much more. For, *Signs* they are, open the *Signature* who can.

Gen. 1. 14.

This learning of theirs made them never the further from *Christ* (we see;) It did them no hurt, in their coming to *Christ*: No more than it did *Moses*, that he was well learned in all the wisdom of the *Egyptians* (saith S. *Stephen*, *Act*. 7. 22.) Nor no more than it did *Solomon*, that he passed all the children of the *East*, in their own learning, (*1 Reg*. 4. 30.) No more than it did *Daniel*, that he was brought up, and well seen, in the cunning of the *Chaldeans* (*Dan*. 1. 4.) No more these; than the gold and spoils of *Egypt*, did the *Tabernacle* hurt, that was hung all over with them.

They, that are seen in this learning of *Egypt*, of *Chaldea*, of the *East*, are not thereby barred at all. This is their *star*, their guide; a guide apt and proper for them that knew the *stars*; for them that were learned. *Christ* applyeth himself to all; disposes all things: what every one is given to, even by that, *Christ* calleth them. Saint *Peter*, *Andrew*, *James*, and *John*, *Fishermen*, by a draught of *Fish*. These, These that were studious in the *Stars*, by a *star* for the purpose.

And note that the apparition to the *Shepherds* was no sooner over, but this *star* appeared presently, if not the very same hour: (that is) both at once. In like manner, *Christ*, at first (to shew the glory of his greatness) took and employed *Fishermen*, such as had no bringing up in Schooles. But it was not long after, but *Learned Men* came in apace: *Learned men* of all sorts; ^a *Zenas*, in *Law*; ^b *Luke*, in *Physick*; ^c *Apollo*, with his *Eloquence*; ^d *Dionys*e, with his *Philosophy*; ^e S. *Paul*, with his *word* *γρηγορη* *much learning*, (which he had at *Tharsus*, as famous an University for *Asia*, as *Athens* was for *Greece*;) Which *Learning* (for all *Festus* phansie) turned not his *braines*, nor did them any hurt at all.

a Tit. 3. 13.
b 1 Tim. 4. 11.
c Acts 18. 24.
d Acts 17. 34.
e Acts 26. 24.

There is no *star* of brain of it; There is no truth at all, in humane learning, or *Philosophy*, that sheweth any truth in *Divinity*; but forteth well with it, and serveth it, and all to honour Him, who saith of Himself, *Ego sum veritas, I am the truth*. None that will hinder this *Venerunt*, keep back any wise man, or make him less fit for coming to *Christ*.

Ioh. 14. 6.

So, you see your calling; all four. ¹ *Gentiles* may come, ² *Sinners* of the *Gentiles* may come, (yea, though they be *peccatorum primi*, of the primer sort;) ³ *Men of Place*; ⁴ *Men of Gifts*, *Learned* and *Wise* may come. In *Magis insunt omnes hi*, all are in *Venerunt Magi*: The *star* goes before them, guides them (all) to *Christ*.

It remaineth, that, what we may doe, we will do; that is, *come*. (For, further than *Venerunt*, we are not like to come, at this time.) And though we go no further, it skils not, so we do but that; *come*. Even that will serve. For, it is all in all. We shall go in the company of *Wise men*, that is once. And if the *Shepherds* were too homely to sort with, these are company for the best; they were company for *Cyrus*, and *Darius*, and all the great *Monarchs* of *Persia*.

The Application.

Ecce Venerunt it is, in the Text: And (indeed) not only the *Persons*, (*Ecce Magi*;) but their very coming deserved an *Ecce*. It is an *Ecce venerunt*, theirs (indeed) if we weigh it well, whence they came, and whither. Whence; from the *East*, their own countrey: Whither, to *Hierusalem*, that was to them a strange Land: That was somewhat. ¹ They came a long journey, no less than *twelve dayes together*.

² They came an uneasy journey, for their way lay through *Arabia Petra*, and the craggy rocks of it.

³ And they came a dangerous journey, through *Arabia Deserta* (too,) and the black tents of *Kedar*.

Psal. 110. 5.

there then famous for their robberies, and even to this day. ⁴ And they came, now, at the worst season of the year. And all, but to do worship at *Christ's* birth. So great account they made; So highly did they esteem their being at it, as they took all this great travel, and came all this long journey, and came it, at this time. Stayed not their coming, till the opening of the year, till they might have better weather and way, and have longer dayes, and so more seasonable and fit to travel in. So desirous were they to come with the first, and to be there, as soon as possibly they might: broke through all these difficulties. *Et ecce venerunt. And, behold, come they did*.

And we, what excuse shall we have, if we come not? If so short and so easie a way we come not, as from our *Chambers* hither, not to be called a way indeed? Shall not our own *venerunt* have an *ecce*, Behold, it was but stepping over the threshold, and yet they come not?

And these were *Wise men*; and never a whit the less *Wise*, for so coming: Nay, never so truly *wise*.

Psal. 40. 7.

in any thing they did, as in so coming. The *Holy Ghost* recordeth them for wise, in *capite libri*, even in the beginning of the New Testament. Of *Christ*, when He came into the world (that is, when He was born) the *Psalms* saith, *In the beginning of the Book it was written of Him, He said, Ecce venio. Lo, I come*: Of these, in the same words, when they came to meet Him (so born) it is said here, in the beginning of the *Gospel*, *Ecce venerunt, Behold they come*.

And we, if we believe this, that this was their wisdom; if they and we be wise by one Spirit, by the same principles; we will follow the same *Starre*, tread the same way, and so come (at last) whither they are happily gone before us.

Nay, not onely that [*come*]; but this withall; to think and set down with our selves, that, to come to *Christ*, is one of the wisest parts, that ever these *Wise men* did; or we, (or any else) can do in all our lives.

Ibid. verse 6.

Heb. 10. 9.

Heb. 10. 10.

MAL. 2. 28.

And how shall we that do? I know not any more proper way left us, than to come to that, which himself by expresse order hath left us, as the most special *Remembrance* of Himself, to be come to. When He came into the world (saith the *Psalms*) that is, at His *Birth* (now) He said, *Ecce venio, Lo, I come*: When then? *Sacrifice and burnt offerings thou wouldst not have, but a body hast thou ordained me*: Mark (saith the Apostle) *He takes away the first, to establish the second*, (that is) to establish His body, and the coming to it. By the offering, breaking, and partaking, of which body; we are all sanctified, so many as shall come to it. For given it is for the taking away of our sins. Nothing more fit, than at the time, His body was ordained Him (and that is to day,) to come to the body so ordained.

Apoc. 22. 17.

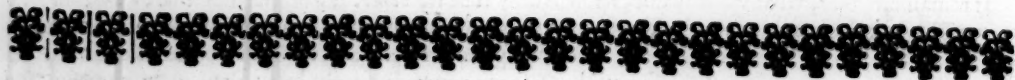
John 6. 35.

And in the *Old Ritual* of the Church we find, that the cover of the *Canister* (wherein was the *Sacrament* of His body,) there was a *star* ingraven; to shew us that (now) the *star* leads us thither; to His body, there.

And what shall I say now, but (according as Saint *John* saith) and the *star*, and the *Wise men* say, *Come*. And He, whose *star* is, and to whom the *Wise men* came, saith, *Come*. And let them that are disposed, *Come*. And let, whosoever will take of the *Bread of Life*, which came down from Heaven, this day, into *Bethlehem* the house of *Bread*. Of which *Bread*, the Church is this (day) the *House*; and the true *Bethlehem*, and all the *Bethlehem* we have now left to come to, for the *Bread of Life*; of that life, which we hope for in heaven. And this, our nearest coming that (here) we can come, till we shall (by another *Venite*) come unto Him in His heavenly Kingdom. To which, He grant we may come, that (this day) came to us in earth, that we thereby might come to Him, and remain with Him, *Jesus Christ the Righteous*.



A SER.





A
S E R M O N
P R E A C H E D

Before the
Kings Maiefty.

At WHITE-HAL. on Wednesday the xxv. of *Decembe.*
Anno Domini, MDCXXII. Being
CHRISTMASSE Day.

MATT. Chap. II. Verf. I, II.

Behold there came Wise Men, from the East to Hierusalem;

Saying, Where is the King of the Iewes that is born? For we have seen His Star in the East, and are come to worship Him.



Here be, in these two *Verses*, two principal points, (as was observed, when time was,) ¹ The *Persons* that arrived at *Hierusalem*: ² And their *Errand*. The *Persons* in the former *Verse*: whereof have been treated heretofore. Their *Errand* in the later: wherewith we are now to deal.

Their *Errand* we may best learn from themselves, out of their *Discourses*, &c. Which (in a word is, *To worship Him.*) Their *Errand*, our *Errand*, and the *Errand* of this *Day*.

This *Text* may seem to come a little too soon, before the time; and should have waited till the day, it was spoken on, rather than on this day. But, if you mark them well, there are (in the *Verse*) four *Words*, that be *Verba Dei bijuni*, proper and peculiar to this very day. ¹ For first, *Natus est* is most proper to this day of all days, the day of His *Nativity*. ² Secondly, *Vidimus stellam*: For, this day, it was first seen; appeared first. ³ Thirdly, *Venimus*: For, this day, they set forth, began their journey. ⁴ And last, *Adorare Eum*: For when He brought His only begotten Son into the World,

The Divisi-
on.

I.

II.

Phil. 2. 17.

2 Pet. 1. 7.

Iam. 2. 18.

1

2

3

Rom. 4. 12.

4

5

2 Pet. 1. 9.

a Rom. 10. 10.

b Heb. 11. 1.

c Rom. 4. 12.

Tit. 2. 11.

2 Pet. 1. 9.

Tit. 2. 13.

Their Faith.
Acts 14. 27.

World, He gave in charge, Let all the Angels of God worship Him. And when the Angels to do it, no time more proper for us to do it, as then. So these four appropriate it to this day, and none but this.

The main heads of their Errand are, *Vidimus stellam*, the Occasion : *Venerunt adorare*, the end of their coming. But for the better conceiving it, I will take another course, to set forth these points to be handled.

Their Faith first : Faith in that they never ask, *Whether* He be ; but, *Where* He is born : For, that *born He is*, that they stedfastly believe.

Then the work, or service of this Faith, (as S. Paul calleth it;) the touch, or trial *donique* (as Saint Peter;) the *Ostende mihi*, as (S. James) of this their faith in these five : *Their confessing* of it, in *venerunt dicentes*. *Venerunt*, they were no sooner come, but *dicentes*, they tell it out : Confess Him, and His birth to be the cause of their coming. *Secondly*, as confess their Faith, So, the Ground of their Faith ; *Vidimus enim*, For, they had seen his star : And, His star being risen, by it they knew, He must be risen too. *Thirdly*, (as S. Paul calls them, in *Abraham's Vestigia fidei*, the steps of their Faith, in *venerunt*, their coming ; coming, such a journey, at such a time, with such speed. *Fourthly*, When they were come, their Diligent enquiring him out by *Ubi est* ? (For, here is the place of it :) asking after Him, to find where He was. *And lastly*, when they had found Him, the end of their seeing, coming, seeking ; and all for no other end, but to worship Him. Here they say it : at the 11. Verse they do it, in these two acts, *Procidentes*, their falling down : *And*, *Obtulimus*, their offering to Him, worship Him with their bodies ; worship Him with their goods : Their worship, and ours ; the true worship of Christ.

The Text is of a star : And we may make all run on a star : that so, the Text and Day may be suitable, and heaven and earth hold a correspondence. S. Peter calls faith, the Day star rising in our hearts ; Which sorts well with the star in the Text, rising in the skie. That, in the skie manifesting it self from above, to them : This, in their hearts, manifesting it self from below, to Him, to Christ. Manifesting it self, by these five : *By Ore fit confessio*, the confessing it : *By Fides est substantia*, the ground of it : *By Vestigia fidei*, the steps of it, in their painful coming : *By their Ubi est* ? Careful enquiring : *And lastly*, by *Adorare eum*, their devout Worshipping. These five, as so many beams of faith, the day-star risen in their hearts. To take notice of them. For, every one of them is of the nature of a Condition : so, as if we fail in them, *non lucet nobis stella hac*, we have no part in the light, or conduct of this star. Neither, in *stellam*, the star it self : Nor, in *Ejus*, in Him, whose the star is ; that is not in Christ neither.

We have now got us a star on earth, for that in heaven : And these (both) lead us to a third. So as, upon the matter, three stars we have ; and each his proper manifestation. 1. The first, in the firmament : That appeared unto them, and in them, to us : (A figure of S. Paul's *homo christi*, the Grace of God appearing, and bringing salvation to all men ; Jews, and Gentiles and all. 2. The second, here on earth, is S. Peter's *Lucifer in cordibus* : And this appeared in them, and so must, in us. Appeared, *In their Eyes*, *Vidimus* : *In their Feet*, *Venerunt* : *In their Lips*, *Dicentes* : *ubi est* : *In their Knees*, *Procidentes*, falling down : *In their Hands*, *Obtulimus*, by offering. These five, every one a beam of this star. 3. The third in Christ Himself (S. Johns star) The generation and root of David, the bright morning star Christ. And He, His double appearing. *One*, at this time, now, when He appeared in great humility ; and we see, and come to Him by faith. *The other* which we wait for ; even, the blessed hope, and appearing of the great God, and our Saviour, in the Majesty of His Glory.

These three : *The first*, that manifested Christ to them ; *The second*, that manifested them to Christ : *The third*, Christ Himself, in whom, both these were (as it were) in conjunction. Christ the bright morning star of that Day, which shall have no night ; the *Beatifica visio*, the blessed sight of which Day, is the consummation of our Hope, and Happiness for ever.

Of these three stars, the first is gone ; the third yet to come ; the second only is present. We to look to that ; and to the five beams of it. That is it, must do us all the good, and bring us to the third.



Saint Luke calleth Faith, the *Door of faith* : At this door let us enter. Here is a coming : And, *He that cometh to God* (and so, he that, to Christ) must believe that Christ is : so do these. They never ask, *An sit*, but *ubi sit* ? Not, *Whether*, but, *Where* He is born. They that ask *Ubi, qui nasci* ? take natum for granted : presuppose, that born He is. Herein is faith : Faith of Christ's being born, the third Article of the Christian Creed.

And what believe they of Him ? Out of their own words here : *First*, that *Natus*, that *born He is* ; and so *Man He is* : His *Humane Nature*. And as His Nature, so His Office, in *Natus est Rex*, born a King : they believe that too. *But*, *Judeorum* may seem to be a bar : For then what have they to doe with the King of the Jews ? they be *Gentiles*, none of his *Lieges* ; No relation to Him, at all ; What do they seeking, or worshipping Him ? But, weigh, it well, and it is no bar. For, this they seem to believe : He is to *Rex Judeorum*, King of the Jews, as he is *adorandus a Gentibus*, the Gentiles to adore Him, And though born in *Judaea*, yet, whose birth concerned them, though *Gentiles*, though born far off in the mountains of the East : they, to have some benefit by Him and His birth ; and for that to do Him worship, seeing *Officium fundatur in beneficio*. *As thus* born in earth, so a star He hath in Heaven of His own : *stellam*

stellam Ejus, His *Star*; He the owner of it. Now we know the *stars* are the *stars* of Heaven; and He, that Lord of *them*, Lord of Heaven too; and so, to be adored of them, of us, and of all. St. John puts them together: The Root and Generation of David, His Earthly; and, The bright Morning Star, His Heavenly or Divine Generation. *Hac est fides Magorum*, this is the Mystery of their faith. In *Natus est*, Man; In *stellam Ejus*, GOD: In *Rex*, a King, (though of the Jews, yet) the good of whose Kingdom should extend and stretch it self far and wide, to Gentiles and all; and He of all to be adored. This, for *corde creditur*, the day-star it self in their hearts. Now, to the Beames of this Star.

Rev. 22. 16.

Next to *Corde creditur* is *Ore fit confessio*, the Confession of this Faith. It is in *venerunt dicentes*, they came with it in their mouths. *Venerunt*, they were no sooner come, but they spake of it so freely, to so many, as it came to Herod's ear, and troubled him not a little, that any King of the Jews should be worshiped, beside himself. So then, their faith is no *bosom-faith*, kept to themselves, without ever a *dicentes*, without saying any thing of it to any body. No, *Credidi, propter quod locutus sum*; They believe, and therefore they spake. The star in their hearts cast one beam out at their mouths. And though Herod, who was but *Rex factum*, could evil brook to hear of *Rex natus*, must needs be offended at it; yet they were not afraid to say it. And, though they came from the East (those parts, to whom and their King the Jews had long time been captives and underlings,) they were not ashamed neither to tell, that, One of the Jews Race they came to seek, and to seek Him to the end to worship Him. So, neither afraid of Herod; nor ashamed of CHRIST: but professed their Errand, and cared not who knew it. This for their confessing Him boldly.

II.

The work of their Faith.
1 Their Confession, *dicentes*
Psal. 116. 10.

But, Faith is said (by the * Apostle) to be *substantia*, and so there is a good Ground, and *ἰσχυρὸς* and so, hath a good Reason for it. This, puts the difference between *Fidelis* and *Credulus*, or, (as Salomon terms him) *fatuus*, *qui credit omni verbo*: between Faith and lightness of belief: Faith hath (ever) a Ground: *Vidimus enim*, an Enim a Reason for it; and is ready to render it. How came you to believe? *Andivimus enim*; For, we have heard an Angel (say the Shepherds) *Vidimus enim*, for we have seen a star, (say the Magi:) And this is a well-grounded faith. We came not of our own heads; We came not before we saw some reason for it; saw that which set us on coming; *Vidimus stellam Ejus*.

2
Their Ground.
Vidimus enim:
2 Heb. 11. 2.
Prov. 14. 15.

Luke 2. 10.

Stellam Ejus

Vidimus stellam: We can well conceive that: Any, that will but look up, may see a star, But, how could they see the [*Ejus*] of it, that it was His? Either, that it belonged to any; Or that, He it was, it belonged to. This passeth all Perspective: No Astronomy could shew them this. What by course of Nature the stars can produce, that they, by course of Art or Observation, may discover. But, this Birth was above Nature. No Trigon, Triplicity, Exaltation could bring it forth. They are but idle, that set figures for it. The star should not have been His, but He, the stars, if it had gone that way. Some other light then, they saw this [*Ejus*] by.

Now (with us in Divinity) there be but two in all: *Vespertina*, and *Matutina lux*. *Vespertina*, the Owl-light of our Reason or skill, is too dimme to see it by. No remedy then, but it must be (as Esay calls it) *Matutina lux*: The Morning light, the Light of Gods Law must certify them of the *Ejus* of it. There, or not at all, to be had, whom this star did portend.

And in the Law, there we find it (in the XXIV. of Numbers.) One of their own Prophets, that came (from whence they came) from the Mountains of the East was ravished in spirit, fell into a trance; had his eyes opened, and saw the *Ejus* of it many an hundred yeares, before it rose. Saw *Orisetur in Jacob*, that there it should rise; Which is as much as *Natus est*, here: Saw *stella* that there should be the bright Morning-Starre; and so might well have a star to represent Him. Saw *Sceptrum in Israel* (which is just as much as *Rex Judaeorum*;) that it should portend a King there: Such a King, as should not onely smite the corners of Moab (that is) Balaam their enemy, for the present; but should reduce and bring under Him all the sons of Seth (that is) all the World: For, all are now Seth's sons, Cain's were all drowned in the Flood. Here now is the *Ejus* of it clear. A Prophetsey might discern this: Never a Chaldean of them all could take it with his Astrolabe. Balaams eyes were opened to see it; and he helped to open their eyes, by leaving behind him this Prophecy, to direct them: how to apply it (when it should arise) to the right *Ejus* of it.

Num. 24. 17.

Ibid.

Ibid.

But these had not the Law: It is hard to say that the Chaldee Paraphrase was extant long before this. They might have had it. Say, they had it not: If Moses were so careful to record this Prophecy in his Book, it may well be thought, that some memory of this so memorable a Prediction was left remaining among them of the East, his own Country where he was born and brought up. And some help they might have from Daniel too, who lived all his time in Chaldaea and Persia, and prophesied among them of such a King, and set a just time of it. And this, (as it is conceived) put the difference between the East and West. For I ask, What is *Vidimus in oriente* with them; Was it not *vidimus in occidente*? In the West, such a star, it or the fellow of it was seen, nigh about that time, or the Roman Stories deceive us. Toward the end of Augustus Reign, such a star was seen, and much scanning there was about it. Pliny saith, it was generally holden, that star to be a *Faustum sidus*, a Lucky Comet; and portended good to the World, which few or no Comets do. And Virgil (who lived then) would needs take upon him to set down the *Ejus* of it, --- *Ecce Dionai*, &c. Entituled Caesar to it. And verily, there is no man, that can (without admiration) read his sixth Eclogue, of a Birth, that time expected, that should be the Off-spring of the Gods, and that should take away their sinnes. Where-upon it hath gone for current, the East and West, *Vidimus*, both.

O

But,

But, by the light of their *Prophecy*, the *East*, they went straight to the right *Ejus*. And, for want of this *Light*, the *West* wandered and gave it a wrong *Ejus*: As *Virgil*, applying it to little *Salonine*; and (as evil hap was) while he was making his *Verles*, the poor *Child* died; and so, his *star* shor, vanished, and came to nothing. Their *vidimus* never came to a *venimus*: they neither went, nor worshiped him, as these (here) did.

2 Pet. 1. 17.

Verse 19.

But, by this we see, when all is done, hither we must come, for our *Morning-light*; to this book, to the *Word of Prophecy*. All our *vidimus stellam* is as good as nothing without it. That *Star* is past and gone, long since: *Heaven and earth shall passe*, but this word shall not passe. Here, on this, we to fix our eye, and to ground our faith. Having this, though we never hear *Angel*, nor see *star*, we may (by the Grace of *GOD*) do full well. For, even they, that have had both thote, have been fain to resolve into this, as their last, best, and chietest point of all. Witness *St. Peter*: He, saith he, (and they with him) *saw Christs Glory, and heard the voice from Heaven, in the holy Mount*: What then? After both these, *Audivimus* and *vidimus* (both senses) he comes to this, *Habemus autem firmiorem, &c. We have a more sure word of Prophecy* than both these. *Firmiorem, a more sure, a more clear*, than them both. And *Si hic legimus* (for, *legimus* is *vidimus*), If here we read it written, it is enough to ground our faith, and let the *star* go.

And yet (to end this point;) Both these, the *star*, and the *Prophecy*, they are but *circumsusa Lux*: Without, both. Besides these, there must be a *light within*, in the eye: Else (we know) for all them, nothing will be seen. And, that must come from Him, and the enlightening of His *Spirit*. Take this for a *Rule*: No knowing of *Ejus*, *absque Eo*; of His, without Him, whole it is. Neither, of the *Prophecy*, without Him, that *inspired* it. But, this third comming too; He sending the light of His *Spirit*, within, into their minds; they then saw clearly, This, the *star*; now the Time; He the *Child*, that this day was *born*.

He, that sent these two *without*, sent also this third *within*: and then, it was *Vidimus* indeed. The light of the *star*, in their eyes, the word of prophecy in their ears, the *Beam* of His *Spirit* in their hearts; these three made up a full *vidimus*. And, so much for *vidimus stellam Ejus*, the Occasion of their comming.

3
Their coming.
Venimus.

Jam. 2. 18.

Rom. 4. 12.

Acs 1. 7.

Cant. 1. 4.

Now, for *venimus*, their comming it self. And it follows well. For, it is not a *star* only, but a *Load-star*: And whither should *stella Ejus ducere*, but *ad Eum*? whither lead us, but to Him, whose the *star* is? to the *Stars Master*.

All this while we have been at *ducentes*, saying and seeing: Now we shall come to *Facientes*, see them do somewhat upon it. It is not *saying* nor *seeing* will serve *St. James*: He will call, and be still calling for *Ostende mihi, shew me* thy Faith by some *VVork*. And, well may he be allowed to call for it, this *Day*: It is the day of *Vidimus*, Appearing, Being seen. You have seen His *star*: Let Him now see your *star*, another while. And, so they do. Make your faith to be seen: So it is: Their *Faith*, in the steps of their *Faith*. And, so was *Abraham's*, first, by comming forth of his countrey; As, these here do, and so walk in the steps of the faith of *Abraham*; do his first work.

It is not commanded, to stand gazing into heaven too long, Not an *CHRIST Himself ascending*: much lesse on His *star*. For, they sate not still gazing on the *star*. Their *Vidimus* begat *Venimus*; their seeing made them come; come a great journey. *Venimus* is soon said; but a short word: But, many a wide and weary step they made before they could come to say *Venimus*. Lo, here we are come; Come, and at our journeyes end. To look a little on it. In this their *Comming*, we consider, 1. First, the distance of the Place they came from. It was not hard by, as the *shepherds* (but a step to *Bethlehem* over the fields:) This was riding many hundred miles, and cost them many a dayes journey. 2. Secondly, we consider the way, that they came: if it be pleasant, or plain and easie: For, if it be, it is so much the better. This was nothing pleasant; for, through *desarts*; all the way white and desolate. Nor (secondly) easie neither, For, over the rocks and crags of both *Arabias* (specially *Petraa*) their journey lay. 3. Yet if safe: But it was not; but exceeding dangerous, as lying through the middett of the *Black Tents of Kedar*, a Nation of *Thieves* and cut-throats; to passe over the hills of *Rahbers*; Infamous then, and infamous to this day. No passing without great troops or convoy. 4. Last we consider the time of their comming, the season of the year. It was no summer progress. A cold comming they had of it, at this time of the year; just the worst time of the year, to take a journey; and specially a long journey, in. The wayes deep, the weather sharp, the dayes short, the sun faithst off in *solstitio brumali*, the very dead of Winter. *Venimus*. We are come, if that be one; *Venimus*, We are (now) come, come at this time, that (sure) is another.

And these difficulties they overcame, of a weary-some, irk-some, trouble-some, dangerous, unreasonable journey: And for all this, they came. And, came it cheerfully, and quickly; As appeareth by the speed they made. It was but *vidimus*, *venimus* with them; They saw, and they came: No sooner saw, but they set out presently. So, as upon the first appearing of the *Star* (as it might be, last night) they knew it was *Balaams star*; it called them away, they made ready straight to begin their journey this morning. A sure signe they were highly conceited of His believed some great matter of it, that they took all these paines, made all this haste, that they might be there to worship Him, with all the possible speed they could. Sorry for nothing so much, but that they could not be there soon enough, with the very first to do it even this day, the day of His birth. All considered, there is more in *venimus* than shews at the first sight. It was not for nothing, it was said (in the first verse) *Ecce venerunt*; their comming hath an *Ecce* on it: it vvell deserves it.

And

And we, what should we have done? Sure, these men of the *East*, shall rise in judgment against the men of the *West*, that is, us: and their *faith*, against ours, in this point. With them it was but *vidimus, venimus*: With us, it would have been but *venimus* at most. Our fashion is, to see and see again, before we stirre a foot: Specially, if it be to the worship of CHRIST. Come such a Journey, at such a time? No: but fairly have put it off till the Spring of the year, till the dayes forger, and the wayes fairer, and the weather warmer: till better travelling to CHRIST. Our *Epiphany* would sure have fallen in *Easter-week* at the soonest.

Mat. 8. 11.

But then, for the *distance, desolatenesse, tediousnesse*, and the rest, any of them were enough to mar our *venimus* quite. It must be no great way (first) we must come: we love not that. VVell fare the *Shepherds* yet, they came but hard by: Rather like them than the *Magi*. Nay, not like them neither. For, with us, the *nearer* (lightly) the *furtherest* off: Our Proverb is (you know) *The nearer the Church the further from God*.

Nor, it must not be through a *Desart*, over no *Petrea*. If rugged or uneven the way; if the weather ill disposed; If any never so little danger, it is enough to stay us. To *Christ* we cannot travel, but weather and way and all must be fair. If not, no journey but sit still and see further. As indeed, all our Religion is rather *vidimus*, a *Contemplation*, than *Venimus*, a *Motion*, or stirring to be ought.

But when we do it, we must be allowed leasure. Ever, *veniamus*; never *venimus*: Ever *comming*; never come. VVe love to make no very great haste. To other things perhaps: Not to *Adorare*, the Place of the worship of GOD. VVhy should we, *Christ*, is no *VVild-Cat*. VVhat talk you of *twelve* dayes? And if it be *forty* dayes hence, ye shall be sure to find His mother and Him; She cannot be Churched till then: VVhat needs such haste? The truth is, we conceit Him and His *Birth* but slenderly, and our haste is even thereafter. But, if we be at that point, we must be out of this *Venimus*: they like enough to leave us behind. Best, get us a new *Christ-masse* in *September*: we are not like to come to *Christ* at this *Feast*. Enough, for *venimus*.

But, what is *Venimus* without *Invenimus*? and when they come, they hit not on Him, at first: No more must we think, as soon as ever we be come, to find Him straight. They are faine to come to their *Ubi est*? VVe must now look back to that. For, though it stand before in the *Versé*, here is the right place of it. They *saw* before they *came*; and *came*, before they *asked*: Asked, before they *found*; and *found*, before they *worshiped*. Between *venimus* (their *comming*) and *Adorare* (their *worshipping*) there, is the true place of [*Dicentes, ubi est?*]

4.
Their Enquiry,
Ubi est?

VVhere (first) we note a double use of their *Dicentes*, these *Wise men* had: 'As to manifest what they knew, *Natus est*, that He is born; so, to confesse and aske what they knew not, the Place, *where*. VVe, to have the like.

* Secondly, set down this: That, to find where He is, we must learn of these, to aske *where* He is: VVhich we full little set our selves to do. If we stumble on Him, so it is, But for any asking we trouble not our selves: but sit still (as we say) and let *Nature* work; And so let *Grace* too; and so, for us, it shall. I wor well, it is said (in a place of *Essay*) He was found *a non querentibus*, of some that *sought Him not*, never asked *Ubi est?* But it is no good holding by that place. It was their good hap that so did. But, trust not to it: it is not every bodies case, that. It is better advice, you shall read in the *Psalm*, *Hac est generatio querentium*: There is a *Generation* of them that *seek Him*. Of vvhich, these vv ere: And, of that *Generation* let us be. Regularly, there is no promise of *Invenietis*, but to *querere*; of *finding*, but to such as *seek*. It is not safe, to presume, to find Him othervvise.

Essay 65. 1.

Psal. 10. 6.

I thought there had been small use (now) of [*Ubi est?*] Yet there is: Except we hold the *ubiquity*, That CHRIST is *ubi non*? any vvhere. But, He is not so. CHRIST hath His *ubi*, His proper Place, vvhere He is to be found: And if you misse of that, you misse of Him. And vvell may we misse (saith CHRIST Himself) there are so many vvill take upon them, to tell us *where*: and tell us of so many *ubi*: *Ecce hic*, Look you *here He is*, *Ecce illic*; Nay then, *thvz*. In *deserto*, in the *desart*: Nay, In *penetrabilibus*, in such a *privy Conventicle*, you shall be sure of Him. And yet, He (saith He Himself) in none of them all. There is then (yet) place for [*Ubi est?*] I speak not of His *Natural* body, but of His *Mystical*: That, is CHRIST too.

Mat. 24. 23?

How shall we then do? VVhere shall we get this [*where*] resolved? VVhere these did, They said it to many and oft, but gat no answer, till they had got together a *Convocation* of *Scribes*; and they resolved them of CHRIST'S *ubi*. For, they (in the *East*) were nothing so wise or well seen, as we (in the *West*) are now grown. VVe need call no *Scribes* together, and get them tell us, *where*: Every *Artisan* hath a whole *Synod* of *Scribes* in his brain, and can tell where CHRIST is; better than any learned man of them all. Yet, these were *Wise men*: Best, learn, where they did.

And how did the *Scribes* resolve it them? Out of *Mica*. As before, to the *star* they joyn *Balaam's Prophecy*: So now again, to His *Orietur* (that such an one should be born) they had put *Mica's* [*in Bethlehem*] the Place of His Birth. Still helping, and giving *light* (as it were) to the light of Heaven, by a more cleer *light*, the light of the *Sanctuary*.

Thus then, to do. And, to do it our selves: and not seek CHRIST, *per alium*; Set others about it (as *Herod* did these) and sit still our selves. For so, we may hap never find Him, no more than He did.

And now we have found *where*, what then? It is neither in seeking or finding, *Venimus* nor *Invenimus*:

5
Their End,
Adorate Eum.

Ver. 16.

nimus, the End of all, the Cause of all is, in the last words *Adorate Eum*, to *Worship Him*. That, is all in all: And without it, all our *seeing*, *comming*, *seeking*, and *finding* is to no purpose. The *Scribes* they could tell, and did tell, *where* He was; but, were never the nearer for it: For, they *worshiped* Him not. For this *End* to seek Him.

This is acknowledged: *Herod* (in effect) said as much. He would know, where He were (fain) and, if they will bring him word *where*, he will come too and worship Him, that he will. None of that *worship*. If we find Him, his *Worshipping* will prove *Worrying*, as did appear by a sort of filly poor Lambs, that he worried when he could not have his will on CHRIST, Thus he, at his *Birth*.

Luke 23. 11.

Joh. 19. 3.

Luke 13. 31.

And at His death, the other *Herod* he sought him too: but it was, that he and his Souldiers might *make themselves sport* with Him. Such *seeking* there is other while. And such *worshipping* as they, in the *Judgment Hall*, worshiped Him with *Ave Rex*, and then gave Him a *bob blind-fold*. The *Worlds* *worship* of Him, for the most part.

But we may be bold to say, *Herod* was a *fox*. These mean as they say: to *worship Him* they come, and worship Him they will. Will they so? be they well advised, what they promise, before they know, whether they shall find Him in a *worshipful* taking, or no? For, full little know they, Where, and in what case, they shall find Him. What if in a *stable*, laid there in a *manger*, and the rest suitable to it; in as poor and pitiful a plight as ever was any: More like to be *abhorred* than *adored* of such Persons? Will they be as good as their word (trow?) Will they not step back at the sight, repent themselves of their journey, and wish themselves at home again? But, to find Him, and so finding Him, *worship* Him for all that? If they will, verily then, *great is their faith*. This, is the clearest *beam* of all.

Mat. 12. 41.

The *Queen of the South*, (who was a figure of these *Kings of the East*) she came as great a journey, as these. But when she came, she found a *King* indeed, *King Salomon* in all his Royalty. Saw a *glorious King*, and a *glorious Court* about him. Saw him, and heard him: Tryed him, with many hard questions, received satisfaction of them all. This, was worth her comming. VVeigh, what she found, and what these here: As poor and unlikely a *birth*, as could be, ever to prove a *King*, or any great matter. No *fight*, to comfort them; Nor a *word*, for which they any whit the wiser: Nothing worth their travel. VVeigh these together, and great ods will be found between her *faith*, and theirs. Theirs, the greater far.

VVell, they will take Him, as they find Him: And, all this notwithstanding, *worship Him* for all that. The *star* will make amends for the *Manger*: And, for *stella Ejus*, they will dispense with *Eum*.

And, what is it to *worship*? Some greater matter (sure,) it is, that *heaven* and *earth*, the *stars* and the *Prophets* (thus) do but serve to lead them, and conduct us to. For, all we (see) ends in *Adorate*: *Scriptura & Mundus ad hoc sunt, ut colatur qui creavit & adoretur qui inspiravit*; The *Scripture* and *World* are but to this end, that He, that *created* the one, and *inspired* the other, might be but *worshiped*. Such reckoning did these seem to make of it, here. And such, the Great *Treasurer* of the *Queen Candace*. These came from the *Mountains of the East*; He, from the uttermost part of *Aethiopia* came, and came for no other but only this, *To worship*: and, when they had done, then home again. *Tanti est adorare*. VVorth the while, worth our comming, if (comming) we do but that; but *worship*, and nothing else. And so I would have men accompt of it.

Acts 8. 27.

To tell you what it is in particular. I must put you over to the 11. Verse, where it is set down, what they did, when they *worshiped*. It is set down in two acts *Προσκύνησιν*, and *Προσέφωρον*; *Falling down* and *Offering*. Thus did they; thus we to do: We to do the like, when we will *worship*. These two are all: and more than these, we find not.

We can worship GOD but three wayes: we have but three *things*, to *worship him* withal: 'The *Soul* He hath inspired; 'The *Body*, He hath ordained us; 'And, the *Worldly goods*, He hath vouchsafed to blesse us withal. VVe, to worship Him, with all, seeing there is but one reason for all.

If He breathed into us our *Soul*, but framed not our *body* (but some other did that) Neither bow your *knee*, nor uncover your *head*, but keep on your hats, and sit even as you do hardly. But, if he have framed that *body* of yours, and every member of it, let him have the honour both of *head*, and *knee*, and every *member* else.

Rom. 12. 1.

Again, if it be not He, that gave us our *worldly goods*, but some body else; what He gave not, that with-hold from Him, and spare not. But, if all came from Him, all to return to Him: If He send all, to be worshiped with all. And this (in good sooth) is but *Rationabile obsequium* (as the Apostle calls it.) No more, than Reason would, we should worship Him withal.

Else, if all our *worship* be *inward* onely; with our *hearts*, and not our *batts*, (as some fondly imagine) we give Him but *one* of *three*. VVe put Him to His *Thirde*; Bid Him, be content with that, He gets no more but *inward worship*. That is out of the *Text*, quite, For, though (I doubt not, but) these here performed that also; yet, here it is not: St. *Matthew* mentions it not: It is not to be seen: No *Vidimus* on it. And the *Text* is a *Vidimus*; and, of a *Starre*; that is, of an *Outward visible worship*, to be seen of all. There is a *Vidimus* upon the *worship* of the *Body*, it may be seen: *Prociuentes*. Let us see you *fall down*. So is there, upon the *worship* with our *worldly goods*, that may be seen and felt: *Offerentes*. Let us see, whether, and what you *offer*, with both which (no lesse, than with the soul) GOD is to be *worshiped*. *Glorifie GOD with your bodies*, for they are GODS (saith the Apostle.)
Ho-

Honour GOD with your substance; for he hath blessed your store (saith SOLOMON) It is the precept of a wise King; of one, there: It is the practise of more than one, of these three, here. Specially, now: For, CHRIST hath now a body; for which, to do Him worship with our bodies. And, now, He was made poor, to make us rich: and so, offerentes will do well, comes very fit. 1 Cor. 6. 20. Prov. 3. 9.

To enter further into these two, would be too long; (and indeed, they be not in our Verse here:) And so, for some other treatise, at some other time.

There now remains nothing, but to include our selves, and bear our part with them, and with the Angels, and all who this day adored Him.

This was the Load-star of the Magi: and what were they? Gentiles: So are we. But, it must be ours, then we are to go with them: *Vade, & fac similiter*, Go, and do likewise. It is *Stella gentium*; but *idem agentium*: The Gentiles star; but such Gentiles, as overtake these and keep company with them. In their [*Dicentes*], confessing their faith freely: In their [*Vidimus*] Grounding is thoroughly: It their [*Venimus*] Hastening to come to Him speedily; In their [*Ubi est*] Enquiring Him out diligently: And in their [*Adorare eum*] Worshipping him devoutly. *Per omnia*, doing as these did: Worshipping, and thus worshipping; Celebrating, and thus celebrating the Feast of His BIRTH. The Application. Luke 10. 37.

We cannot say, *Vidimus stellam*: The star is gone long since; Not (now) to be seen. Yet (I hope for all that, that, *Venimus adorare*, we be come thither to worship. It will be the more acceptable, if not seeing it, we worship (though). It is enough, we read of it in the Text; we see it, there. And indeed (as I said;) it skills not for the star in the firmament, if the same day-star be risen in our hearts, that was in theirs; and the same beams of it to be seen, all five. For then, we have our part in it, no lesse; nay, full as much as they: And, it will bring us whither it brought them, to CHRIST. Who, at His second appearing in glory, shall call forth these wise men, and all that have ensued the steps of their Faith; and that upon the reason specified in the Text: For, I have seen their star shining and shewing forth it self by the like beams: And as they came to worship me, so am I come to do them worship. A *Venite* then; for a *Venimus*, now. Their star I have seen, and give them a place above among the stars. They fell down: I will lift them up, and exalt them. And, as they offered to me; so am I come to bestow on them and to reward them, with endless joy, and bliss, and of my Heavenly Kingdom. To which, &c.

A SER.



A SERMON PREACHED

Before the

Kings Maiesty

At WHITE-HAL. on Thursday the xxv. of Decemb.
Anno Domini, MDCXXIII, being
CHRISTMASSE Day.

EPHES. Chap. I. Verse X.

In dispensatione plenitudinis temporum, instaurare
omnia, in CHRISTO, quæ in coelis, & quæ in ter-
ra sunt, in Ipso.

*That in the dispensation of the fulness of the times, He might gather to-
gether into one all things, both which are in Heaven, and which are in
Earth, even in CHRIST.*



John 7. 6.

Eing the Text is of *Seasons*, it would not be out of season it self. And though it be never out of season to speak of CHRIST, yet even CHRIST hath His seasons. *Your time is alwayes* (saith He, John VII.) So is not mine; I have my seasons. One of which seasons is this; the season of his *Birth*, whereby all were *recapitulate in Heaven and Earth*: which is the season of the Text. And so, this, a Text of the *Season*.

There is (for the most part) in each Text some one Predominant word. That word (in this) is the word *ἀνακαταλίσσας*, here turned *gathering together into one again*. To know the nature and full force of it, we may consider it three wayes, 'As it is properly taken

'As it is extended: 'As it is derived.

1. As it is taken properly. So, it signifies to *make the foot of an account*. We call it *the foot*, because we write it below at the foot: They of old writ theirs above over the head, and so called it *ἀνακαταλίσσας*: *In Capite libri Scriptum est de me*: the summe in the top.

2. As

2. As it is extended. So, it is the short *recapitulation* of a long Chapter; the *compendium* of a Psal. 40. 8. book, or of some discourse. These are all like the foot of an Account, and are usually called, the *Summe* of all that hath been said.

3. As it is derived: So shall we have the native sense of it. It comes of *καρπύω*, and that of *κεφαλή* (Greek for a head.) Best expressed in the word *recapitulate*; that is, to reduce all to a head. Each of these is *gathering together into one* (as, we read.) Which of the three, you take; nay, take them all three, you cannot do amiss. They be all true: all tend to edifie. CHRIST is the *Summe* of our account; *The shutting up of our discourse*; *The Head of the body Mystical*, whereto this *gathering* (here) is. We shall make no good *andis* without Him: no nor good *Apology*. VVhatsoever be the premisses, with CHRIST we must conclude; As we do the year with *Christ-mass*, so conclude with in *CHRISTO*. Col. 1. 18. Eph. 4. 15, 16.

The old Division is---*Ut res, ita tempora rerum*. Here it holds: Here it holds: Here are both *The Divi-*
Seasons, and *Things* for *seasons*; and *seasons* for *things*. on.

Two parts here be: *Seasons*, first; *Seasons*, more then one. *Here is a fulness* of them: *Here is a dispensation* of that *fulness*: *And that by GOD, That He* (that is, GOD) *That in the dispensation of the fulness of times, He might*. This is the first part. I

The *Things*. For first, here are *all things*: *Things in heaven*, *Things on earth*; *All*, in both. II
2. Of these, a *collection* or *gathering* them all together: or rather a *Recollection* or *gathering them together again*. 3. A *gathering* them all *into one*: All into one *κεφαλή*; one *Summ*; Or all to one *κεφαλή* one *head*: and these two are one; and that one is CHRIST.

You observe, that as the *things* answer the *seasons*, and the *seasons* them; So doth the *fulness* answer the *gathering*, and the *gathering*, it. To fill the *seasons*, to make a *fulness* of them, here is a *gathering*. 2. A *gathering*, whereof? Of *all in heaven*, and *all on earth* (a great *gathering* sure, and able to fill the *seasons* up to the brim.) 3. But, this is not a *gathering* at the first hand, but a *gathering again*; that is a-new, at second hand. 4. A *gathering*, whereto? to one: One, either one *summe*, or one *head* (both are in the body of the word:) and these two are one, and that one is CHRIST. 5. A *gathering* how? (that is in the word too:) By way of *contracting* or *recapitulation*. 6. And when? When GOD *dispensed* it; and that is at CHRIST'S *Birth*. 7. Now last, what are we the better by this *gathering*, what fruit we *gather* by or from it, what our share is in this *Summe*, which is *Summa dividenda*. 8. And then how we may be the better for it: if we divide, as GOD; and when GOD did it: 9. As GOD, *gather* things in *Heaven*, first: 10. When GOD; and that is, this *season* of the year, the *gathering* time, with GOD, and with us, So shall we *disperse* the *season* well.

Find the *things*, they will bring you to the *season*: find the *fulness* of *things*, you shall find the *fulness* of *seasons*. Find the *gathering*, you shall find the *fulness*: find CHRIST, and you shall find the *gathering* (for the *gathering* is full and whole, in CHRIST.) So, upon the point find CHRIST, and find all. And this is the first *day*, we can find Him; for this day, was He *born*, and so first to be found by us.

WE have heretofore dealt with the *fulness* of *time*: and now are we to deal with the *fulness* of *season*. *Time* and *Season* are two, and have in all tongues two different words to shew they differ. In Hebrew *יוֹם* and *עֵת*, in Greek, *χρόνος* and *καιρός*; in Latine, *Tempus*, and *tempus*.

And, differ they do as much, as a *time*, and a good *time*. It is *time* alway, all the year long: So is it not *season*, but when the good *time* is. *Time* taken a large, any *time*: *Season*, not so; but is applyed to that with which it suits, or for which it serves best. Here, it is applyed to *gathering*: the *season* of *gathering*.

These *seasons* be *καιρός* in the plural: for, *Ut res, ita tempora rerum*; as the *things* to be *gathered* are many, so are the *Seasons*, wherein they are to be *gathered*, many likewise. Each, his *several* *season*, to be *gathered* in.

Now, as the *things* (*Res*) have their *Autumn* of *maturity*: So (*tempora*) the *Seasons* have their *fulness*: And, when the *things* are *ripe*, and ready to be *gathered*, then is the *season* full. 2 Their fulness.

Now, of these *seasons* and their *fulness*, there is a *dispensation*, an *Oeconomia* (the word in the Text) which is a word of *Husbandry*; a great part whereof consisteth in the *skill* of *seasons*; of taking them when they come, allotting the thing to the *season*, and the *season* to it. 3 The dispensation.

Which *dispensation* is here ascribed to GOD: *That He* (that is) that GOD *in whose hands our times* are (saith the Psalm) and *our seasons*, both. He that can make them, full, by giving us kindly *seasons*; or empty, by making them *unseasonable*: and having made them full, is to dispose of them, very right. There is none of these but is sensible in the course of the year, in things upon earth. 4 The Dispenser, GOD.

But are there *seasons* for the *things* on earth and their *fulness*, and are there not also *seasons* for the *things* in heaven, and for the *filling* of them? All, for relieve of the *body* wants here below; none or the supply of *spiritual* necessities above? All, for the *body*, and never a *season* for the *soul*? If we allow them to the *World*, shall we not to the *Church*, the *divine*, or *abridgement* of the world? If it be sensible in the natural things; (though not so easily discerned, yet) it is as certain
in

I
1 Tempora, the
Seasons:
* At Christ-
mass, 4. 2.
1609.

4 The Dispen-
ser, GOD:
Ps. 104. 27, 28.
Ps. 145. 15, 16.

in the main revolution of *Annus Magnus*, the great periodical year of the VVorlds endurance.

Ecclef. 3. 1. It can never enter into any man, to think, that the great *Oeconomus* or *Steward* of this great household (the VVorld) should so far forget Himself, but if for all matters *He had appointed a season*, then for the greatest matter: if for every purpose under heaven; then, for the highest purpose of all, that (as we see) concerneth all the things in *heaven*, and *earth*, both. Above *Salus populi* (this) *Salus mundi*, the saving the whole world. Shall not these have their seasons, and the seasons their fulness there, and that fulness the due dispensation (of all other) most worthy of G O D, the greatest work, of the greatest person? Set this down then (to begin with :) There are seasons; as in our common year (of twelve months :) So, in the great year, whereof, every day is a year (by *Danels*) nay, a thousand years, (by *St. Peters* calculation.)

2 Pet. 3. 8.

Mar. 4. 28.

Psal. 129. 7.

Prov. 3. 10.

And which be the seasons, and when, in the common year? Our Saviour, sets them down (*Mar. 4.*) 1. The season, when the earth bringeth forth the blade. 2. VVhen, the stalk. 3. VVhen, the ear. 4. VVhen, the full corn in the ear. And when the ear is full, and full ripe, the season is full: then, is the season of fulness, the fulness of season. Then, the reaper fills his hand, and he that bindeth up the sheaves, his bosome: Then, are the Barns filled with plenty; and the Presses run over with new wine. And when all is full, then, to gathering we go.

Such like seasons do we find in *Anno Magno*: ' The time of Nature, all in the blade: ' Of Moses, in the Stalk. ' of the Prophets in the ear: ' And, when the full corn? VVhen, but at this great gathering here mentioned. VVhen all in heaven, and all in earth gathered, (I think) was the fulness of things (*plenitudo rerum* :) and the fulness of Seasons (*plenitudo temporum*) may be allowed for it.

II.

1. Res: the things.

Colof. 3. 1, 2:

This sets us over to the second part, from the Seasons to the things; from the fulness of seasons, to the gathering of things. And first, whereof, of what things? of *res* *uariae*, even all. All: And (to shew the extent of it) subdivided, into all in heaven, all in earth: and that (I trow) is All. It was not amiss, he would thus sever them, and express things in heaven by name: Else, we should little have thought of gathering things there so high. No farther then earth, we: There is all our gathering; and there onely. The Apostle points up to heaven (*sursum corda*) to lift up our hearts, to let our affections on things there, above; to gather them. There is a gathering of them, also.

Of which gathering into one, I know not what the things in heaven have; the things in earth (I am sure) have good cause to be glad. In heaven is all good, and nothing but good. In earth, to say the least, there is much evil. Yet upon the reckoning, Heaven is like to come by the loss: we (on earth) are sensible gainers by it. It is a good hearing for us, that both these shall be thus gathered together. For, if heaven and earth be so gathered, it is, that heaven may advance earth higher; and no meaning, that earth should draw it down hither. *Magis dignum semper ad se trahit minus dignum*, is the old rule.

2. The gathering.

But well; between them both here is a great gathering toward; well expressed by the Apostle, in the terms of a Summe. For, it is *Summa summarum*, a summe indeed; Heaven and earth, and the fulness of them both.

All these to be gathered, and well. Gathering, G O D favours: for it ends in Unity, To gather into one: and Unity G O D loves, Himself being *principalis Unitas*. G O D favours it sure; Himself is the gatherer, scattering G O D favours not; that tends to division, and division upon division. Gathering it good for us: Unity preserves; division destroyes. *Divisum est* (be it house, or be it kingdom) ever ends in *desolabitur*: G O D delights not in destruction, would have none to perish. The kite, he scatters: The hen, how fain would she gather.

Mat. 12. 25.
Ezek. 33. 12.
2 Pet. 3. 9.

3. Gathering again.

But stay a while, and take with us what kind of gathering? it is not *καταλυσιν*, a gathering, but *ανακαταλυσιν*, a gathering together again: (We must not lose *And*, there is force in it.) It is not a Collection, but a Recollection. *Re* imports, it is a new Collection again; the second time. You see it in *re-call*, *re-turn*, *re-duce*; that is, to call, turn, bring back again.

Now our rule is, *And*, ever presupposeth *and*; *ανακαταλυσιν* presupposeth *καταλυσιν*: that is, a returning to, implies a departing from: a gathering together again, a scattering in sunder before: a dispensation, a dissipation. So, a dissipation, a departure, a scattering there had been.

Yet one degree more, *and* (that is, from) ever implies *and*, that is, a former being with. One cannot be said to be gone from, that was never with, or to fall out, that was never in: One cannot be said to be so again, that was never so before. So then, together we were first, and in sunder we fell after. VVhich falling in sunder, required an *and*, to bring us together again; to restore us to that the second time, that we had before lost, to our former estate. It is *S. Peter's* word [*restoring*] the same with *S. Paul's* [*gathering together again*] here.

Acts 3. 21.

Now these three set forth unto us our threefold estate: ' Together *and* our first original, which we had in Adam, while he stood with G O D together. ' In sunder (*and*) there came our misery, by Adams not keeping his first estate, but scattering from G O D. ' But then comes about, and makes all well again, by bringing us where we were at the first. There was a former Capitulation; The Articles were broken: then came this Recapitulation (here) anew: An account was cast, but it was mis-cast; and so it is here cast new over again.

But when all is done, *And* is it, we must hold by. The first is gone: All perished, by being scattered

scattered from. All must be recovered, by being gathered to again: Our separation, Our ruins; Our Reparation, our *Ἀνά*, our gathering again: And not ours alone, but *Salus mundi*, of all in heaven, all in earth.

But this we may see (by the way, ' what case, all were in: ' what case, all are in still, that lie loose and ungathered, and whom *Ἀνά* hath not recollected again.

VVe see, what and how gathered: Now (*quo?*) the next point is, *whereto?* Into one. Every thing, that is gathered, is so. But, there is more ones, than one, one heap, as of stones: One flock, as of sheep: One pile, as of the materials of a building. All are good: but to take the word in the Native sense, the gathering, here, is either to one *καρπύσιον*, one Summe (as, many members:) Or (to go neerer) to one *κεφαλή*, one Head (as many members;) and, that is it, the Apostle pursueth to the Chapters end. Both these (Summe, and Head) are in the body of the word: *καρπύσιον*, and they both serve, and suit well. The body: the Head is (as it were) the Summe of all; all ' sense, ' motion, ' speech, ' understanding, all recapitulate into the Head. This (of Head, or Sum) fitteth it best. For, (to speak properly) many heaps, flocks, piles, there may be: Head there can be but one. *De ratione capitis est, unum esse*. And so, of a summe: but one true summe, were there never so many, so divers ways cast.

So then, into one, that is not enough; it is not co-adunation will serve. It is recapitulation, and, in that word, there is *Caput*: it is *ἀνακαρπύσιον*, and in that word there is *κεφαλή*, such a reducing all to one, as that one be the Head. A headless gathering, the Apostle cannot skill of. And indeed, say there were an entire body, and every member in his right place, and all strictly knit together; yet if the head should hap to be away, as good the members all in sunder, for all were to no purpose. So, a Head or nothing.

This gathering then (you see) is to the chief Member; to the Member, that wears the Crown. Thither, upward, the true gathering goes. There is an *Unio* downwards; (as of *Sampson's Foxes*, that were together by the tails;) That, is not the right: but, by the head. The *Oxen* that plough, are joyed together by the head. The *Foxes*, that are tied by the tails, they set all on fire. The Unity of the head & O D send us: That, is the true Unity.

And yet are we not where we should. VVe may gather upward too, and make a head, and not the right head. That, to a head, is not enough, if it fall out to be but a wrong head. (suppose *Romeli's Son*) *Humano capiti, &c.* do but paint (saith the *Poet*) any body, with a wrong head, it will but move laughter and scorn. The right, the own head it would be. A strange head will not suit, nor do us any head. The right head, then.

And which is the right head? He adds: *Recapitulati in Christo*: it is Christ. There (lo) is the right head, now. To that, let all gather.

And now we are arrived at Christ, we are, where we should; our gathering is at the best. All in heaven; All in earth: gathered together: together again: Again into one. One Summe, whereof Christ is the Foot: One body, whereof Christ is the Head. Gather then, and be gathered to Him: Gather then, and be gathered with Him: He that gathereth not with Him scattereth.

And so were all, scattered without Christ; till he came with his *Ἀνά*, and got them again together. The seasons were (all) empty; The things, all on heaps.

Things in heaven, from things in earth; Angels with drawn swords at men: Things on earth, from things in heaven; Men, at but the sight of an Angel, ready to fall down dead. The members, from the head; the head from the members: The members one from another: Neither union with the head, nor among themselves. *Peccata vestra*, it was sin, that divided between GOD and them; and, divided once and divided ever, divided in *semper invisibilia*, till they were quite past all division: No longer divided (now) but even scattered. The case of the world, then.

Scattered in point of Religion: Gods scattered all over; as many gods as Cities: All the Host of heaven; all the beasts and creeping things of the earth.

Scattered, in point of morality, or moral Philosophy: I know not, how many scattered opinions *Augustine* reckons, de *Summo Bono*, the chief point of all.

The *Jewes* scattered from the *Gentiles*, and the *Gentiles* from the *Jewes*: A maine Wall between.

The *Gentiles* scattered from themselves grossly; all in factions, they. Nothing of a Body; Never a head: and yet many heads, but never a right one among them all.

No, not the *Jewes* themselves: For, the *Tabernacle of David* was then down, and the ruins of it scattered into many Sects (as the Prophet *Amos* complains. And Saint *James* alledgeth it out of him, (A. 15.) In a word: the whole world then was but a mass of errors, a Chaos of confusion, *Tobu* and *Babu*: empty and void of all saving grace or truth. Well likened, to them that were scattered at the tower of Babel, where no man understood another: or to the people that were scattered all over the land of Egypt, to gather stubble, to pick up straws. All (then) wandring hither and thither, and seeking death, in the error of their life. By all which, you see, what need there was of this gathering, this

Now then, if, for the divisions of *Reuben*, there were great thoughts of heart (as it is in *Deborah's* song) for but one Tribe scattered from the rest; shall there be no thought or course taken for these; such, so general, so many (not divisions, but plaine dispersions) scatterings all abroad?

Ioh. 5. 12.

Great pity, that all these should lie thus loose and *ungathered*, as if they were not worth the taking up. He that (in *John 6.*) took order for the *broken meat*, for the *fragments*; willed them to be *gathered*, *ἵνα μὴ τι ἀπολῇται*, that *nothing might be lost*, no not of them; He (certainly) were no good *Oeconomus*, if He would let all these be lost for lack of *gathering*.

But could not this *gathering* be *absque Christo*, in some other? It appears, no. *Seasons* there were more then one, but all *empty*: profers were made in them, but nothing *full*, nor any thing neer full.

A *season* of the *Law unwritten*: Then came the *Patriarchs*. But they had much adoe to keep themselves from *scattering*: they *gathered* none.

A *season* of the *Law written*: Then, the *Priests* and *Levites*: but the *gathering* little the *fuller* for them.

Luk. 10. 31, 32.

Then came all the *Prophets*: To no great purpose they neither: Some few *Profelytes* they made, that was all. But in the end, all these (as they in the Parable of the *wounded man*,) *passed by*, *looked on him*, but let him lie: Little was done, till the good *Samaritane* came. The *things in heaven* and *earth* (the *generality* of them, to) in not much better case for all these, could not be *recapitulate*, in the *Patriarchs*, *Moses*, the *Prophets*. So that to this plunge it was come, that the *Psalmist* even asked

Psal. 89. 47.

Heb. 10. 37.

God, *Wherefore hast thou made all men for nought*? It was time for him to come, *Quis venturum erat*.

1 Sam. 26. 19.

Psal. 40. 6.

It was time; More than time, when that which was the only known way (when one was scattered from God; how to *gather* him to God again, which was, *Let him smell a sacrifice*;) when that grew out of *season*, when that failed. And that it did. *Sacrifice*; *burnt offering*; *burnt offerings for sin* (*sin*, that made all the *scattering*) *noluit* (that is plain) *thou wouldst not*; (It is *Christ* now *speakech*) *then said I, lo I come*. I of whom it is written, *ἐν καρδίᾳ*, in the *top* or *front* of the *book*, *that I should fulfil thy will*, and *gather* these together again. *Lo, I come to do it*.

Psal. 40. 6.

Heb. 10. 20.

By this *Ecce venio* of His, a way was found, those that were thus *distracted* and *scattered* before, how to bring them together again. What way was that? It follows in the same place, what he meant by *Ecce venio*. He goes it over again; *No sacrifice thou wouldst*; No: *Corpus autem aptasti*, *But a body hast thou ordained me*. The *Incorporating Christ*, the *ordaining Him a Body*, that is, the *new* and *living way*, *through the vaille*, *that is his flesh*. With that He comes this *day*, and *gathers* all again.

; The manner

Recapitulando.

Aq. 10. 12.

How, or in what manner, that? The manner is set down in the *VVord*: by way of *Recapitulation*. *VVe* are not to conceive, there was such a great *Sheet*, as *S. Peter* *saw let down from heaven* (*Act. 10.*) and that all these *vvere* put into it, and so *gathered*. No: it *vvas recapitulando*, by reducing to lesse roome (as *vve* do many diffused matters to a few *heads*) as we contract great *Maps*, to a small *compass*; as great *plots*, to a small *module*: for, that is (properly) to *recapitulate*. There are *two vvords* in the *verse*, set it out *vvell*: *ἐκλεῖψαι*, and *καρπαιῶν*. *Πληροῦμα*, this *fulness* *vwill* come into a little *καρπαιῶν*, as the particulars of many leaves come into a *Total* of not halfe a line.

If then *vve* be to proceed by *vway* of *recapitulation*, then are *vve* to reduce all to *heads*. So let us reduce these *things* to these *two heads*: *First, Heaven*, and all in it, to God; *Earth*, and all in it, to *Man*. Gather these *two* into one, and there is the *ἀνακεφαλαιῶσι* in short. To conceive it the better, you shall understand, this was on a good way onward, before. You have heard *man* called the *little World*, the *ἀνακεφαλαιῶσι*, of the great one, a *compendium* of all the *creatures*. And so he is, of both. He participates with the *Angels*, and so with *things in heaven*, by His *soul*. He participates with the *elements*, and so with *things on earth*, by His *Body*. The Poet had it by the end: *Fertur Prometheus, &c.* That to the making of mans body, there went a piece of every of the *creatures*. So, there was in *man*, a kind of *recapitulation* before.

But, that was not full: yet lacked there one thing. *All in heaven* were not *gathered into man*. Of God we say, *Qui es in celis*: He was one of the *things in heaven*, and He was out all the while. But, if He could be gathered in too, then were it a full *gathering* indeed, *All, in heaven, recapitulate into one*; that is, *G O D*: *All, in earth, recapitulate into one*; that is, *Man*. Gather these two now, and all are *gathered*: all the *things* in either. And now at this last and great *Recollection* of *G O D* and *Man*; and in them, of *Heaven* and *Earth*; and in them, of all in *Heaven* and *Earth*; are all *recapitulate* into the *unity of one entire Person*. And how? Not so, as they were gathered at first; Not, as the *κεφαλαιῶσι* (the *first gathering*) so the *ἀνακεφαλαιῶσι* (the *second gathering*.) When things are at the best, God and Man were two in number: Now, God and Man is but *one* in *CHRIST*. So the *gathering*, *nearer* then before: So, *surer* then before: So every way, *better* then before.

In *Man*, there was onward an *abridgement* of all the rest. Gather *G O D* and *Him* into one, and so you have all. There is nothing, not any thing, in *Heaven* or *Earth*, left out. *Heaven* is in, and *earth*: the *creatures in heaven* and *earth*; the *Creator of heaven* and *earth*. All are in now: All (reconciled as it were) in one mass, all bair into one *summe*: *Recapitulate* (indeed) truly and properly.

1 Cor. 15. 27.

Herein is the fulness, that God Himself comes into this *κεφαλαιῶσι*. The Apostle (1 Cor. 15.) where the *Psalm* saith [*He hath put all things in subjection under his feet*]; *It is manifest* (saith the Apostle) *That he was accepted, that so put them under*: But here it is *manifest* (say we) that *He is not accepted*, that did *gather*; but, He (the very *Collector* is, in this *Collection*, *Himself* and all.

2 Cor. 5. 19.

Col. 2. 9.

1. 12. 22.

For, *G O D* was in *CHRIST* *reconciling the world*: *The world*, that is, *all things*; All in *heaven*, all in *earth*. And, in *CHRIST* did dwell the fulness of the *Godhead* *bodily*, when he did to *reconcile* them, in the *body* of his flesh. In a word: certain it is, that, by virtue of this *recapitulation*, we are one with *CHRIST*; *CHRIST* as *Man*: *G O D* is one with *CHRIST*, *CHRIST* as *G O D*. So, in *CHRIST*, *G O D* and *Man* are one. And, there is good hope, they that are *one*, will soon be at *one*: where *unity* is, *union* will be had with no great adoe.

And

And even besides this, there is yet another *Recapitulation*; that, well might it have that name. For (if you mark it,) it is not *Recapitation*, but *Recapitulation*; and that comes of *Capitulum*; which is a *Diminutive*. So was it: *verbum in principio*, the eternal, mighty, great Word became *verbum abbreviatum*, as the Apostle saith (Rom. 10.) to bring this to pass. He; that the heavens are but his span abbreviate into a *Child* of a span long: He, that *Caput* the Head of men and Angels, principalities and powers, became *capitulum*: He that κεφαλή, κεφαλὴ, a little diminutive head; Head? Nay, became the foot, *Pes computi* (the Text is) the Foot, the lowest part of the *account*; and of the lowest *account*.

Rom. 10. 18.
Esa. 40. 12.

And now (because we are in *Seasons*, we speak of *Seasons*.) When was this, at what *season* of the year? when was it, that he was so *capite minutus*? Sure, never less, never so little, never so minorated, so *minimated* (I am sure) as now. When was *Ecce venio* fulfilled? we may know that, by all the four Sundays in *Advent* now past, that, to day, it is *Ecce venio*. His coming, the *Psalm* expounds, by ordaining him a body: A body there was ordained Him in the Womb: But, to us things are, when they appear. That, though the Word were made flesh before, yet God was not manifested in the flesh; came not and dwelt among us visibly to be seen, till this day. So that, if you ask [of In *CHRISTO*] what, or when? In *CHRISTO* nato, then, was this gathering of things in heaven, and earth.

6
The Season when.
Psal. 40. 7.

Joh. 1. 14.

Luke 2. 13.
Mat. 2. 1.

Luke 14.

And in sign it was then, look there comes a *Quire of Angels* down, there comes a new *Star* forth to represent the things in Heaven: there come together a sort of *Shepherds*, and there is gathering to them a troop of great Princes from the East, to represent the things on earth, which consist (as these do) of high and low, noble and base, wise and simple: All, to celebrate, and make shew of this gathering, of this great *μικρὰ*, into this small κεφαλὴ. And in their heavenly Hymne, there is mention of this gathering: In excelsis, and in terris set together; as if, all (in both) were now in full and perfect harmony.

Now, when the seasons travelled with, at last brought forth Him, that was the best thing, they had or should ever bring forth when they were at the best. VVhen Him, in whom it pleased the FATHER, all fulness should dwell, then were they at the full. The gathering of the things, so full, as it made plenitudo rerum: The gathering of the seasons, so full, as it made plenitudo temporum. And so have we brought both parts, (seasons and things) together.

The Summe is at the foot: the Oration at the period; the Building, at the head stone, the Tide, at the full: the fulness of the Gentiles are come into his Church, which is his Body, the fulness of Him, that filleth all in all.

Rom. 11. 25.
Vers. 23.

But, why God, in the dispensation of the seasons, did so order, that at such a year of the world, such a month of the year, such a day of the month, this should fall out just, this is more, than I dare take upon me to define. But this I may: that the Christian world hath ever observed divers good congruities of this Feast, with this Text.

The Application of the text to the time, &c. to us.

The Text is of *Recapitulation*: The Feast is so. Twelve months recapitulate to twelve dayes: Six for the old; in six dayes was the creation of the old. And, when the old things are past, as many for the new; For, behold all things are new; And, if any be in Christ he is a new Creature. But these recapitulate in one season equally divided. Equally divided between both; yet so, as the days of the last are set before the first, that so erunt novissimi primi is verified even of the season, and the last, first, there also.

In earthly things.

I
2 Cor. 5. 17.
Mat. 19. 30
2

The Text is of a gathering: and that falls fit with the season; and giveth us great cause to admire the high wisdom of God, in the dispensation of seasons; That now at this season, when we gather nothing, when nothing groweth to be gathered, there should be a gathering (yet) and a great one: nay, the greatest gathering that ever was, or will be: And so by that means, the poorest and emptiest season in nature, become the fullest and richest in grace.

Now we do, our selves (in effect) express as much as this comes to. For we also make it a season of gathering together, of neighbourly meetings and invitations. Wherein we come together, and both (our selves) have, and we make each other partakers of what we have gathered, all the year before.

4

In which sense also, we may call it the season of dispensation; in that we then dispense the blessings, God hath sent us; and that is in good house-keeping, and hospitality.

And (if you will) of fulness too. For, the most part do then use to be better filled, and with better fare, that are not so full again all the year beside. That one may truly say, there is more fulness in this season, than any other. And so it is the season of fulness then; For the hungry are then filled with good things; then of all the seasons of the year.

Psal. 107. 9.

And last, there is in the Text (and it is the main word in the Text) *ἀνακεφαλαιώσας*, which (in the Primitive sense) is the making the foot of an account: which agreeth well with the foot of the year, for, at the foot of the lease Summes use to be set. Set it at the head, or set it at the foot; it is the foot of the Old, and the head of the New: and so the fittest season to celebrate it in. For, be it head, or be it foot, Christ it is. So, recapitulation, or gathering, fulness, or dispensation, or summing all up, the Text is *seasonable*.

4

But, these (I have spoke of) are of things on earth. VVere it not to be wished, we would endeavour to have some fruition, and to gather some fruit, for the heavenly part from this gathering, this summing up of Christs?

In heavenly things.

Christ is but κεφαλὴ, a short summe; but there is in Him *ἀνέκμητος*, a fulness of all: Christ is but the Contents of a Chapter, some three or four lines; but a great long Chapter follows, long and large

Cant. 6.13.

Our accompt-
ing.

Luke 16.2.

1 For, *qua in
caelis.*

A&C. 10.4.

2 For *qua in
terris.*Both to be in
Christo.

Luke 15. 10.

Rom. 8. 18.

Luke 3. 16.

7.4.

Mat. 16. 24.

Job 9. 33.

Ioh. 15. 5.

Yet not to
hinder our
gathering.
Gal. 6. 16.

Mat. 9. 33.

The applica-
tion to the
Eucharist.

large. For, what shall you see in this *Skulamita*, but *Choros Castrorum*, legions, whole armies of good things, to gather. Such, so great a sum, as twelve dayes will not serve to cast them up. But yet, somewhat let us *gather*, that the *seasons* being full, we our selves be not to be sent empty away.

The time failes : I will therefore name but one ; and that (the main word of the text) *avayxhthai*, which referreth properly to the *making up an account*. The Fathers, taking the Verse into their considerations, pitch upon it : (As S. Jerome, who thinks it chosen of purpose to that end.) But, the word and thing both, we may have good use of, seeing we all are to be *Accomptants* (*Redde rationem*, said to us all :) seeing, to an *accompt* we must all come.

And thus he followeth it, goes no further than the text, for the particulars of our *accompt* ; makes them consist of *qua in caelis*, and *qua in terris*. VVhich two, as they are principally taken for the creatures in both ; So may they also (and not amiss) be taken, for the things done in them both. Specially, our *gatherings* in them referring to either.

Things in heaven, to stand for our good deeds, our alms, fasts, and prayers, that ascend up thither, (the Angel tells *Cornelius* so,) and will receive us up thither into *everlasting Tabernacles*. Of which *gather* we as many as we can all our life long.

As for these on *earth*, we *gather* but too fast ; meaning our evil deeds, which smell of the *earth*, whence they are, and where they were done.

Now, when we come to give up our *accompt*, it should seem by the word '*Apw*' we had cast them up once before, and cast them false ; that we must to it again, and see, if we can find our summes right. There is no danger, but in casting our *qua in caelis* (our good) lest we cast them over ; and our *qua in terris* (our bad) lest them we cast under. The other way, the error is nothing so perilous.

Our *qua in caelis* (our good) howsoever our new *Auditors* cast them so, as they find G O D in their debt, for that we have laid out more than ever G O D required ; I doubt, will not prove so at the *Audit*. But, of our *qua in terris*, our evil, there is no great fear of *overcasting* them : their summe will rise but too high, if we deceive not our selves.

But whether it be of both ; we shall find our selves wrong in both, if they be not *recapitulate in Christo*. For our *qua in caelis* ; having done all we can, Christ bids us say, *servi inuiles sumus* : and so we must say then : (and what account can be made of *inutile* ? having suffered all we can, *Non sum condigna* (saith S. Paul :) So both come not home. The good *Cenurion*, he that *built the Synagogues* : Nay then Saint John Baptist himselfe, both cast themselves to a *Non sum dignus* ; Even the best of our nature. That, when we have done, we must begin again, and cast and cast till we be weary, unless we cast in Christ ; faile still, unless our *Total* of *qua in caelis*, be *recapitulate in Christo*.

But then come to the other accompt of *qua in terris* : to that, there is a *fulnes*, and the *fulnes* of our *seasons*. Many a broken reckoning shall we find there, such furd numbers, such fractions we shall meet with, we shall not tell how or when to get through, we shall want *compters*. They are so *infinite*, and *infinite* withall, that (I fear) we shall be found in a mighty *arreare*, a huge debt of *thousands* and *ten thousands of talents* : we shall not tell vvich vvay to turn us, nor vvich vvay to satisfie it, though all we have were sold, and we our selves too. To ballance this accompt, Christ is most needfull : For *Summis conjunctis*, cast both these together, and *Iob* being our *Auditor*, he finds we shall not be able to answer G O D *one for a thousand*, that he can charge us vvith. *Sine Me nihil potestis facere* (if ever) we shall find, in this, most true. For *gather heaven* and *earth*, and all that is in them, all *gather*, and leave *him* out, they will never be able to make our discharge : Not the best *Auditor* of them all.

But He, out of the *fulnes* of his *satisfaction*, can relieve us that way, to take off (or strike off) a great part of our *Omnis*. And he can cast in, of the *fulnes* of his *merits* to make up that, is found *minus habens*, or defective, in ours that way. For, the short is, He is both *Pater*, and *Caput compti*, the *uxor*, and the *uxor* ; he is called both in the Text. His *avayxhthai* must help us, if ever we come to our *Audit*.

But foreseen, that this be no hinderance to our *gathering*. No : *gathering* we must be still, those of *heaven* (*spiritual*) and turn as much of our *earthly* as we can into them. And still order the matter so, as *while we have time, we be doing good*. We shall but evil summe up all, in Christ, if we have no particulars to raise our *summe* of ; if we have nothing, but what is out of Christ, to *recapitulate*, in Christ. To *gather*, I say ; Else are we like to have but an empty season of it.

And even to begin, now : to imitate God, in His *time*, *when* ; and in His *order*, *how*. His *time* : this is the *time*, God made his in ; Now, we to take the same time, to fall on *gathering*. His *order* : this is the order, God made his by ; He began with *heavenly things* ; we to keep the same order, follow His method, begin where He begins : begin with the things, that have the priority of place in the Text, begin with them : Make *Regnum ejus*, our *primum quarite*, and the things that pertain to it. And not pervert Gods order, and be so wholly given to the *fulnes* of the things on earth, that we fall to them, first. Nay, I pray God, it be not *first*, and *last*, and all. We shall the better *dispense* the *season*, if we *gather* to *prayers*, to Gods word : If we begin with them : If with the *dispensation* of his *holy mysteries* : *gather* to that, especially.

For, there, we do not *gather* to Christ, or of Christ ; but, we gather Christ Himselfe, and *gathering* Him, we shall gather the *tree*, and *fruit*, and all upon it. For, as there is a *recapitulation* of all in *heaven* and *earth*, in Christ : So, there is a *recapitulation* of all in Christ, in the holy

holy *Sacrament*. You may see it clearly: There is in **CHRIST**, the *Word eternal*, for *things in heaven*; There is also *Flesh*, for *things on earth*. Similarly, the *Sacrament* consisteth, of a *Heavenly*, and of a *Terrene* part; (It is *Irenaeus* own words:) the *heavenly*, there the *word* too (the abstract of the other;) the *Earthly*, the *Element*.

And in the *Elements*, you may observe, there is a *fulnesse* of the *seasons* of the *natural year*; of the *corn-floor* (or *harvest*) in the one, *Bread*: of the *wine-press* (or *vintage*) in the other, *Wine*. And, in the *heavenly*, of the *wheat-corn* whereto He compareth Himself (*Job. 12.*) *Bread*, even the *living bread* (or *bread of life*) that came down from *heaven*; the true *Manna*, wherof we may gather each his *Gomer*. And again, of Him, the true *Wine* (as He calls Himself;) the *blood* of the *grapes* of that *Vine*. Both these issuing out of this dayes *recapitulation*; both, in *corpus autem apostoli mibi*, of this day.

And the *gathering* or *Vintage* of these two, in the blessed *Eucharist*, is (as I may say) a kind of *hypostatical union* of the *Signa*, and the thing *signified*, (so united together, as are the *two natures* of *Christ*. And even from this *sacramental union* do the *Fathers* borrow their resemblance, to illustrate, by it, the *personal union in Christ*: I name *Theodoret* for the *Greek*, and *Gregory* for the *Latine Church*, that insist upon it (both) and presse it against *Eutyches*. That even as, in the *Eucharist*, neither part is *evacuate* or *turned* into the other, but abide each still in his former *nature* and *substance*; No more is either of **CHRIST**s *natures* annulled, or one of them *converted* into the other (as *Eutyches* held;) but, each *nature* remaineth (still) full and whole, in his own kind. And backwards: As the two *Natures* in **CHRIST**, so the *Signum* and *Signatum* in the *Sacrament*, *è converso*. And this later device, of the *substance* of the *bread* and *wine*, to be *flowen* away and gone, and in the room of it, a remainder of nothing else but *Accidents* to stay behind, was to them not known; And (had it been true) had made for *Eutyches*, and against them. And this for the likeness of *Union* in both.

Now, for the word *gathered together in one*. It is well known, the *holy Eucharist* it self is called *Synaxis* (by no name more usual in all Antiquity that, is a *Collection* or *gathering*. For so it is, in it self: For, at the celebration of it (though we gather to *Prayer*, and to *Preaching*, yet) that is the principal *gathering*, the *Church* hath, which is (it self) called a *Collection* too (*Heb. 10.*) by the same name, from the *Chief*: For, *where the body is*, there the *Eagles* will be gathered: And so, one *Synaxis* begets another.

And last, there is a *Dispensation*: that word, in it, too: that most clearly. For, it is our *Office*, we are stiled (by the *Apostle*) *Dispensers of the mysteries of GOD*; and, in and by them, of all the benefits that came to mankind, by this *dispensation in the fulnesse of season*, of all that are *recapitulate* in **CHRIST**.

Which benefits are too many to deal with. One shall serve, as the summe of all: That the very end of the *Sacrament* is, to *gather* again to **GOD** and His favour, if it happen (as oft it doth) we *scatter*, and stray from Him. And to gather us, as close and neer, as *alimentum aliis*, (that is) as neer, as neer may be.

And as, to gather us to **GOD**; so likewise *each to other* mutually: Expressed lively, in the *Symbols* of many *graines* into the one, and many *grapes* into the other. The *Apostle* is plain, that we are *all one bread*, and *one body*, *so many as are partakers of one bread*. So *molding* us (as it were) into one loaf altogether. The *gathering* to **GOD** refers still to *things in heaven*: This other, to *men*, to the *things in earth*. All under one *Head*, by the common *faith*: All into one *Body mystical*, by *mutual charity*. So shall we well enter into the *dispensing* of this *season*, to begin with.

And even thus to be *recollected* at this Feast, by the *holy Communion*, into that blessed *Union*, is the highest perfection, we can in this life aspire unto. We (then) are at the highest pitch; at the very best we shall ever attaine to on earth; what time we newly come from it: Gathered to *Christ*; and, by *Christ* to *God*; stated in all whatsoever He hath gathered, and laid up against His next coming. With which *gathering* here in this world we must content and stay our selves, and wait for the *consummation* of all, at His coming again. For, there is an *Eccy venio*, yet to come.

This *gathering* thus here begun, it is to take end and to have the full accomplishment, at the last and great *gathering* of all, which shall be of the *quick*, and of the *dead*. When He shall send His *Angels*, and they shall gather His *Elect* from all the corners of the *earth*: shall gather the *wheat* into the *barn*, and the *tares* to the *fire*. And then (and never till then) shall be the *fulnesse* indeed, when **GOD** shall be; not (as now He is) somewhat in every one, but *all in all*. *Ec tempus non erit amplius*, and there shall be neither *time*, nor *season* any more. No *fulnesse* then, but the *fulnesse* of *eternity*, and in it the *fulnesse* of all *joy*. To which in the several *seasons* of our being gathered to our *fatbers*, He vouchsafe to bring us; that (as the year, so) the *fulnesse* of our *lives* may end in a *Christmasse*, a *merry joyful Feast*,

as that is. And so **GOD** make this to us, in Him, &c.



A
SERMON PREACHED
Before the
KINGS MAJESTIE.
At WHITE-HAL. on Saturday the xxv. of December,
Anno Domini , MDCXXIV , being
CHRISTMASSE Day.

PSAL. II. Verſe VII.

Prædicabo Legem , de qua dixit ad me Dominus :
Filius meus tu , hodie genui te.
*I will preach the Law whereof the LORD ſaid to me : Thou art my
Son , this day have I begotten thee.*



His Text the firſt word of it is *Prædicabo*, *I will preach*. So, here is a Sermon toward. And it is of *Filius* ; *Filius meus genui te* ; of the begetting, or bringing forth a child. And that, *Hodie*, *this very day*. And let not this trouble you, that it is (*begotten*) in the Text, and (*born*) on the day. In all the three tongues, one word ſerves for both. In Latine, *Alma Venus genuit* : *Venus* did but bear *Aeneas* ; yet it is ſaid, *Genuit*. In Greeke *ἡ ἄνδρ' ἐκ παρθένου* : He was but *born* of the *Virgin* ; yet He was ſaid *ἡ γεννητός*, *Genitus*. And I report me to the Maſters of the *Hebrew* tongue, whether the original word in the Text, bear not, be not as full, may do not more properly import His *Birth* than His *begetting*. It is ſure, it doth. So, it may be uſed ;

and ſo, we will uſe it indifferently. And let this ſerve once for all. VVe return to our Sermon.

Prædicabo. Here is one ſaith, *he will preach*. Hath he a licence ? Yes : *Dixit ad me*, he was ſpoken to, or (indeed) he was commanded. (*Amar* is to *command*.) *Commanded* : by whom ? By him that hath lawful authority ſo to do, *Dixit Dominus*. He ſtept not up of his own head ; He came to it orderly : made no ſuit for the place ; was appointed for it.

What will he preach of ? VVhence will he take his Text ? Out of *dixit Dominus*, out of the *Word of God*. And that is right. So do we take, ours ; for, ſo did he take his. *To Dixit Dominus* He held Him ; preached not voluntary : but, as he preached the law, ſo he had a law to preach by (the *Word of God*.) *Dixit Dominus*.

And what was His Text ? *Filius meus tu hodie genui te*. This Text He preached on : As it might be, at the bringing forth of a *Son*. And that (as it ſhould ſeem by the word, *Hodie*) this very day. This day, the *Birth* ; this day, the *Sermon*. And, if ſo : by the ſame enquiry, the ſame Text may well be preached on again, whenſoever that day comes about, by the circling of the year.

It uſeth to be the firſt queſtion (I kept it laſt) who *preacheth* ? For, if we like him, we will hear him, elſe not. Sure, He, to whom this is ſpoken, *Filius meus tu*, He it is, that ſaith, *Prædicabo*. And He to whom it is ſaid, *Filius meus tu*, is *CHRIST*. *CHRIST* then preacheth. And *CHRIST* is worth the hearing. There will lie no exception to the *Preacher*, that, I am ſure of.

And indeed, ſo it was moſt meet, that He ſhould. He, that was the *Law-giver*, moſt meet to read upon His own *Law* ; He, that the *Son*, moſt meet to preach upon *Filius meus tu* ; He, that was *born*, upon His own *Birth*.

Upon His own *Birth*. And if upon it, any day, that day eſpecially, whercon He was born. So is the Text. The day He preach'd on, He was *born* : The day He was *born*, He preach'd on, No time ſo kindly to preach *de Filio hodie genito*, as *Hodie*. So ſhall you have *CHRIST* preach ; of *CHRISTS* *Nativity* ; and that, upon the very day of his *Nativity* ; (which, according to the *Chriſtian* account, is this day of all the dayes of the year.

The applying to
this Birth.

And, firſt I muſt tell you, this ſame *Hodie* (here) is ſaid *Signanter*, that *CHRIST* was *begotten* to day. For, He was *begotten* beſides this : had more *Begittings*, than one. Two *natures* He had, and ſo, two *Nativities*. One *eternal*, as the *Son of God* : the other *temporal*, as the *Son of man*.
And

And, as it falls out, this very place (here) I find vouched for both. Vouched for His *begetting*, as the *Son of GOD*; by the *Apostle* (*Heb. 1. 5.*) *For to which of the Angels said He at any time, Thou art my Son, this day have I begotten thee?* Alledging this place to prove His *Deity*: as one, whose nature was farre above, farre more excellent, than the *Angels*.

But, of the twain, more properly we apply it to this *dayes birth*: (His *Birth*, as the *Son of Man*.) And for our so applying it, we have the warrant, not of one, but of all the *Apostles* at once; and, even of the whole *Church* assembled in prayer (*Acts 4. 27.*) Where, to *God* Himself they say, that the *Prophecy* of this *Psalm* was fulfilled, *when Herod, the High Priests, and the rest took counsel against His holy Child Jesus*: And, that (we know) was at this *Birth*. So applying it to this *Birth*, sure we are, we apply it aright.

And indeed, it cannot be otherwise. For, in the very next words, *GOD* bids Him, *Ask*, and He will give Him the *Heavens*, and the uttermost parts of the earth. This must needs be said to Him, as the *Son of man*; and can no wayes be said to Him, as the *Son of GOD*. As the *Son of GOD*, He asked not; He needed not ask; He had all: All *quo jure* with His father, as being in form of *God*. Nothing was; nothing could be given to Him: He was not a person capable of any gift: All was His own. So, it was spoken, as to the *Son of Man*, this *day* born. And so, to the *Son of Man*, this *day* born, we apply it.

Of this Sermon, these be the parts. The matter of it at large, or in general: That it is a *Law* first. Then, what manner of *Law*, or how qualified: 1. A *Law* to be preached, as other *Lawes* use not to be. 2. A *Law* de qua dixit Deus, where other *lawes* are, de qua dixit homo: Which is the reason, why it is to be preached. 3. And then (out of the very body of the word in the *Text*) that it is not a *Law* at large, but a *Statute Law*, for so is *Elchok*, which but by publishing, none can take notice of. A second reason, why it is to be preached. And this is the first part.

The second, is the very *Text* it self, or the body of the *Law* in these words, *Thou art my Sonne, this day have I begotten thee*. The points in it are five: 1. Of a *Sonne*. 2. Of my *Sonne* (that is) the *Sonne* of *GOD*. 3. *Genui*, the *Sonne* of *GOD* begotten. 4. *Hodie* the *Sonne* of *GOD*, this *day* begotten. 5. And *Dixit genui* (that is) *dicendo genui*, begotten only by saying; onely said the word, and it was done, and the *Word* became flesh. This is the second part.

The third is the hardest. For it would make one study (*Filius meus tu*) how this should be a *Law*, as here it is called. It looks not like one. But, said it must be, which *CHRIST* hath said: A *Law* He calls it, and a *Law* we must find it. Now there be but two *lawes* (as the *Apostle* tells us, *Rom. 3. 27.*) *Lex fidei*, and *Lex factorum*: if, both these wayes, a *Law* it be, a *Law* we shall find it. And both these wayes a *Law* it is.

1. *Lex fidei*. A *Law* limiting what to believe of Him. Of Him (that is) of His *Person*: His *Natures*: and His *Offices*. His *Person*, out of the words, *Ego*, and *Tu*. His *Natures*, out of *Hodie*, and *Genui*. His *Offices*, out of *Pradicabo*, and *Legem*.

2. Then *Lex factorum*. Setting out first, what he doth for us; and then, what we are to do for Him. What He doth for us (*Filius meus tu*) to us He conveyeth all *Filial rights*. What we to do for Him (*Filius meus tu*) we to return to Him all *Filial duties*. Which duties are comprised in *Pradicabo legem*. And *legem*, that law is no more, than *Filius meus tu*: for, *Filius meus tu* goes through all, and is all in all. These are the parts. Of these, &c.

Pradicabo Legem (saith *CHRIST*.) And we like it well, that He will preach. But He hath not chosen so good a *Text*: *Legem* was a fitter *Text* for *Moses* to preach on. We had well hoped, *CHRIST* would have preached no law; all *Gospel*, He That He would have preach'd down the old law, but not have preach'd up any new. VVe see, it is otherwise. A law He hath to preach, and preach it He will: He saith it Himself, *Pradicabo Legem*.

So, if we will be His Auditors, He tells us plainly, we must receive a *Law* from His mouth. If we love not to hear of a law, we must go to some other *Church*. For in *CHRIST'S Church* (there) a law is preached. *Christ* began, we must follow, and say, every one of us (as He saith) *Pradicabo Legem*.

Nay, there is another point yet more strange. These very words here [*Filius meus tu*, &c.] are as good *Gospel* as any in the *New Testament*; yet are here (as we see) delivered by Him under the term of a *Law*. And we may not change His word: we may not learn *CHRIST* how to use His terms. The words are plain, there is no avoiding them: a law he calls it, and a law it is.

First then, to take notice of both these. 1. That *Christ* will preach a law; and that they are not for the law, are not for *Christ*. It was their quarrel above (at the third verse) they would none of *Christ*, for this very cause, that *Christ* comes preaching the law, and they would live lawlesse: they would indure no yoke: that were the *Sons of Belial*; *Belial* (that is) no yoke: but what agreement hath *Christ* with *Belial*.

And then: that these words *Filius meus tu*, are a law; and so as a law by *Christ* preached. So as in the very *Gospel* it self, all is not *Gospel*, some law among it. The very *Gospel* hath her law. A law *Evangelical* there is, which *Christ* preached: and, as he did, we to do the like. (VWhereof, more is to be said by and by.)

In the mean time, it is not without danger to let any such conceit take head, as though *Christian* Re-

The Division.

I.

מל-חן

II.

Joh. 1. 14.

III.

I.

Legem:

1

2

1

2

Religion had no *law*-points in it, consisted onely of pure narratives: *believe them; and all is well*: Had but certain *Theses* to be held, *dogmatical* points, matters of opinion. And true it is, such points there be; but they be not all. There is a *law* besides, and it hath precepts, and they to be preached, learned, and (as a *law*) to be obeyed of all.

Look but into the *Grand Commission* (by which we all preach) which *Christ* gave at his going out of the world: *Go* (saith He) *preach the Gospel to all nations, teaching them*, VVhat? *to observe the things that I have commanded you*. Lo, here is *commanding*, and here is *observing*. So, the *Gospel* consists not only of certain *Articles* to be believed: But of certain *Commandments* also; and they to be observed. And what is that, but *Pradicabo Legem*?

Now (I know not how, but) we are fallen clean from the term, *Law*; nay, we are even fallen out with it. Nothing but *Gospel* now. The name of *Law*, we look strangely at: we shun it in our common talk. To this it is come, while men seek to live, as they list. *Preach them Gospel* as much as you will: but (hear ye) no *Pradicabo legem*, no *law*, to be preached, to hold or keep them in. And, we have *gospelled* it so long, that the *Christian Law* is clean gone with us; we have lost it, if *Pradicabo legem* (here) get it us not again. But, got it must be, for as *Christ* preacheth, so must we; and *Law* it is, that *Christ* preacheth.

I shall tell you, what is come by the drowning of the term, *Law*. *Religion* is even come to be counted *res precaria*; No *law*, no, no: but a matter of fair entreaty, gentle perswasion, neither *pura*, nor *leges*, but only *Consulta patrum*, good fatherly counsel, and nothing else. *Concilia Evangelica* were a while laid aside; now there be none else. All are *Evangelical counsels*, now. The reverend regard, the legal vigour, and power, the penalties of it are not set by. The rules, no reckoning made of them, as of *Law Writs*, none; but onely, as of *Physick bills*, if you like them, you may use them: if not, lay them by. And this comes of drowning the term, *Law*. And all, for lack of *Pradicabo legem*.

I speak it to this end: to have the one term retained, as well as the other, to have neither term abolished; but with equal regard, both kept on foot. They are not so well advised, that seek to suppress either name. If the name once be lost, the thing it self will not long stay: but go after it, and be lost too.

They that take them to the one term only, are confused once a moneth. For, every moneth, every first day of every moneth, this verse fails not, but is read in our ears. And here, a *law* it is. And so was the *Christian Religion* called in the very best times of it, *Christiana lex*, the *Christian law*; and the *Bishops*, *Christiana legis Episcopi*, the *Bishops of the Christian law*. And all the ancient *Fathers* liked the term well: and took it upon them.

To conclude, *Gospel* it how we will: if the *Gospel* hath not the *legalia* of it acknowledged, allowed, and preserved to it: if once it lose the force, and vigour of a *law*, it is a *signe* it declines, it grows weak and unprofitable: and, that is a *signe*, it will not long last. VVe must go look our salvation by some other way, than by *Filius meus tu*: if *Filius meus tu*. (I say not, be not preached, but) be not so preached, as *Christ* preached it; and *Christ* preach'd it, as a *Law*. And so much for *Legem*.

Now, of this *law*, three things are here said: First, *legem* turns back upon *Pradicabo*. And this priviledge it hath, that it is *materia pradicabilis*, a *law* which may; nay, a *law* which is to be preached. And that *lawes* use not to be: Not to be preached. To be read upon at times privately: but, to be preached, not any *Law*, but this. But, this is: and it serves for a special difference, to sever it from other *lawes*, and make it a kind by it self. Even this, that it is to be preached.

To be preached: and that even to *Kings* themselves, that make *lawes*: to *Judges* themselves, that are presumed to be best seen in the *Law*: yet they to learn, they to be learned, in this *law*. *Erudimini* (is the word) *qui judicatis terram*, in the tenth Verse after.

And the reason is: for this is a *law*, *de qua dixit Deus*, And so is none else. And that is a second difference. There is a *law*, *de qua dixit homo, quam sanxerunt homines*, which men among themselves make for themselves (as by-lawes are made.) This is of a higher nature. This, *God* himself made; is a *Law* of His own making. *De qua dixit*, or rather *edixit*, for so is *Amar*: which *God* enacted first, and then gave commandment, it should be preached.

And to whom? *Dixit ad me*, Who is that *CHRIST*. First, and before all others to be preached by his *Sonne*. His preaching, He thought it worth, and gave it Him in charge, and accordingly (we see) He performed it, and professed *Pradicabo*, that He will preach it.

But, the third is a reason, why it could not be otherwise; why it could not but be preached. Because (as I told you, out of the very body of the word) it is not a *law* at large: but a *Statute law*. And the nature of that *law* is, without publishing, it cannot be known.

GOD hath His *Law* in the same division that man hath his: His *Statute*, and His *Common Law*. The *Law* of nature which is written in the hearts of all men, that, is the *Common Law* of the world. Of that every man is to take notice at his peril. But this *law*, here, is no part of that *law*: *Filius meus tu* is not written in the heart; it must be preached to the ear. No light of Nature could reveal it, from within; Preached from without, it must be. And so, and no otherwise, come we to the knowledg of it. The very words gives it for such, which is properly a *Statute* (as this is) enacted, and decreed in the high Court of *GODS* Council above, and reserved to be revealed in the later times; And of that we cannot bear without a Preacher: and the preaching thereof was committed to *CHRIST*. He began, and we follow. And so much for *Pradicabo legem*, *de qua dixit Dominus ad me*. (The matter at large.) And now to His Text, wherein is the letter of the *Law* it self.

I reckoned up to you five particulars in this Law. 1. *Filius*, a Son. 2. *Filius meus*, my Son (that is) the Son of God. 3. *Filius meus genui*; the Son of God begotten. 4. *Hodie genui*, the Son of God begotten this day. 5. And fifthly, *Dixit genui* (that is) *dicendo genuit*, begotten by saying, as the word should be.

Of a Son, first. Which plainly sheweth, it is not the old; it is a new law (this.) The old runs, *Ego sum Dominus*, which must needs imply, *Servus meus tu*. This is *Filius meus tu* (in another stile) which necessarily doth imply *Ego sum pater tuus*. A Father to be the giver of it. According to the former, He saith *Ego sum Dominus*, and we say, *Dominus meus tu*. According to this latter, He saith, *Filius meus tu*, and we say, *Pater meus tu*. This, the better by far: as far as the condition of a Son is better, than that of a Servant. And indeed, the main difference between the two Laws, is but this: Do it (saith the one) *Servus meus tu*, the imperfect law of fear and servitude. Do it (saith the other) *Filius meus tu*, the perfect law of love and liberty.

Of a Son. VVhose Son? *Filius meus*. And He that speaks it, that saith *meus*, is God; and so to whom it is spoken, the Son of God. And the Son of God is a high title, and of a special accompt, *Salomon*, before his Crown or Scepter prized that speech of God; *I will be his Father, and he shall be my Son*.

But nothing makes it more clear, than this place. The last verse he saith, *Posuisti Regem, I have set thee a King*: that He speaks not of, thinks it not fit. But here, now, *Filius meus tu*, thus (lo) preach He will, this He thinks worth the preaching. *Filius meus tu*, rather than, *posuisti Regem*, to be the Son of God, than to be a Prince in *Sion*.

The Son of God: and the Son of God begotten. For Sons of God there be, that are not begotten; that come in another way, that come by adoption. To beget, is an act of nature, and is ever determined in the identity of the same nature, with him, that did beget. And this putteth the difference.

Otherwise, God speaks of Angels as of his Sons. When all the Sons of God praised him. Speaks it of Israel, his people: *Out of Egypt have I called my Son*. Speaks it of Rulers and Governors: *Ye are all the Sons of the most high*. To every of these, as much in effect is said, as *Filius meus tu*. But to which of them all, to which of the Angels said He at any time, *Genui te, I have begotten thee*? Not to any. *Filius* they were, but not *genui*, none of them all. So, *Filius meus tu* is communicated to others, but *Genui te*, to no creature, either in heaven or earth. Of none, is *Genui* to be verified in proper terms, but of CHRIST, and of CHRIST only.

Begotten; and this day begotten: *Genui*, and *Hodie genui*: for, begotten He had been before. Another begetting besides this, Two *Genui's*, a *Genui* before *Hodie*: *Ex utero ante Luciferum genui te*, said the LORD to my LORD, in the CX. Psalm. Twice begotten He was, *This day begotten*, and begotten *ante Luciferum*, before there was any morning Star, and so, before there was any day at all: and so, before any, *quod cognominatur Hodie*, any time that is called, *To day*.

VVe are to take notice of both these generations; Of *Christus ante Luciferum*, and of *Lucifer ante Christum*. To take notice of both: but to take hold of this latter. For, that, *ante Luciferum* was not for us, His second begetting, his *Hodie genui*, his this dayes begetting is it for us, it we hold by. Not, by his going out from everlasting: not by his olim, *ante Luciferum, ante secula genui*: None of these, *Hodie genui* is the last, that we are to preach: (that is) not his Eternal, but his *Hodiernal* generation. Not as GOD, of the substance of his Father, begotten before all worlds: but as Man, of the substance of his Mother, born in the World, when in the fulness of time God sent his Son made of a Woman. And that, was the *hodie genui* of this day.

Now the speculative *Divino* pierceeth yet deeper, he finds a further mystery in these two words, *Dixit genui* (that is, saith he) *dicendo genuit*. He said, he begat (that is) by his very saying, he begat. VVhere- in the very manner of his begetting, is set forth unto us.

There is a very near resemblance betwixt *Dixit* and *Genui*; betwixt begetting and speaking. To beget is to bring forth: so, is to speak to bring forth also. To bring forth a word, and Christ (you know) is called the Word. Now, when we speak, either we do it within, to our selves, or without to others. Either of which two, may well be compared to a like several begetting.

VVhen we think a word in our thought, and speak it there, within, to our selves, (as it were in silence) and never utter it: this (if you mark it well) is a kind of conceiving of generation: the mind, within of it self ingendring a word, while (yet) it is but in notion, kept in, and known to none, but to our selves. And such was the generation of the Eternal Word, the Son of God, in the mind of his Father before all VVorlds; and even to that doth the Apostle apply the *Genui* of this verse. And this is the first begetting or speaking.

Now, as the word, yet within us in our thought, when time comes that we will utter it, doth take to it self an airy body (or breath by the vocal instruments being framed into a voice) and becommeth audible to the outward sense: And this we call the second begetting or speaking. Right so, the eternal Word of God, by *Dominus dixit*, by the very breath of God, the Holy Spirit (which hath his name of Spiro, to breath) corpus autem apstati mihi, had a body framed Him, and with that body was brought forth, and came into the world. And so these words *Genui te*, this very day, the second time, verified of him. *Genui* and *Dixit Genui*; said, and by saying begot Him. For, how soon the Angels voice sounded in the blessed Virgins ear, instantly was he incarnate in the womb of his Mother.

Of both which words, *Dixit* and *Genui*, we can spare neither. There is good use of both. Of *Genui*: to shew the truth of the identity of his nature and substance, with his Father that begat him, and with his Mother that bare him. For, to beget is when one living thing bringeth forth another living thing, of the same nature, and kind it self is.

II.

1 Filius.

1 Job. 4. 13.
Heb. 7. 9.
Jam. 1. 15.

2 Filius meus.

2 Sam. 7. 14.

3 Genui.

Job 38. 7.
Hof. 11. 1.
Psal. 82. 6.

Hodie genui.

Psal. 9. 17, 31.

Mic. 5. 2.

Gal. 4. 4.

Dixit genui.

1

Heb. 5. 11.

2

Heb. 10. 5.

3

But (I know not how) the term of *begetting*, the very mention of that word, carrieth our conceit to a matter of *carnality*: therefore, is the word [*Dixit*] well set before it, to shew this *Genui*, was not by any fleshly way; to abstract it from any mixture of carnal uncleanness. That the manner of it was, onely as the word is purely and spiritually conceived in the mind. The one word [*Genui*] noting the *truth*. The other word [*Dixit*] the no way carnal, but pure, and concreate manner of His generation. And so I have gone over, the five terms of this *Law*, or (if you please) five *points* of this Text.

III.

The hardest is yet behind: For it will not sink into our heads, how this should be called a *Law*. It seems nothing lesse, rather a *Dialogue* between a *Father* and his *Sonne*. But a *Law* (sure) it cannot be. A *law* runs in the *imperative*: this is meerly *Narrative*: declares some-what, injoynes nothing; gives not any thing in charge, as *Laws* use to do.

John 10. 35.
Rom. 3. 4.

Sed non potest solvi Scriptura, GOD must be true in all his sayings; CHRIST may not preach false doctrine: A *Law* He hath called it; and we may not give it any other name.

There be that think, this verse is but the *preamble*, and that the body of the *law* doth follow, and reacheth to the end of the *Psalm*.

But, the better sort are of mind, that even this verse; taken by it self contains in it a *law* full and whole. Let us see then, whether we can find it so.

VVe pitch upon the *Apostles* division of the *law*, into *Lex fidei*, and *Lex factorum*. If both these be found in it, we may well allow it for a *Law*.

VVe will begin with *Lex fidei*: what we are to believe of *Him*. Of *Him* (that is) of these three: 1. Of His *Person*. 2. His *Natures*. 3. and His *Offices*.

And then come to *Lex factorum*. First, what He doth for us, the *benefit* of this *Law*. 2. And then, what we are to do for Him again, our *duty* of this *Law*. The former of which (the *benefit*) is the *Gospel* of this *law*. The later (the *duty*) is the *law* of this *Gospel*.

1
Lex fidei.
1 Of his Per-
son.

Of His *person* first. That He is, of *Himself*, a *person subsisting*. Plain, by the two *persons* that are in the Text, *Ego* and *Tu*; the first and second person in *Grammar*; and the same, the first and second person in *Trinity*. Here is *Ego genui*, the person of the *Father*; and *Filius meus tu*, the person of the *Son*. Here is one *begets*: And (sure it is) *nemo generat seipsum*, none *begets* himself: but he, whom he *begets*, is a *person* actually distinguished from him, that *begets* Him.

John 14. 6.

But, of these two *persons*, this you will mark. That, the first that is named, is *Filius meus tu*. He stands first in the verse before *Genui* to. VVe hear of *Filius*, before ever we hear of *Genui*: For, that is the *Person* we hold by. By *Nature*; *Genui* should go before *Filius meus*; but *quo ad nos*, *Filius meus* is before *Genui*: To shew, there is no coming to the *Father*, but by Him; no interest in the *Father*, but from, and through Him, This for His *Person*.

2
Of his Na-
tures.

And, in His *person*, we believe *two natures*, set down here in the two words, *Hodie* and *Genui*. If you do observe, there is somewhat a strange conjunction of these two words. One is *present*, *Hodie*, the other is *perfectly past*, *Genui*. In propriety of speech it would be a present act, for a present time: or it would be an act past with an adverb of the time past: and not joyn a thing in being (*Hodie*) with an action ended and done (*Genui*).

The joyning of these two together, the verifying them both, by one and the same *person*, must needs seem strange, And indeed, could not be made good, but that in that one party, there are two distinct *Natures*. To either of which, in a different respect, both may agree, and be true, both. Some little difference there will be about the sorting of the two words: which to referre to which. But, that will easily be accorded, for they will both meet in the end.

There be, that, because *Hodie* (the *present*) is yet in *Fieri*, and so not come to be perfect; understand by it, *His temporal generation* (as man) which is the lesse perfect, as subject to the manifold imperfections of our humane nature, and condition. And then, by *Genui*, which is in *factum esse* (and so, done and perfect) understand *His eternal generation* (as the SON of GOD) in whom are absolutely all the *perfections* of the *Deity*.

There be other, and they fly at a higher pitch, and are of a contrary mind: For, whatsoever is past, is in *time* (say they) and so *Genui* is temporal: and, that *Hodie* (that) doth best expresse *His eternal generation*: For that, nothing is so properly affirmed of *Eternity* it self as is *Hodie*. Why? For, there, all is *Hodie*: there, is neither *Heri*, nor *Cras*; no *yesterday*, nor to *morrow*. All is, *to-day*, there. Nothing past; nothing to come: all present. Present (as it were) in one instant, or center, so in the *Hodie* of *Eternity*. *Past*, and to *come* argue *time*; But, if it be *eternal*, it is neither: All there is *present*. To *day* then, sets forth *eternity* best (say they) which is still present, and in being. But *Genui* (that being past) cannot be His *eternal* at any hand; but must needs stand for his *temporal*.

But whether of these it be; *Genui*, His *eternal* (as perfect) and *Hodie* (as not yet perfect.) His *temporal*: Or vice versa, *Hodie* represent *eternity* best, and *Genui*, *time*, as being spent and gone. Between them both, one way or other, they will shew His *begettings*. You may weave *Hodie* with *Genui*, or *Genui* with *Hodie*, and between them both, they will make up the two *Natures* of Him, that was the *Hodie* *genitus* of this *day*. Concerning whom, we believe; as first, that He is one entire *person*, and subsists by Himself; So, second, that He consists of *two* distinct *Natures*, *eternal* and *temporal*. The one, as perfect *God*: the other, as perfect *Man*.

3
Of his Offices.

Now for His *Offices*. Them, we have likewise in the two words, *Pradicabo* and *Legem*. *Pradicabo* By that, it is plain, He doth *preach*. And that seems strange: for the last news we heard of Him (in the verse before) was, that he was set a *King in Sion*. And the word *Legem* imports as much: For, *Laws* (with us) are the *Kings Laws*.

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A King to Preach? Let that alone for the Priests. That, is their Office; they shall teach Jacob his Judgments, and preach to Israel his Law. But preach He will (as he saith.) So, *meus Filius* will prove a Priest (as it seems:) A Priest, indeed. And, which is yet more strange, by vertue of these very words: *Filius meus tu*. No words (one would think) to prove him a Priest by; and we should hardly believe it, but that (in *Heb. 5. 4.*) the Apostle deduceth His Priesthood from these very words: No man (saith he) taketh unto him this honour, (that is, the honour of the Priesthood) but he, that was called of God, as was Aaron. And then he adds, No more did CHRIST, He took not this honour upon Him, to be our high Priest: but He, that said to Him [*Filius meus tu, hodie genui te*] He gave it Him. So that by vertue of these words, CHRIST was consecrated a Priest; as by vertue of the other [*Posui te Regem*] He was set a King in Sion.

And the place (Sion) suits well with both. For Mount Sion had two tops. On the one was the Temple built: on the other was the Kings Palace situate. The one for *Pradicabo*: the other for *Legem*. In the one (as King) he makes a law: in the other (as Priest) preacheth it. First, *Posui Regem*; and then, *Pradicabo Legem*.

And indeed the Kings that were his types, were mixt of both. Melchisedek; him the Apostle stands on at large, (in *Heb. 7.*) And if this Psalme be David's (as questionlesse it is, for, his it is avowed to be *Act. 4. 25.*) why then, he preach'd too. And for Salomon, it is too evident; we have his book of the Preacher. The like, may be said of Ezechias, and the rest by whom, this King (here) was in any sort represented. And by vertue thereof, they all had a greater care of publishing this law, here, than of any of their own lawes: as on the contrary, Ahab, and his race had more care of the keeping of the Statutes of Omri, then they had of the Lawes of GOD.

We believe then, for His Offices; that, He is both King and Priest. Hath a Kingdom to rule: Hath a Diocess to preach in. His Kingdom, the Heavens, to the uttermost parts of the earth: His Diocess, as large. His Auditory, all States, even the highest, Kings and Judges: for *Pradicabo Legem* concerns them all, And this, for *lex fidei*: what it binds us to believe of Him.

Now for *Lex factorum*. First, what shall be done to them, that live by and under this law. They speak of Lawes of grace: This is indeed, a law of grace; nay, it is, The law of grace: not only as it is opposite to the law of nature; but even, because it offereth grace, the greatest grace, that ever was. For, what greater grace or favour can be done to any, than to have these words [*Filius meus tu*] said unto him? This law doth it: for to them that receive it, it giveth power to be made the Sons of God.

The words seem to be spoken to one person onely; but (as lawes of grace use to be) are to receive ampliation, and to be extended, to the most benefit.

Dixit ad me. Said He it to Him, and said He it, to Him alone, and said he it to no other, but to Him? No: for, He gave it Him in charge to preach it; and to preach it, is to say it to others. Therefore it is, *Dixit ad me, ut ad alios, per me*: it was so said to Him, as that by Him, it might be said to others. *Pradicabo* makes it plain.

Pradicabo. When CHRIST doth preach, He is not to be understood to preach to Himself: no man doth so at any time; but to others more or lesse, that may be, or should be the better for His preaching. For, what needed it be preached, if it concern none, but Him? if none to have benefit, but He? if they, that hear it preached, shall receive no benefit by it?

So say we, of *Legem*. This law was not made for CHRIST: it needed not for Him (any law.) He was *Filius meus tu* *plenus, et uerus*, needed no law to make Him that, which by nature he was. The law was for others, which, by this law, were to be made that, which, by nature, they were not (that is) the Sons of God.

Take the very words. You see, His Text is not in the first person, *Filius tuus Ego*: His Text is, *Filius meus tu*. And, who is that, *Tu*? It cannot be CHRIST Himself by common intendment. The Father saith to Him, *thou art my Son*: But, to whom is it, that CHRIST saith, *Thou art my Son*? For, *Filius meus tu*, is His Text; that, He must preach on: He may not go from the words, or change the tenour of his Text. Who is then, that *Sonus*? To whom applyeth He His Text? To some other certainly. The Apostle saith, *He was set and sent, that He might bring many Sons unto God*, to whom God also might say, *Filius meus tu*. And himself likewise saith of himself in the Prophet: *Behold, here am I, and the children which God hath given me*.

And who be those Children? Those, whom He shall regenerate, and beget anew by his *pradicabo Legem*, the immortal seed: For, of His own good will beget He us, by the Word of truth, that We might be the first fruits of His creatures. These are the children, that are here meant. Of whom it shall be said, *quod, per filium, filii*, that in and by this Son, they shall be His Sons, all. And, what was said to Christ, shall be said to them, and every of them, *Filius meus tu*.

Of Sion saith the LXXXVII. Psalme, *It shall be said, He was born in ber*. And that is true, for so He was. But he goes on further, and saith, *He did remember himself of Rahab, and Babylon, the Philistims, and the Moabians land, for, lo, there He was born*. Born there? How can that be? Yes, born there, and here, and every where; where, by this *Pradicabo Legem*, He begets children to God. The power and vertue of his Birth reacheth even thither. Every place that receiveth His law (where ever it be) even there he is Born. This for his birth.

To this Birth there belongs a Birth-right. They talk much of the law, as of a birth-right: but (lo) this here, is a Birth-right, indeed; and that, *verum nominis*; and amounts to more than a Child's part. And it growes out of the double title, or interest, which he hath to all that is given him. For, as

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he is twice a *Son*, twice begotten, ¹ *Anselucifarum*, and ² *Hodie*: so hath he double right grows to him expressed in two distinct words (in the next verse) ¹ one of *Inheritance*, ² the other of *Possession*, or *purchase*; for, *Abazza* is true *Hebrew* for a *purchase*. Of which two, One contents him: his title, as Heir. The other he transcribes and sets over to us, which is that of his *purchase*, as *Hodie genitus*.

Mat. 3. 17.

But we need not so much as to go to the next verse for it. *Filius meus tu*, will serve; Which was said twice to him. ¹ Once, as his *Baptisme*, *hic est filius meus*. And so it is likewise at ours, to us; for, *therein we are made members of Christ, and the children of God*. ² And again, *hic est Filius meus*, at his *transfiguration* in the *Mount*. And we keeping the *law* of our *Baptisme*, the same shall be said to us likewise, the second time; and when time comes, we shall be *transfigured* into the *glorious image of the Son of God*. And this is, *Lex factorum* on his part: this shall be done for us by H. M. This we called the *Gospel* of this *Law*.

Mat. 17. 5.

Phil. 3. 21.

What we to
do for Him:
The duty.

1 *Pradicabo*.2 *Legem*.

And what shall be done for us by Him? Which is the *Law* of duty on our part required; and which we called the *Law* of this *Gospel*: implied in the two first words, *Pradicabo* and *Legem*. Either word hath his condition. First, if he *preach*, that we bestow the hearing of him. And then *legem*, that we know it is a *law* he preacheth; and therefore so, and no otherwife than so, to hear it.

Hear him *preach*? that we will be entreated to, easily. If that be all, we will never stick with him for that. Nay Gods blessing on his heart, for (as the world goes) we are now, all, for *preaching*.

But take *Legem* with you too. It is so *Pradicabo*, as it is *legem*. *Preached*, and so *preached*, as it is a *law*, his *Sermons* are so many *Law-lectures*: *His preaching* is our *Law* to live by; And *law* binds, and leaves us not to live, as we list. And if that which is *preached* be *law*, it is to be *heard*, as a *law*; kept, as a *law*; to be made our *lex factorum*, as well as *lex fidei*. If we hear it otherwise, if we hear it not so, if we loose *legem*; we may let go *Pradicabo* too, and all.

Psal. 90. 9.

By *legem*,
what law is
meant.

And here now, we break. As a *law*? Nay none of that. The *hearing* we will give him: but soft, no *law* (by your leave.) Our case is this: So long as it is but *Pradicabo*, but *Preaching*, we care not greatly, though we hear it: but if it once come to *legem*, to be pressed upon us, as a *law*; farewell our parts; we give him over: for *law* binds, and we will not be bound. Upon the point, we are *fast* at *Pradicabo*, and *loose* at *legem*. Leave *Christ* his *book* to *preach* by; but keep the *law* in our own hands. But (to be short) if we hear it, not as a *law*; hear it not, but as *news*; if we bring our *Sermons* to an end, as a *tale*, that is told; if that be all; we forfeit all that follows, all our part and portion, in *Filius meus*, and *Hodie genui* and all.

By *legem*,
what law is
meant.

Now, if you ask, what *law* it is, is hear meant? No other, but the *law*, of these words, *Filius meus tu*: For, *Filius meus tu*, in the body of it, carrieth a *law*: That contains all *Filial duties*, which is the perfectest *law*, when all is done. For, the *law* of a *Son* is more, than all *laws* besides. For besides that it is *lex factorum*, that a *Son* will do any thing that is to be done; he will further do it, out of *filial love* and *affection*, which is worth all. And this *Law* (indeed) is worth the *preaching*. It is *exhibita de Sion lex*, the *law* that came from *Sion*.

Esay 2. 3.

Gal. 4. 24.

Gal. 4. 18.

Rom. 8. 15.

The *law* of *Sinas*, that begins with *Ego sum Dominus*; it is a *Law* of servitude; a *law* for the bond-woman and her brood. Never *preach* it: at least, not to *children*. That *law* is to give place, and in place thereof, is to come the *law* of *Sion*, which we *preach*; the *law* of the free-woman, & the *children of promise*: the *law* of love, of *filial love*, proceeding, not from the *Spirit* of bondage, but from the *Spirit* of adoption.

There is *lex factorum* in both: But, as *Gregory* well expresses it, *Si servus es, merus plagas*, if thou be bond (as *Ishmael*) do it, out of servile fear, for fear of the whip. *Si mercenarius, expecta mercedem*: if thou be an *hiring* (as *Balaam*) do it, out of *mercenary* respect. *Sed si filius meus tu*; then do it, out of true, natural affection; perform all duties of a kind *Son* to him, that said, *genui te*, as did *Isaac* the son of the free-woman, to *Abraham*, that begot him, even to the laying down of his life. None to *Timothy* (saith *S. Paul*) none like minded to him; for, as a son with his father, so hath he laboured with me in the *Gospel*. So, (that is) so freely, so sincerely, so respectfully, as a loving, kind, natural son could do no more. And that is *Lex factorum*, indeed. And so much for *lex factorum* on our part; what we do for him: the *filial duties*: the *Law* of this *Gospel*.

Gen. 22. 9.

Phil. 1. 10, 22.

1 The Time
hodie.

Heb. 3. 13, 15.

VVe lack nothing now, but the *time*. And as *legem*, is the condition; so *hodie*, is the *time*. VVe are willed by the Apostle to insist upon this word, *Hodie*, to call upon men for this duty, while it is called, *To day*. Not to defer, or to put off, or make a morrow matter of it. VVe are all inclined to be *Crastini*, or *Perendini*, for to morrow, or next day, or, I know not when; but not to be *Hodierni*. *Hodie* is no *Adverb* with us: for where shall we find one, but will take *dayes* for any matter of duty? To look to this *Hodie*, and not deceive our selves: for no time, but *hodie*, hath any *promise*: VVitnesse, *Hodie, si vocem*; *To day if you will hear his voyce*; which every day sounds in our ears.

Psal. 95. 7, 8.

2

Hodie genui.

But, *Hodie genui*, is more than *Hodie*: for every day in the year, while it lasts, is *Hodie*, *To day*: but every day is not *Hodie genui*. There is but one of them in the whole year; and that, is this day. This day then to take: of all other *Hodie's*, not to let slip the *Hodie* of this day. A day, whereon this Scripture was fulfilled: whereon, *Dixit, & factum est, He said it, and did it*; whereon, this Son was born, and given us: A day, whereon as it is most kindly *preached*; so, it will be most kindly *praised* of all others. And so, I hold you no longer; but end.

Praying to Him, that was the *Hodie genitus* of this day, *Him*, that was begotten, and *Him*, by whom He was begotten: that we may have our parts, as in *Pradicabo*, *preaching*; so likewise in *legem*, the *law*: in both *legem fidei*, to believe aright, and *legem factorum*, to live according: That we performing the *filial duties* required, may attain the *filial rights* promised, and may be in the number of those to whom first, and last, *Filius meus tu* shall be said, to our everlasting comfort; and to the praise of the glory of His grace, through *Christ* our Lord.

Ephe. 1. 6:

SER-

**SERMONS
PREACHED**

UPON

Ash-wednesday.

SERMONS

PREACHED

UPON

All-wool-day

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an
in
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A SERMON

Preached before
Queen Elizabeth,

At White Hall, 'on the iv of March, Anno Dom. MDCXVIII.
Being **ASHWEDNESDAY**;

PSAL. LXXVIII Verſ. XXXIV.

Cum occideret eos, quærebant Eum: & revertebantur; & diluculo veniebant ad Eum.

When He ſlew them, then they ſought Him: and they returned, and inquired early after God.



THIS Psalm is a Callendar, or Roll of reports; how from *Moses* to *David*, the *Iews* carried themselves to God, in matter of Religion. And this *verse*, a report how in the matter of repentance (expressed here, under the terms of *seeking* and *turning* to God.) Wherein, this they did, this was their fashion; while He spared them, they sought Him not; *When he slew them, then they sought him. Cum, &c.* These words are a report.

A report: but such an one, as when *S. Paul* heard of the *Corinthians*, he could not commend it: *What shall we say, shall we praise you in this? No, we praise you not.* Neither He them, for that: Nor I these, for this. Rather as old Father *Ely* said to his sons: *Non est bonus Sermo hic, quem audio de vobis*; This is no good report I hear, *Cum occideret, &c.*

Whether good or whether evil, it pertaineth to us. For, to us of the *Gentiles* hath *S. Paul* entailed whatsoever well or ill befell the dissolved Church of the *Iews*: These, all these came unto them for example, and are enrolled, to warn us that grow nearer and nearer to the ends of the world.

Both pertaineth unto us; the Scripture hath both: And, in it draweth on our duty to us, in both, in good and evil reports; as it were in white work, and black work. And we have to use of both: Yet, not of both reports alike, but diversly, as our instructions upon them are divers. For we are not so much

to regard the bare report, as the instruction of it. For which cause *Asaph* hath entitled this *Psalme*, not *Asaph's report*, but *Asaph's instruction*.

Now, we have here our report; May we find, what our instruction is touching it? VVe may. *Asaph* expressly hath set it down at the VIII. verse before. That this, and other errors of theirs are here upon the File, *Ne fiant sicut patres eorum*, that we should not be like our forefathers, a crooked and crooked generation. Not like them, in other indignities: and among other, in this *Cum occideret*, &c. Never to seek God but when he kills us.

In which foul indignity, our age is (certainly) as deep, as ever was that; And we need *Asaph's instruction*, no less than they.

For, as if there were no use of Religion, but onely *Cum occideret*, so spend we all our whole time, in the search of other things. Not caring to ask, or seek, or conferre about the state of our souls, even till *occideret* come. And then (peradventure) sending for *Asaph*, and hearing him speak a few words about it, which we would fain have called the seeking of God. I can say little to it; I pray God it prove so: but sure (I fear) it will be found *Minus habens*, far short of it.

Dan. 5. 27

VVhich is so usually received, that take a survey, not one of an hundred ever think of it, before. So securely practised, as if we had some *Supersedeas* lying by us, not to do it till then: As if there were no such Scripture as this upon record; which turned to their destruction, and must needs lie heavy upon us, when we shall remember it. *Cum occideret*, &c.

Now sure, this course must needs be prejudicial to our souls: and a number perish in it daily before our eyes. Yet we sit still, and suffer this custome to grow and gather head. Neither delivering their souls, or (at least) our own, by telling them seriously, this is not the time: and, then, to seek is not the seeking, God will allow. That this is a *Ne fiant*, such a thing, as should not be done in *Israel*. That it is upon record, *et in Syria*, to their disgrace and destruction: And it cannot be to our comfort or commendation, to do the like. Out of which their destruction, *Asaph* frameth an instruction for us: and (as it is well said, and fitly to this day) *ex cinere Judaeorum luxurium Christianorum*, of the Jews Ashes maketh a Le for Christians, to cleanse us from this foul indignity. *Ut videntes cadentes, videntes ne cadant*, that, heeding their fall, we take heed we fall not; that is, seek, not as they sought, lest we perish, by like example of seeking too late.

Jude 12

Therefore, that we set our selves to seek, before this *Cum* come: that is (in a word) seek God, as by repentance and the fruits; so by undelayed repentance, and the timely fruits of it; and be not like the Repoitie *Jude's* *Michelmast* spring, our seeking all Summer, withered and dry, and beginning to shoot out a little, about *Michelmast* spring: of which kind of shooting, fruit can never come. This is the sum.

The division
2 Cor. 6. 4.

The words consist of two parts. Two parts: but, these two evil matched, or (as *S. Paul*) *unequally yoked* together. For where our chief actions (of which I take it, our seeking of God is one) should have the chiefest time; Here, is the first and best of our actions sorted, with the last and worst part of our time: *Querebant Eum*, with *Cum occideret*.

And, not onely mis-sorted, but mis-placed. For, *cum occideret*, His killing standeth before our seeking: whereas our seeking should be first, and His killing come after. This was never Gods *Fian*: they must have a *Ne fiant*.

I.

Of these two, then. First by way of report; joyntly: that, *de facto* thus it is: thus, they; and thus, we seek.

II.

* Jer. 15. 19:

. Then, if we take them in sunder, and (as *Jeremy* saith) * *Separate the precious from the vile. Querebant Eum*, the flower of our actions, from *cum occideret*, the dross, dregs, and very refuse of our time. Consider them apart, and shew. 1. That this time is not the time. 2. And that this seeking, thus sorted and thus placed, is no seeking, nor ever shall find. Therefore, with *Asaph's* instruction, to settle our seeking upon some other time; and to resolve, to begin it before.

I.

Of both *de facto* joyntly:
1 *Cum occideret*.
Verse 33.

TWO powers there are in *Cum*: 1. A *Privative*, of all times before: 2. A *Positive*, of that instant time, then. No time, before, we seek: At that instant time, then, we do. On which two consisteth *Theatrum vite*, the very Theater of our life. Our case, before that time, is lively expressed in the words immediately precedent. *They spent their dayes in vanity, and their years in turmoile in the world*. Our case, then, at that time, in these words, *cum occideret eos*. Yea, by implication they are both in this verse: By what they do now, is implied what they did before. * *Now, they sought him*: So that, before, they lost Him. * *Again, Then they turned to*: So that, before they turned away, and nor once looked toward Him. * *Now they rose up early*: So that, before, they put it off till twilight. * *Now they remembered*: So that, before, they forgot Him clean; No speech, no question; nay, no thought about Him.

1

Thus it was (saith *Asaph*) under *Moses*. While His hand was not upon them; they regarded Him not, as not worth the seeking: *Perdebant Eum*, it was their losing time. But, when He slew them, they fell to seek; and well was he that might find: *Querebant Eum*, it was their seeking time.

2

Before, *Querebant alia*, they found themselves other matters more meet to seek: Then *Querebant eum*, they gave over all, to seek Him, onely.

3

Before, He sought them; and they gave Him good leave, so to do. Then all is turned out and in: As, He, them, before; So they, Him, now.

And

And is it not thus with us, that are now in *theatro* upon the stage? Yes indeed: and more, if more may be. This is but *vetus fabula, per novos histriones*, the same *Play* again by other *Actors*. For, in Publike: when in the dayes of safety, plenty, and peace, we are in the 6 of *Amos*, and are best at ease when *Quarebant* is farthest from us; but, if Warre, Famine, or Contagion come, then we runne to the I I. of *Joel*, *Sanctifie a Fast, and call for the Ark*, and grow all godly on a sudden: What is this, but *Cum occideret*? And in Private: VVhen while youth, and strength, and health doth last, while the evil day is farre off, we are even at *cessare fac Sanctum Israel à nobis*, Cause the *Holy one of Israel* to cease from us; But, when distresse, danger, or death come, when *Rabsaketh* is before the walls, then we cry, *Now is the day of tribulation and anguish; now the children are come to the birth, and there is no strength to be delivered; Now, Send to Esay*: Now, *lift up thy prayer for the remnant that is left*: VVhat is this, but *Cum occideret*? Surely, this is our case: Our *seeking* goeth wholly by our *Killing*: waxeth and waineth: is out and in, as that is neer at hand or farther off. I need not tell it, your eares and eyes are daily witnessers, that this is a true saying, *Cum occideret eos*, &c. No *killing*, no *seeking*.

Joel 2. 19.

Esay 30. 17.

Esay 37. 3. 14.

This is a true saying: but, all true sayings are not by all *meanes* (Nay some, not by any *meanes*) to be received.. The report (indeed) is, Thus it was. But the instruction, is *Ne fiant*, that it should not be, To the end then, we may know, what to receive and what to refuse, we will take it in pieces, and melt the drosse from the silver metal. *Quarebant eum*, by it self is good: Put *occideret* to it, it is base. Of these then in order.

I I.

Of each severally.

Of *quarebant eum*, we shall soon agree (if it be *quarebant eum*) that it is a *Fiat*, a thing to be done. VVhich, many other wayes might be made to appear, but by none better than this here: That, at last, all come to it: Sooner or later, all seek it: all men, if not before, yet *cum occideret*, then, certainly.

I *Quarebant eum*, our *fiat*.

All *seek*: And among all, *They* sought: which word is not without his weight here. For, what, are these, that *Asaph* here meaneth, by *they*? Not *Saints*: Not, *generatio quarentium*, the *generation of them that seek G O D*. But, *they*, that (in the *verse* before) *wasted all their dayes in vanity, and their years in turmoiling in the world. They idle riotous persons: They* sought.

Quarebant, they sought: they and all. Psal. 24. 6.

They, that (in a *verse* after) *flattered Him with their lips*, and gave Him all the good words that might be, and meant no such thing. The *Hypocrites, They* sought.

I
Ver. 33:

They, (that a little before) *grievously provoked the most High G O D*, with speeches little better than blasphemy, *Can G O D doe this? Is there a G O D amongst us*, or is there none? And so in stead of *quarebant Deum*; *An Deus*, made a question whether there were any to *seek*: That is, even the *very wicked*, and (of all wicked, the worst) the prophane *Atheist, They* sought, Even, at last, *they* sought. This, is the triumph of *Religion*: The *Riotous* person, The *Hypocrite*, The *Atheist*, all shall *seek*.

2
Ver. 35:
Ver. 19:

And herein is folly condemned even of her own children, and widome justified of her very enemies: That *they*, that greedily seek sin, at last would be glad to be rid of it: and *they*, that merily scorn *Religion*, at last are glad to *seek* to it.

They shall *seek*: And, the time is set down when they shall seek; and when you shall not faile, but see them *seek*, that never sought before. *In diebus juventutis*, not then: *Sannus factum est*, nor then, neither: But, *cum occideret*, then, certainly. *Cum occideret*, Mark this *Cum*, when it cometh, and you shall see them, that stood out all their life long, then come in.

The Heathen man saw it with his eyes. O (saith the *Persian* Messenger in *Aeschylus*) when the *Græcian* forces hotly pursued our *Hoft*, and we must needs venter over the great water *Strymon*, frozen then; but beginning to thaw, when an hundred to one we had all dyed for it (that is *cum occideret*;) with mine eyes, I say (saith he) when *our's* & *his*, &c. of those Gallants whom I had heard (before so boldly maintein, There was no G O D to seek, *τοῦ θυξοῦ ἀναῖσι*, then every one of them on their knees, and full devoutly praying, the Ice might hold till they got over. *Moses* saw it, with his eyes. *Pharaoh* (who was at high termes,) *Who is the L O R D you talk of?* (and answered himself) *he knew none such*, nor nothing would do for Him: When *Cum occideret* came, he took notice, there was a L O R D higher than he: that that L O R D was righteous, and he a wretched sinner, that sought for grace at His hands. Mark but the shutting up of *dixit insipiens* (their own *Psalm*.) When (saith *David*) they have in heart sought to perswade themselves, *Non est: seek none, Non est: there is:* and thereupon corrupted themselves; and became most loathsome in their lives, *eat up their tenants*, as they would do so many morsels of bread; made a mocke of such holy men, as set themselves seriously to seek G O D: When all is done, and *occideret* come, *trepidabunt timore, ubi non erat timor*, they shall begin to be afraid, where (they held before) no fear needed: And here shall be the last verse of their *Psalm*; *Quis dabit à Sion salutem*, to wish for the salvation of *Sion*: which they have so oft derided. *They* shall *seek*, and *then they shall seek*. Till then (possibly) you shall lose your labour, if you tell them of *seeking* of G O D but and how good it is. They are (saith *Jeremy*) *like the Dromedary of the wilderness*, a beast of exceeding swiftnesse, the female specially: *Over hill and dale she goeth* (saith the *Prophet*,) and *snuffeth up the aire at her pleasure*, and *who can overtake her?* *They*, that seek her, *will not weary themselves, till her moneth*: And in her moneth when she is bagged, then they will finde her, and deale with her well enough. The case is like. Age, sicknesse, death are farre off: Youth, health, and strength possesse them: there is no comming to them then. The moneth, *cum occideret*, is not yet come: But, come that once (as, once it will to all) you shall find, *quarebant* will have his place, *Fiat*. It is therefore G O D S own resolution; Thus He

I
Exod. 5. 2.

3
Psal. 53. 1.
Psal. 53. 2.

Jer. 2. 24:

Hof. 5. 15. resolvethe: *I will go* (saith He) *and returne to my place, till they acknowledge their faults, and seek me*: And when will that be? He addeth: *in novissimo quarent me diligenter*, an end will come: and when that commeth, *they will seek me diligently*, even the best of them. And, even so we are faine to resolve: For, our lot, is GODS lot, and when He sought to them, we go to our place, and there stand, till their moneth, *Expectantes aqua motum*, waiting till the destroying Angel come and stirre the water, and then *quarent eum* will be worth the seeking after.

2 Cor. 5. 13. Then, according to S. Paul's disjunctive, we, that all other times *mente excedimus Deo*, at that time *sobrii sumus vobis*. Divinity, which (in our ruffe) is *sophisme* and *school-points*, and (at the best) a kind of *extasie about God*, is and shall be, then, *the words of truth and sobernesse*. For, GOD, and His seeking will have their time: Before, if it may be: but if not before, then, at the farthest. First, or last; all shall confesse, *by seeking God* is to be sought. Some, before He *kill*; and happy are they: But, when He *killeth*, all: *Hypocrites, Heathen, Atheists*, and all.

And I would pray you (in a word) but to note, in *seeking* then, how many things they confesse. For, there be (I take it) four potential Confessions in it:

1 That such an one there is to be sought. A Power above us, whose being and sovereignty all, first or last shall seek.

2 That somewhat there is to be found: some good to be done, in *seeking* (as *Esay* saith) *Non frustra dixit, He hath not in vain said to the seed of Jacob, seek ye me*. For, were it to no purpose, they would not then do it; but, as at other times they did, so let it alone then, too.

3 That, whatsoever that good is, hit upon it, or stumble on it, we shall not: It will not be had in *parerge*, but *seek* it we must. For, without *seeking* it will not be had. If it would, they might sit still, and let it drop into their laps.

4 That, *seeking* at this time when He *slayeth them*, they that shew what that good is, they *seek*. Even that, the *Psalmist* saith, *seek the LORD, and your soul shall live*: that whatsoever become of their body, at least, their *soul* may *live*: that we loose not both; that He *kill not both, and cast both into hell fire*. And this even when we come within the hemisphere of the other life, the sense we then have of somewhat that should have been sought before; the mis-giving of our hearts; they shall come to reckoning, for not *seeking* sooner: And this, that not one of us would die suddenly by our wills, but have a time to *seek GOD*; before we loose our selves: This, that we desire to die *seeking*, howsoever we live; all shew certainly, it is a *Fiat*, a thing to be done; a good thing to *seek GOD*, even the enemies of it, being Judges of it.

So then: *querebant Eum* is as it should be. But, I adde: * If it be *querebant*, *seeking* indeed, * And, if it be *querebant Eum*, and not *alind in Eo*: *seeking*, not *Him*, but somewhat else by Him. If it be *seeking* indeed. For they, to whom the Prophet *Esay* said, * *Si queritis, querite; If ye seek, why then do it*; sought so, as (it seemeth) their *seeking* deserved not the name of *seeking*. So loosely, so slightly, so slenderly, they did it; as if, that they sought were as good lost as found. So sought the party that said, *In lectulo quaesivi quem diligit anima*, that lay in bed and sought. So he that asked our Saviour, *Quid est veritas?* (a very good question:) and when he had asked it, another thing took him in the head, and up he rose and went: *his may*, before CHRIST could tell him, what it was. Such is our *seeking*, for the most part. Some idle question cast: Some table-talk moved: Some *quid est veritas*, and go our way: all by the way, *Intransursu*: and never, as if it were about some matter of special moment, sit about it, and *seek* it out indeed.

1. They *turned them* (saith the text:) as if, before, they sought, without so much as *turning* them about.

2. They *rose up*: as though before, they *sate still* and sought.

3. They did it *early*, and did not tarry till *Cum occideret*, the Sun were set, and no light to *seek* by, but their feet stumbled in the dark *mountains*.

4. They *inquired*: So that before, if you had ought to say to them, you might; they had nothing to say to you. To *seek* then, is to *turn*, to *rise*, to *rise early*, to *enquire* after it. *O si queritis, querite* (saith *Esay*,) *the morning commeth, and so doth the night*: that is, our dayes spend apace; and we say, *we will seek*: If we will *seek*, let us once do it indeed.

Secondly, if it be *querebant*, and if it be *eum*: Another point to be rectified. * *Non vestra, sed vos* (saith the *Apostle*) is the right *seeking*. Not, *seek him*, for somewhat we would have of Him; but to *seek Himself*, for *Himself*. It is one thing (say the *Schooles*) to *seek GOD*, for *fruition*: another, to *seek Him*, to *make use of Him*. One thing (saith CHRIST) to *seek for the miracle*; another, *for the loaves*. One thing, to *seek his face*; another, to *seek His fingers ends*. One thing to consult with Him only for conscience, to *know* and *do*: another, to consult with Him, if it hit out, humour to make our advantage of it; if it go against us, to set light by it. Such is our *seeking* for the most part: *Cum occideret*, to have our turn served; to have our health restored, that we may *seek Him* no longer, but to our former *tyot* again, and *to morrow may be as yesterday, and much more*.

2 *Seek Him*, indeed: *Seek Him*, for *Himself*. These two points being agreed of, we shall thoroughly agree of *querebant eum*. And, so much for it, and for our *fiat*. Now, to our *Ne fiat*.

For, vhen vve have agreed of our *seeking*, vve have not done. VVith * *diligence*, it vould be, and *due respect*. Our *seeking* (as all things, the best things under the Sun) must have *tau' a'pay v' tau' x'apav*, their due time and place. VVherein appeareth the abating power of *Circumstances*: that they are able

1 It must be *querebant*, *seeking* indeed. * *Esay* 21. 12. Cant. 3. 1. Ioh. 12. 30.

Esay 21. 12.

1 It must be *eum*, *Him*. * 2 Cor. 12. 14. Ioh. 6. 26. Psal. 105. 4.

Esay 56. 12.

2 Our *Ne fiat*: *cum occideret*, the time. * Hof. 5. 6. Iohn 3. 21.

to bring down the *substances*. Namely, of the *time*: And that, *misfe-timing* marreth not only misfe, but all things else. The thing is right, The *Cum* is wrong; and so, all is wrong.

To find out the *time*, we agree first, that as every weighty thing hath, so the *seeking* of God is to be allowed a time, too.

VVhat time is that? Verily, we should doe it absolutely, all our life long: *Quarite faciem Ejus semper*. Not, *When*? But, *when not*? without limitation, continually.

And, in this sense we grant *Cum occideret*: then, and at other times too. But, not (as *Asaph*) then, and never till then: So, we deny it:

GOD (indeed) is so to be sought: but we cannot so seek Him: Other our affaires crave allowance out of our time, and we are well content to yeeld it largely. Only that GOD hath a *set time* left, when to *seek Him*. That is but reason: all will yeeld to it. All grant a *Cum*.

But, come to knowv, vvhen that *when* shall be; here, vve vary, first. We cannot be brought to let downn any certainty, but love to be left at large. Doe it vve vvill; but (indeed) vve cannot shevv *when*; but even *Felix* his *when*, *ô'ray d'aisphur*, *when we have leasure*. I cannot novv stand to *seek* (saith he); I hope one day to be at leasure to do it: but, that day neuer came.

Urge them, presse them, *When*? No other resolution, but, *omnis peccator dicit, Aliquando Deum sequar, sed non modo*: *Sometime* still; but, not this time. Never in the present; but, *sometime* hereafter.

Follovv them all along their life, they finde not this *Cum*, but put it from one *Cum* to another, till there be none left, but only *Cum occideret*. Even that very time against vvhich GOD layeth His exceptions. Every time before, vve say, *Nondum tempus*, it is not time yet: Every houre before, *Nondum venit hora*, the hour is not yet come.

Not to leave GOD'S *seeking* thus at randome: But to grovv to some certainty. I demand, Will any time serve? Is GOD at all times to be found? It is certaine, Not. The very limitation (of *dum invenire potest*) shevveth plainly, that other times there be, vvherein, *Seeks him* you may, but finde Him you shall not.

Then, if, at all times. He is not to be found, vve are to make choice of a certaine *Cum*, *Cum inveniri potest*, vvhen He may be found, and then seek him.

Many returns there be, in the term of our life; Many *Cum's*: All are reduced totvvo: 1 *Cum servaret*, and 2 *Cum occideret*. Or (if vve vvill needs be vvadded, to a *Cum occideret*) 1 *Cum occideret hostes eorum*; 2 not, *eos*: VVhen He scattereth and slayeth our enemies, and saveth us. One of these tvvo it must needs be.

Cum occideret, it is not. CHRIST Himselfe expressely limiteth it, before: * *Dedi ei tempus ad poenitendum*; (saith he) *I gave her a time to repent*. VVhat time is that? Left vve might mistake it, to be *Cum occideret*: He adds; if vve doe it not in that time, so by Him given, He vvill *cast us downe on our beds*, the beds of affliction and sicknesse, and there *kill us with death*. So that, the time, He allowveth us to repent, is before vve come thither. For, thither vve come, because vve did it not in the time, he gave us to doe it in. Indeed, our *bed* is not the place. *In lectulo quasi vi: I sought Him in my bed: quasi vi, sed non inveni: I sought Him, but I found Him not*. The place of slaughter is not the place: Nor, the time of *killiing* is not the time. VVe may take that time: but it is not *dedi illis*, none of His *giving*. The time, He giveth us, is before we come there.

Then, if *when he kills us*, is not it *when he saveth us*? it is. It is indeed: and a cluster of it, at houre of *cum servaret*, then, is better than a vintage, a whole day of *Cum occideret*.

Upon these two the whole *Psalm* standeth: and the part (before) sheweth, when it should have been. When *He over-whelmed the Egyptians in the Sea*: When the pillar of the cloud was over: When, He not only saved them, but served them, *raining downe Manna*, for their need, and *giving them Quails for their lust*: then, was the time with them: and then, is the time with us.

For (sure) as we *seek GOD*, to *save us*: so, He *saveth us*, to *seek Him*. If when we *seek Him*, we are *saved*; when we are *saved*, we should *seek Him*. The time of His *saving*, is the time of our *seeking*: And, one houre, then, is better than four and twenty.

All that while, what seek we? VVhy (as *Jeremy* saith) we doe then *quarere grandia*. Other greater matters we have in hand: Matters of more weight than the *seeking* of GOD. As if His *seeking* were some pety businesse: Slightly to be *sought*, and lightly to be found. And any time good enough for it.

Nay, not that: but, so evil are we affected to *seek Him*, then, that *quarebant* is *occideret*: we indite Him of our death; it is death to doe it: as leese die, as *seek*: It maketh us old; it killeth us before our time. VVe digest not them, that call on us for it, but seek our selves (as the *Apostle* speaketh) *Magistros secundum desideria*, that may entertaine us with Speculations, of what may be done by miracle, at the houre of death: that may give us dayes and elbow-roume enough, to seek other things, and to shrink up His *seeking* into a narrow time, at our end; and tell us, time enough then. For, thus (then) we reckon: all the time we spend in it, we loose the fruit of our life, and the joy of our hearts shall be taken from us. As if the fruit of life were not to *find GOD*; Or, as if any true hearts joy, GOD being not found. Call we this our fruit and joy, not to seek God? Call it not so: *Letetur cor quarentium Deum* (saith the *Holy Ghost*) *Let the heart of them rejoyce, that seek the LORD*. Yea, in *lachrymis peccatorum*, in the very teares of a penitent, there is (saith *Saint Augustine*) more found joy, than in *risu theatrorum*, in all the games the Theater can afford. *Da Christianum, & scit quid dico*. But our taste is turned, and we relish not this *seeking*. By our *flesh-pots*

I
Gods seeking
to have a time.
Psal. 105. 4.

A set time,
Cum.

Acts 14. 26

Esay 55. 6.

It would be
1 *Cum servaret*
* Apoc. 2. 21.
Ver. 22, 23.

Cant. 3. 1.

Ver. 13, 14, 14,
27.

Jer. 45. 5.

2 Tim. 4. 3.

Psal. 105. 3.

we have lived, and by them we will dye, and so we doe. *Lust* hath been our life, and we will be buried in the *gravis* of *Lust*: And so we shall, and never know, what that joy meaneth, *Latetur cor quarentium Deum*.

I *Cum occideret alios.* *Cum servaret* then, will not serve. Nay, *Cum occideret* will scarce serve, it hath much adoe; Let him draw His sword and come amongst us. For if (as, of His goodnesse, He doth not) He rush not on us at first, but begin with *others*: If it be *cum occideret alios*: we seek not. See yee the XXXI. Verse: He took away others, before their faces; and those, not *weak* or sickly persons, but the *goodliest* and *strongest* of all *Israel*, and least likely to die: Here is *occideret*. Now, did this move? No. (See the XXXII. Verse:) for, at this they *sinned yet more*, and went about their *seeking* never the sooner. It must be *cum occideret eos*, *themselves*, their owne selves, or it will not doe it.

4 *Cum caderet eos.* Come then to themselves, and *smite* them with the *edge*, not with the *point*: with the *edge*, to wound; not with the *point*, to dispatch out-right; will that serve? *Cum caderet eos*, when He *wounded* them, with some mortal sicknesse the messenger of death, would they *seek* Him then? No: not then, not for all that, would they frame to it. For, *quarebant medicum*, then. I say, as *Asa* fought *medicos*, & *non Deum*: Not, GOD and them, but them first, and let GOD stay till they be gone. And till they give us over, and tell us plainly, *occideret* is now come indeed: no *smiting* or *wounding* will send us to *seek*. So that, it is not either *Cum servaret eos*, or *Cum servaret eis*, His *saving*, or *serving* us: Nay, it is not, *Cum occideret alios*, or *Cum caderet*, His *killing others*, or *wounding* us with any but our *deaths-wound*, will doe it.

It is Cum occideret, which is a Ne fiat. *Tandem* then, when we are come to the very last cast, our strength is gone, our spirit clean spent, our senses appalled, and the powers of our soul as numbas our senses: when a general prostration of all our powers, and the shadow of death upon our eyes: Then, something we would say or do, which should stand for our seeking: but (I doubt) it will not serve. This is the time, we allow GOD, to *seek* Him in.

Is this it? would we then *seek Him*, when we are not in case, to seek any thing else? Would we *turne* to Him then, when we are not able to turne our selves in our bed? Or, *rise early* to *seek him*, when we are not able to rise at all? Or *enquire* after Him, when our breath faileth us, and we are not able to speak three words together? Neither before, nor with, but even at the end of *occideret*? No hour, but the hour of death? No time, but when He taketh time from us, and us from it, & *tempus non erit amplius*? What shall I say? Shall I commend this *seeking*, *turning*, *rising*, *enquiring*? No: I cannot commend it, either in it self, or to any. I commend it not.

That that may be said is this, and it is nothing. True: some one or two of a thousand and ten thousand, that have. How then? Shall we not therefore follow our instruction and *seek* Him before? *Esay 65. 1.* Nay then, *Some have found and never sought*: Let us not *seek* him at all, if that will hold. Thus it is: Some, going a journey, have found a purse by the way: It were mad counsel, to advise us to leave our money behind, upon hope of like hap in ours. No: this is safe and good: Though some one or two have *found* and *not sought*; yet let us *seek* for all that. Though some one or two have, then, *sought*, and *found*, yet let us *seek* before. Though some have found a purse in their way, let us not trust to like hap, but carry money with us. This is a *privy door*, on special favour open to some few. There lyeth no way by them. *This is the way*, (you have heard) *walk in it, and you shall find rest to your souls*.

1 As not CHRIST'S time of seeking. To speak then of *safe seeking*, and sure finding, I say (as *Asaph* saith) it is a *Ne fiat*. This time is not the time *CHRIST* giveth us: He assigneth us another. Yea, we condemne our selves, in that we would seek to allow it our selves. If we were put to it, to say plainly; *Not, till he kill me*: it would choake us. We neither have heart nor face, we would not dare to answer so; we dare not avow it. And if it be a *Ne dicant*, it is a *Ne fiat*. The time of GODS *quarise* is *Primum quarise*. This *Cum* is the last of all our *Cum's*; all other before it. *First*, and *last* are flat *ad oppositum*. This is not it.

2 Not the acceptable time. The time of *seeking* GOD must be *Nil*, such as is meet to be received. This, is not: Therefore (I hope) we will not offer it GOD. If we do, take heed He scorn not this time, as He doth their *price*, in *Zachary*: *A goodly time that I have assigned me*. Take heed He stand not upon His reputation (as in *Malachi*) and bid us *Offer our service*, at this hour, to any great man and see, whether he will be content with it, and not reject both us and our *seeking*, then. This, is not; cannot be but a great *Ne fiat*; To offer GOD that, no man is so mean, but would take in evil part.

3 No time of seeking, but of dissembling. This time, is the time, when all *Hypocrites*, *Atheists*, tag and rag come in, and *seek Him* in a sort: And shall not we be confounded to see our selves in their number? Nay, to say that must be said (for, true it is.) It is past the *Devils* time. They be his words [*Cur, ante tempus?*] and he seeketh to make them ours, that it is ever too soon to *seek* GOD. At the hardest (I trust) we will not keep time with Him.

And, to *seek* Him then, is not to *seek* Him: Not *quarebant Eum*. No: they seek Him not, they *dissemble with him* (saith *Asaph*, in the next verse.) For, when GOD, to try them, reprieved them never so little time, they fell to their old byas; and vvhen as He ceased *killing*, their *seeking* vvvas at an end. So are all *forced seekings*: like to a bow-string brought to his full bent, but remit you never so little, it starteth back again.

Nay, it is not *quarebant*, not kindly *seeking*, but a base ignoble creeping to, vvithout all

all ingenuity, when we must either die or do it. Neither *quære* nor *quære* to do it then.

But in very deed it is not *seeking* at all, as before we defined *quærebant*, so *seek* indeed. There is a diameter between *occideret* and *quærebant*, and therefore, between it and *quærebant* *Enum.* Men cannot then seek: If they must *rise up*, and *turn* them that must do it; they are not able for their lives; to *turn* or *stirre* themselves to do it. Nay, nor to enquire. For, what is our *seeking* then? Is it not to lie still on our bed, and suffer a few words to be spoken in our eares? Have a little *opiate Divinity* ministered to our souls, and so sent away? Sure, this is rather to be *sought*, than to *seek*. There goeth more to *Quærebant*, then thus. We must then *seek*, when we are in case, to *give sentence*, and so *doe judgement* on our selves: When we are able to *take up our crosse*, before it be laid on us. *Quærebant enim* must stand before *cum occideret*.

Lastly, it would be known, What became of this *Quærebant*? What they found that *sought* thus; and then, and not before? They found not Him, the Prophet saith plainly: They go then, with sheep and bullocks, and all manner of sacrifice, to seek the Lord, but find Him not; for He hath with-drawn himself before. Their successe of it. Hof. 5. 6.

And justly they find Him not, *ex lege talionis*. GOD himself answers them; nay, their own hearts answers themselves: Go, whom you have spent your life in *seeking*, seek to them now. Let them save you, at this, whom you sought at all other times. As for me, it shall come to passe, as I cryed and you would not hear; So, you shall crie and seek, and shall not find, or be heard, (saith the LORD.

Yes, they found Him; but, with a door shut between Him and them. But, what found they? The Parable of the ten virgins tells us (which is the Gospel for this Psalm) they found (that which we, I hope, shall never find) a *Nescio vos*. Where (that we may see, that this course is folly, and therefore indeed a *ne fiant sicut*) that which putteth the difference of those that be wise and go in, is that they had sought and looked to their oyle *per the Bridegroom come*: And those that were foolish and shut out, when the Bridegroom was even coming (that is *cum occideret*) were to seek their oyle then; had not looked to it, till then. *Nescio vos* is their answer, He knoweth them not: they took too short a time, to breed acquaintance in. *Nescio vos* they find, that so seek. *Profecto ad hoc venit, &c.* At this clap, he that waketh not, is not asleep but dead. Mar. 25. 13. Mar. 25. 41

To conclude then, with our Instruction. If this time, and this seeking have so many evil marks: the time so unseasonable; the seeking so many ways to seek: If the successe to this seeking be no better, but *Nescio vos*: Why then *Ne fiat*. If these here were not well advised: If those Virgins were foolish: why then, *Ne fiant sicut*, not to be like. Our Instruction

Secondly, To sever the silver from the dross; The seeking is good, keep it: the time is wrong, change it; Either into *Antequam occideret*, or into *Cum servaret*. *Fiat* to the action, *Ne fiat*, to the time. 2

Thirdly, As we confesse, that there is one to be sought: And that, with the turning of a ginne we cannot have Him, when we list, but seek Him we must: That His seeking is worth the while: And that it is not dispatched in a minute, but must have time: So, to think His seeking worthy a better, and to allow it a better time than this to do it in. 3

Fourthly, seeing yet is the acceptable time; Yet, He may be found; Yet, it is *cum servaret; occideret* is not yet come; (How neer it is, it is hard to say: Our SAVIOUR CHRIST saith, it is *quæ hora nescis*, it may be neerer than we are aware:) Let it come upon us before we seek; let us seek, before it come upon us. So seeking, we shall safely seek: Safely seek, and surely find GOD; and with GOD, whatsoever is worth the finding. But (that which we seek) we shall, after *occideret* is past, find our selves in His presence, and at His right hand, In whose presence, is the fulnesse of joy, (Not as ours here, joyes half empty:) and, at whose right hand, there are pleasures for ever more; (Not as ours here, for a time, and a short time, GOD knoweth.) Luk. 13. 49. Psal. 16. 11.

That, which here we seek and cannot find, with Him, we shall; if we shall here, indeed, and in due time seek Him, by the timely fruits of an undelayed repentance. Almighty GOD lighten our minds kindle our affections, settle our hearts so to seek, &c.



A
SERMON
PREACHED

BEFORE

Queen Elizabeth,

At RICHMOND,

On the XXI. of FEBRUARY, A. D. MDXCIX.

Being ASWEDNESDAY.

At what time the Earle of ESSEX was going forth, upon the Expedition
for IRELAND.

DEUT. XXIII. Verse IX.

Quando egressus fueris adversus hostes tuos in
pugnam, custodies te ab omni re mala.

*When thou goest out with the Host against thine enemies, keep thee then
from all wickednesse.*



Luk. 4815.

Psal. 114. 10.
1 Sam. 15. 29.

O entitle this *time* to this *Text*, or to shew it pertinent to the present occasion, will ask no long preface. *When thou goest forth, &c.* This *When* is *Now*. There be *enemies*: and we have an *Host*: it is *going forth*. CHRIST'S own application; (which is the best) may be well applied here. *This day, is this Scripture fulfilled in your eares.* This our *Host* so *going forth*, our hearts *desire and prayer unto GOD* is, that they may happily go, and thrice happily come again; with joy and triumph to *Her Sacred Majesty*; honour to themselves, and general contentment to the whole Land. So shall they go, and so come, if we can procure the *Lord of Hosts* to go forth with, and to take charge of our *Hosts*. *It is he that giveth victory to Kings* (saith DAVID): It is He that is *Triumphator Israel* (saith Samuel): *Victory and triumph never fail, if He fail not.*

Now then, that God may not fail them, but go in and out before them, and bring them back with victory and triumph, and that, we all desire and pray for, may so come to passe; *Moses* doth here, out of his own experience, bestow an advise upon us: (And *Moses* could

could skill what belonged to war, as one that fourty years together was never out of camp.) Which advise is: that among our military points we would reckon the *abatement of sin* for one: That now this time of our *going forth*, we would go forth against sin too; and keep us from it, as we would keep, us from our enemy. If we could be but perfwaded to reform our former custome of sin, it would (certainly) do the journey good. That therefore with other courses, some remembrance, some regard be had of this; that, at this time, sin do not so over-flow among us, be not so very fruitful as before time it hath.

And this is an use of *Divinity* in war. And, as this an use of *Divinity, in war*: so have we withal an use of *war, in Divinity*. For, *Moses* telling us, that *when our forces go forth against the enemy*, that we, *Then*, at that time, are in any wise to *keep us from wickednesse*: by sorting these thus together, doth plainly intimate: that, when the time of war is, then is a fit time, a very good opportunity, to draw from sin and to return to *G O D*. These former years, this time of the fast, and this day, the first day of it, (both) ministred an occasion to call for an abstinence from sin: This day, and this time being set out by the Churches appointed to that end. Now, besides that ordinary, of other years, *G O D*, this year, hath sent us another, the time of *war*: and that a very seasonable time too, wherein to repent and retire from sin. As if he should say: If you will forsake sin, now you may do it: For behold, *now is an acceptable time*, and a fit season. This time to concur with that time; and both to co-operate to the amendment of our lives.

And what shall I say? O that one of them, the former or the latter, or both might prevail so much with us, that as the fore-part, this day is fulfilled in our eares, so, the latter part might be fulfilled in our lives: that it might not be singly regarded, that is thus doubly commended: That the fast at hand might keep us; or the war at hand might keep us; or both might keep us; that we might be kept from sin. That either *Joel's* trump proclaiming a fast, or *Amos's* trump proclaiming war, might serve to sound this retreat, might serve to awake us from that (now more than sleep,) even almost that *Lethargie* of sin, which the security of our so long peace hath cast us in.

This is the *Summe*. These, the double use, ¹ Of *war*, in *Divinity*: that our *going forth* might procure the giving over sin. ² Of *Divinity, in war*: that our giving over sin might procure good speed to our going forth; even an honourable and happy return.

The parts are two: (For, the Verse parteth it self by *when*, and *then*.) These two: ¹ the *going forth of the Host*. ² *The keeping from sin*. To expresse them in the terms of the present businesse: ¹ The former, the *Commission* authorizing to go. ² The latter, the *instruction* directing so to go, that we may prosper and prevail. In which latter will come to be considered these three points. 1. The *Conjunction* and *Coherence* of these two. 2. The *Consequence*. 3. The *Contents* of the latter; How to keep us from sin.

The Divi-
sion.
I.
II.

When thou goest forth, &c. In the first is the *Commission*, which is ever the corner-stone of all proceedings. If we take the Verse entire, both parts together, it riseth thus: If they which go to war must keep themselves from sin, then is war no sin, but lawful; and, without sin, to be undertaken. Or, if we take the first part by it self, in saying, *when thou goest*, he implyeth, a time will come, when they may go forth. For, vain were the supposal and far unworthy the wisdom of *G O D S Spirit* to say, *when*; if never any such time should come: if there were no time for war, of Gods allowance. We cannot better pattern it, then by the Gospel of this day [*when ye fast, be not like hypocrites*] by all Divines resolved this. *Fast* ye may sometimes; and then *fasting*, look you fall not into *hypocrisie*. And as in that, so in this: *Go ye may*, sometimes: Only, When ye go, see ye *refrain from sin*, and then go and spare not. Out of which match of these two, *Fast*, and *War*, we may rise higher.

It is no lesse usual with the Prophets, to say, *Sanctificate praelium* (as *Joel* 3.) then to say *Sanctificate jejunium* (*Joel* 2.) *Sanctifie a war*, as well as a fast. And in another, *Consecrate manus vestras hodie Domino*, consecrate your hands, this day unto the *L O R D*. Which sheweth war is not so secular a matter, but that it hath both his *lawfulness* and his *holiness*: and that the very hands may be *sacred* or *hallowed*, by fighting some battails. And therefore, in the *Calendar of Saints*, we have nominated, not *Abel*, *Enoch*, and *Noe* alone, men of peace and devotion, who spent their time in prayer and service of God: But *Gideon*, *Ieptho*, *Sampson*, worthies and men of war, who (saith the *Apostle*) *through faith were valiant in battel, and through faith put to flight the armies of Aliens*. War therefore hath his time and commission from God.

I.
The Commis-
sion.
Mar. 6. 16.
Joel 3. 9.
Joel 2. 15.
Exod. 3. 29.
Heb. 11.
Verse 4. 5. 7.
Verse 32.
34.

Secondly, I add that this kind of war; Not onely *defensive war*, but *offensive* too hath his *when*. And that out of this very text: which is (if we mark well) not when they come forth against thee, but *when thou goest forth against them*, *תקדמו עליהם* (lay the *Seventy*) to invade and annoy them. Both these have their time: The former to *maintain our right*: the latter, to *avenge our wrong*. By both these wayes, doth *G O D* send His people forth: Both have warrant. Before *Moses*: *Abraham's* war to rescue *Lot* his allie, was *Defensive* and *lawful*: *Jacobs* war, to win from the *Amorite* by his sword and bow, *Offensive* and *lawful* too. Under *Moses*: the war against *Amalek*, who came out against them: and the war against *Madian*, against whom they went forth, to *wreak themselves for the sin of Peor*; both lawful. After *Moses*: *King David*, in the battel of *Pas-dammim* keeping the enemy from their gates; in the battail of *Gath*, seeking the enemy at his own gates, and giving him battail

Gen. 14. 14.
Gen. 48. 22.
Exod. 17. 8.
Numb. 31. 2.
1 Chro. 11. 15.
2 Chro. 20. 6.

Luk. 14. 33. in his own territory. And this, as good *Law*; so *Egredere, & compelle eos intrare*, Go forth and compel them to come in is good Gospel too. So that, war, and this kind of war hath his commission.

Thirdly: And to strengthen the hands of our men of war yet further. As war, and To go forth to war; Against our enemies, any enemies, whether forreign foes, or rebellious subjects: So, of all enemies, against the latter, against them to go forth, hath ever been counted most just and lawful. Many *Commissions* are upon record in the *law*, of journeyes in this kind. Against the tribe of *Reuben*; for erecting them an *altar*, beside that of *Moses*: And, that have these of ours done too. Against the tribe of *Benjamin*, for a barbarous, and brutish outrage committed at *Gibea*: And, that have these too; And not one, but many. Against *Seba*, for blowing a trumpet and crying, *No part have we in David, no inheritance in the son of Isai*: And, so far hath their madnesse proceeded. And the Gospel is not behind neither. Against them that sent word, *Nolumus hunc regnare super nos, producite & occidite* (saith our SAVIOUR CHRIST Himself,) In effect, they say as much as *nolumus*: and as much may be said and done to them. Nay, if once he say *no part in David*; if he were *Absolom*, or *Adoniah* (of the blood royal) he hath spoken that word against his own life; Much more, if but such a one as *Seba* the son of *Bichri*. And yet, even he was nothing so deep as this. For, neither had King *David* vouchsafed him any favour, any time before; neither offered him peace, or to receive him to grace, after he had lift up his *heel* against him. But here, here have been diverse Princely favours vouchsafed, and most unkindly rejected; means of Clemency many times most graciously offered, and most ungraciously refused: yea, faith falsified, and expectation deluded; contempt upon contempt heaped up, that the measure is full. These then are the enemies against, and this the time when. When not only we may, but must; and that, not with GODS leave only, but with His liking and full commission, Go forth in this cause. So that, war is lawful: and this kind, to go forth: and against these enemies, most just and most lawful. At this time, against these enemies, it is a war sanctified, they shall consecrate their hands, they shall *præstari prælia Domini*, that fight against them. So much for the Commission.

II.

3
The Instruction.

The Conjunction, that it is needful.

The Commission being had, we are not to depart, but to stay and take our Instructions also with us: Which is the later part, of keeping from wickednesse. *JOSUA* had his Commission from GOD, to go up against *AI*: Yet, for leaving out this later, and not looking to *Acan* better, had not so good speed. This therefore must accompany, and keep time with the former, as a *Then* to that When.

1. Wherein first, of the joyning these two, 'that they must go together' and (of the reason) why they must go together.

2. And after, of the manner; how we may and must keep our selves from this wickednesse.

The meeting of these two within the compasse of one Verse, 'Going forth with an army, and Forbearing of sin, is worth the staying on.

Leading an army, pertaineth to Military policy: Forbearing of sin, is flat divinity.

For, what hath the leading an army to do with forbearing of sin? Yet, GOD hath thus sorted them, as we see. Therefore Policy of war; whereto the former; and Divinity whereto the later belongeth, are not such strangers one to the other, as that, the one must avoid while the other is in place. But that as loving neighbours and good friends (here) they meet together, they stand together, they keep time, consequence, and correspondence the one with the other. God Himself, in whose imperial style (so oft proclaimed in the Prophets) they both meet, The LORD of Hosts, the holy one of Israel: GOD (I say) Himself in the great Chapter of War (the twentieth of this Book) assigneth an employment to the Priests, as well as the Officers of the Camp: even to do that (which yer while was assayed) to animate the Companies in the LORD, and the power of his might; letting them see the right of their cause, and how ready GOD is to receive the right under the banner and power of His protection. And from GOD Himself (no doubt) was that happy and blessed combination, which in most wars of happy successe, we find, of a Captain and a Prophet sorted together: 'Jesua with Moses a Prophet; Baruk with Debora a Prophetesse; Ezechias, with Esay; Josaphat, with Jaaziel; Jons, with Elisha: And one of these doing the other no manner of hurt, but good. Jesua lifted up his hand, against Amalek: Moses lifting up his hand, for Jesua. The one leading against the enemy and annoying him; the other leading against sin, and annoying it; Against sin (what some reckon of it, it skils not, but) certainly the most dangerous enemy both of private persons and of publick States.

These two then, 'Going forth with the Host, and Departing from sin, being thus linked by GOD, our suit is, Break not this link: GOD hath joyned them, that we should joyne them. And this is a needful suit. For, it is one of the diseases under the Sun; in war, all our thoughts run upon the Host; Looking to the Host onely, and nothing but the Host: and letting sin run whether it will without any keeper. I know well; I both know and acknowledge, that the armies going forth is mainly to be regarded: It hath the first place in the Verse; and it hath it not for nought. *JOSUA* must choose out men first: *Vidua* must be supplied (*Judg. 20.*) And *nemo militat stipendiis suis*, Pay must be thought of. We must go forth with our Host; (They be the words of the Text:) Go; not sit still: And, with an Host; not a heap of naked, or starved men. We must help, and not tempt GOD. To help GOD, is a strange speech; yet, said it may be, seeing an Angel said it. Curse ye Meroz (saith the Angel of the LORD) curse the inhabitants thereof; VVhy? because they came not to help the LORD, to help the LORD against the mighty. This must first be done. But, when this is done, all is not done: VVe are not at a full point; VVe are but in the midst of the sentence yet. As that part (of the Host)

a Exod. 17.

b Jud. 4. 9.

c Esay 37.

d 1 Chr. 20. 14

e 2 Kin. 13. 14.

Exod. 17. 9.

Jud. 20. 10.

1 Cor. 9. 7.

Jud. 5. 23.

is to be regarded; so, this (of *fin* restraint) is not to be neglected. As, that hath the first place: so must this have the second, and second the former, or we shall have but a broken sentence without it. There is not, there cannot be a more prejudicial conceit, then to say in our hearts: the first be well, all is well: then sin on and spare not; it skills not greatly, for the later. *Si putas, in robore exercituum bella consistere, faciet te Dominus cadere coram inimicis tuis* (saith the Prophet to Amasia) If this be your conceit, so the Host be well, all is well: GOD will teach you another lesson (saith he) which I list not English. A proof whereof we have, before Gibeon. Where the whole power of Israel (40000 strong) trusting in their going out so strong, fell before a few Benjamites, a small handful in comparison; and shewed plainly to all ages to come, that it is but a part, it is not all, to go forth with an Host, though never so well appointed.

2 Chr. 35. 7, 8.

Jud. 10. 17.

Let us then (as advice leadeth us) make up our period with taking a course for restraint of *fin*. For, what sin unrestrained can work, the valley of Achon may teach us; where, the inhabitants of the poor town of Ai, put to flight JOSUA with all his forces; and all, because this second point was not well looked to.

Jud. 7. 5.

Now, this second point being within the compass of our profession, and yet having so necessary a use in war, as the sentence is not perfect without it, may serve to answer the question (more usually then advisedly oft cast out) *What good do these Church-men?* VVhat use is there of them (now) at such times as this? Yes, there is a use of them, and that in war, we see. The Camp hath use of this place; and they that serve there, of them that serve here. Which GOD sheweth plainly, in the first field that ever his people fought; and, when he had shewed it, caused it to be recorded *ad perpetuam rei memoriam* (they be Gods own words) that the same course might be ever after holden in all. VVere it is thus written (and, if we believe not, we shall not be established) that Iosua having the better, or going to the worse, depended not a little on the steddiness of MOSES hands: and, that MOSES, staying behind and striking never a stroke, did his part toward the attaining of the victory, not much lesse than Iosua, that went forth and fought manfully. Prayer then is of use: and though we be (saith S. Paul) armed at all points from hand to foot, yet must we *super omnia*, over all, draw this; and arm even our very armour with prayer and supplications.

Exod. 17. 14.

Ephes. 6. 18.

But what availeth prayer, without keeping from sin? Therefore, to that armour of S. Pauls, we must adde S. Peters too, *To arm our selves with this mind of ceasing from sin, that our prayers may be effectual*. Therefore MOSES himself joyneth not to our going forth his exercise of keeping up our hands at prayer; but this rather of keeping our feet from sin. The King of Moab (Balak) when he observed what prayer had wrought in the battail of Amaleck, thought to take the very like course, and sent for Balaam into his Camp; to match Prophet with Prophet, and to oppose prayer unto prayer. But when all his altars and rams would do no good; Balaam knowing well, there is, in sin, a power to defeat any prayer, he cometh to the dangerous counsel of causing Israel to sin with the daughters of Moab: which was found too true. For, it turned to their ruin, and all their prayers would then do no good. Here is then another use. For, the chariots and horses of Eliab, the weapons of our warfare (as the Apostle termeth them) though not carnal (if GOD enable them, to cast down such sinful thoughts and wicked desires, as exalt themselves daily, and to captivate them to the obedience of CHRIST) have (certainly) their use to second the former: and, we, in our turnes, serviceable, as by crying unto GOD by prayer, and drawing Him to the Host, who is our chiefest and best friend; so by crying also against sin and chasing it away, which is our chiefest and worst enemy. Since then these two have this mutual use either of other, let this be our petition (and withal, the conclusion of this part:) That we sing: them not, or leant to either alone, but suffer them, as they stand together in the verse, so, in our care and regard, joynly to keep time and go together. So much for them.

1 Per. 4. 12

Num. 22. 5.

2 King. 13. 14.

2 Cor. 10. 4.

And now to enquire into the reason of this coupling. VVhy, now? why, at this time (in war) a giving over sin. For that (indeed) they be not barely joyned; but, so joyned, as one is made the antecedent, the other the consequent. One, the time, and (as it were) the reason to infer the other. Truly MOSES word [15] will bear both, either *Quando* or *Quia*: *When thou goest*, then keep; or *Because thou goest*, therefore, keep thy self from sin. VVith the same word I speaketh the vertuous Lady to King DAVID, *Quia praeliis praelia Domini, ideo non invenietur in te iniquitas*. Because thou fightest the LORDS battails, therefore let there not any iniquity be found in thee, all thy dayes.

III.

The Reason of the conjunction.

1 Sam. 25. 28.

Sin (certainly) at all times is to be forborn. VVhen it is war: and not only when it is war, but when it is peace too, Take ye heed, lest at any time (saith CHRIST) Your hearts be over-laid with surfeiting, with drink, &c. Not allowing us any time, to be wicked in. But though at all times we be to refrain sin; Yet, not at all times, alike (saith MOSES) here. For it is, as if he should say: Be it at other times, sin may better be born with. It is lesse perilous: But, when thou goest forth with an Host: Then, then, with an high accent, with an emphasis (that is) then especially, then, above all other times, then, if ever, it importeth you to have least to do with it. Good LORD, how croffe and opposite is mans conceit to GODS, and how contrary our thoughts unto his! For, even *ad oppositum*, to this position of His, We see (for the most part) that even they, that are Goers forth, seem to perswade themselves, that, Then, they may do what they list; that at that time, any sin is lawful: that, war is rather a Placard, than an Inhibition of sin. A thing so common, that it made the Heathen man hold, that between *Militia* and *Malitia*, there was as little difference in sense, as in sound: And the Prophet DAVID, to call Sauls Companies in his dayes, *Torrentes Belial*, the Land-floods of wickedness. VVhich being well considered, We may cease to murre or to marvaile, if our going forth have not been

Luk. 21. 34.

1 Sam. 25. 28.

been ever with such successe, as we wished. GOD, who would give the successe, commanding then a *restraint*; and man, that should need it, then, taking most liberty. Verily, if we will learn of GOD, if He shall teach us, Sin is never so untimely, as in the time of vvar: never so out of season, as then: for, that is the time of all times, we should have leaft to do with it. To insift then a little upon this point, because it is the main point, and to shew the vigour of this *consequent*.

Mat. 12. 24.

1 From the very *nature of war*, first: Which is an act of *Justice*, and of *Justice corrective*, whose office is to punish sin. Now then, consider and judge, even in reason; What a thing this is, how great, grosse, and foul an incongruity it is, to poure out our selves into sin, at the very time, when we go forth to correct sin: To set forth to punish rebels, when we our selves are in rebellion against GOD, His words, and Spirit. Which, what is it but to cast out Devils by the power of Beelzebub? Sure, our hearts must needs strike us in the midst of our sin, and tels us, we are in great and grievous prevarication; allowing that, in our selves, that we go to condemn and to stone to death, in others. Therefore, since to go to War, is to go to punish sin: Certainly, the time of punishing sin is not a time to sin in.

Esay 10. 5.

Amos 1. 31.

Jer. 50. 23.

2 Sam. 2. 14.

Verse 26.

2 Secondly, from war, in respect of GOD. I know not what we reckon of War: Peace is His blessing (we are sure) and a special favour it is from him (as the Prophets account it) for a land to spend more iron in sitches, and plow-shares, then in sword-blades or spear-heads. And, if peace be a blessing, and a chief of His blessings, we may deduce from thence what War is. To make no otherwise of it then it is, the rod of Gods wrath (as Esay termeth it:) his iron stile (as Amos:) the hammer of the earth (as Jeremy) whereby he dasheth two nations together; One of them must in pieces; both, the worse for it. War is no matter of sport. Indeed, I see Abner esteem of it as of a sport; Let the young men rise (saith he to Joab) and shew us some sport. But I see the same Abner, before the end of the same Chapter, weary of his sport, and treating with Joab for an end of it: How long shall the sword devour (saith he) shall it not be bitterness in the end? So, it may be sport in the beginning; it will be bitterness in the end, if it hold long. War then being GODS rod, His fearful rod, and that so fearful that King David (though a Warriour too) when both were in his choice, preferred the Plague before it, and desired it of the twain: VVhen Gods hand, with this rod, this His fearful rod, is over us, to be so far from fear, and all due regard, as, then, not to shun sin any whit the more, but to fall to it as fast as ever: it cannot be, but a high contempt; yea, a kind of defiance and despite, then, to do it: Do we provoke the LORD to anger, are we stronger than he? Then, since VVar is GODS rod, choose some other time: under the rod, sin not; then, forbear it: Certainly, that time is no time to sin.

2 Cor. 10. 22.

3 The rather, for that, sin it is, and the *not keeping from sin*, but our keeping to it and with it, that hath made this rod, and put it into His hand. For, sure it is, that for the transgression of a people, GOD suffereth these divisions of Reuben within; GOD stirreth up the spirit of Princes abroad to take peace from the earth: thereby to chasten men, by pating the growth of their wealth, with this His hired razor; by wasting their strong men (the band of the enemies eating them up;) by making widowes and fatherlesse children; by other like consequents of war. If then our sins (common unto us, with other nations) and that our Unthankfulness (peculiar to us alone) have brought all this upon us; if this enemy have stirred up these enemies; if war be the sickness, and sin the surer, should we not (at least-wise now, while the shivering fit of our sins is upon us) diet our selves a little and keep some order? but drink iniquity as water, and distemper our selves as though we were in perfect state of health? Shall we make our disease desperate, and hasten our ruin by not containing from sin? that hath cast us in it? Know we, what time this is? Is this a time of sin? Certainly; we cannot devise a worse. In the time of VVar, it is high time, to keep us from sin.

1 Kings 20. 11.

10. 7. 26.

2 Chr. 10. 26.

* Psal. 44. 6.

20. 7.

* Prov. 21. 31.

b. 2 Chr. 20. 15.

4 But, above all (which will touch us nearest, and therefore again and again must be told us over,) that the safe and speedy coming again of them that now go forth (whose prosperity we are to seek with all our possible endeavours) that their good speed dependeth upon GODS going forth with them: and GODS going or staying dependeth very much upon this point. Most certain it is, the event of war is most uncertain. VVhen Benhadad went forth with an army, that the dust of Samaria was not enough to give every one in his camp a handful, it was told him (and he found it true) No glorietur accinctus, &c. He that bucklath on his armour must not boast, as he that puts it off. They that fight can hardly set down, what name the place shall have that they fight in: It may be the valley of Achor (that is, sorrow) by reason of a foil, as that of Iosua; It may be the valley of Beratha (that is, blessing) by means of a victory, as that of Iosaphat. All is, as GOD is, and as he will have it. * Once, * twice, and * thrice, by David, by Salomon, by Iosaphat, we are told it, that It is neither sword nor bow; It is neither Chariot nor horse; It is neither multitude nor valour of an Host will serve: But that the battail is GODS and He giveth the upper hand. VVe need not be perswaded of this; we all are perswaded (I hope) & we say with Moses, If thy presence go not with us, carry us not hence. Then, if we shall need GODS favour and help in prospering our journey, and to make that sure which is so uncertain; it will stand us in hand, to make sure of Him, in this, this needful time; and to keep Him sure, if it may be. For if He keep with the Host, and take their parts, Rebelles inierunt quasi nihil (saith Esay;) and these smoking sailes of firebrands, shall quickly be quenched. But, if GOD either go not with them, or retire from them; If there were among them but naked or wounded men; (what speak I of men? If but frogs or flies) they shall be sufficient to trouble them.

Esay 41. 11.

Esay 7. 7.

Now then, we are at the point. For, if we will have hold of GOD, make him sure, be certain of

of Him; we must break with *sin*, needs. *Sin* and *Satan*, are His *enemies*; and no *fellowship nor communion, no concord, no agreement, no part, no portion* between them. If we will draw Him into league, we must profess our selves enemies unto his enemies, that He may do the like to ours. At one and the same time enter, as an outward war with wicked rebels, so an inward hostility with our wicked rebellious lusts. For that if we keep our selves from the one, He will keep us from the other: and these being suppressed, those shall not be able to stand. Thus doing, *the sword of the LORD shall be with the sword of Gedeon: GOD shall be with us, Ishiel; and we shall prevail, Ucal.* For where *Ishiel* is, *Ucal* will not be away. But if we will needs hold on our league with hell, and continue our wonted intercourse with wickedness still, and go forth unto it when it beckens or calls, and be so far from keeping from it, that we keep it as the apple of our eye, and cherish it between our breasts: If we retain the mark of it in our very fore-heads, and the price of it in the skirts of our garment: for not keeping from it, He will keep from us, and with-draw His help from us, and put us clean out of His protection.

2 Cor. 6. 15.

Iud. 7. 20.
Prov. 30. 19

Therefore, without keeping from *sin*, there is no keeping GOD; out of whose keeping there is no safety.

This advise being so full of behoofe, so agreeable to reason and religion both, so every way for their and our good: it remaineth, we set our selves to think of it and keep it: * *Every one returning to his own heart, to know there (as Salomon saith) his own plague*, even the *sin* wherewith he hath grieved GOD; and to make a covenant with Himself, from henceforth more carefully to stand upon his guard; and not to go forth to *sin*, or entertain it as a friend, but to repute it as an enemy, and to keep him from it.

3
The Contents
of the Instru-
ction, to keep
from *sin*.
* 1 King. 3. 38.

First, for the term of *keeping*. When thou goest forth against thy enemy, go forth against *sin*. We should indeed go forth against *sin*, and practise those military impressions, that are done in camp against the enemy: Give it the assault, annoy it, pursue it, never leave it till we have driven it away. These we should do against it. But, the Scripture offereth more grace; and bids us (if we list not go forth against it: only not to go forth to it) but keep our selves (that is) stand upon our defence, to keep good watch, that it surprise us not, that it get not dominion over us: do but this against *sin*, and it shall suffice.

Rom. 6. 12.

But this must extend to all wickedness. Wherein yet, we do *humanum dicere, propter infirmitatem nostram*, speak after the manner of men, because of our infirmity: retching [All] no further, then humane infirmity, then the frailty of our nature will bear; then this corruptible flesh wherewith we are compassed, and this corrupt world in the midst whereof we live, will suffer and give us leave. In the body, we put a difference between the soyl, which, by insensible evacuations goeth from our bodies, keep we our selves never so carefully; and that, vvhich is drawn forth by chafing or sweate, or otherwise gotten by touching such things vvhether vve may be defiled: That, cannot be refrained: This, falleth vvvithin restraint. And even so, there is a soyl of *sin*, that of it self vaporeth from our nature (let the best do his best:) I say not, we should keep our selves from this. But, from provoking it, by suffering our minds to vvander in it; by not keeping our eares from such company, and our eyes from such occasions, as will procure it (as the Prophet speaketh) *by putting the stumbling block of iniquity before our faces*. From that, by the help of GOD, vve may keep our selves vvell enough. From *sin* lightning upon our thoughts, it is impossible; it cannot be: but from making there a nest, or hatching ought; that, vve are vvilled to look to, and that (by Gods grace) we may. And the vvord that Moses useth here *אמר* it not vvithout a *Dixit* (at least) *in corde*; not vvithout a saying *within us*. This, or that, I vvill do. It must be *dictum*, or *conditum*, said to, and said *yea* to, or else it is not *אמר*. The heart not resolving or saying, *content*; but keeping it self, from going forth to any act: though wickedness be not kept from us, because of the temptation; yet vve are kept from it, because of the repulse: and vvith that, vvill Moses be content at our hands, as our estate novv is.

Rom. 6. 19.

Ezek. 14. 3.

But vvith these proviso's. We say generally, *they that go forth, keep from all*: from all such both deeds, and vvords, as justly may be censured to be vvickedly, either spoken or done. Words (I say) as vvell as deeds. For the vvord *דבר* beares both. And indeed, if in good words (as in prayers) there be force to help: I make no question, but, in wicked words (as blasphemies, irreligious sayings, *locus fulminis dignis*) there is force also, to do mischief. Therefore keep from all: All those especially (as very reason vvill lead us) vvich have been the ruin of armies: in former times a view vvhereof vve may take, vvhen vve vvill, out of *Liber Bellorum Domini*, the Book of GODS battailes.

Wicked words first. Presumptuous terms of trust in own our strength: *I will go: I will pursue and over-take: I will divide the spoil: Pharaohs vvords*, the cause of his perishing and all his Host (Ex. 15.) To keep them from that. *Rabsakehs* black-mouthed blasphemy: *Let not Hexekiah cause you to trust in GOD over-much*: the eminent cause of the over-throv of the Host of *Ashur* (Esay 36.) to keep them from that.

Exod. 15. 9.
Esay 36. 15.

And, if from words; from wicked works much rather. *Achans* sin, that is, sacrilege: *Anathema in medio tui, non poteris stare coram hostibus tuis* (GODS own words to *Iosua*;) The cause of the armies miscarrying, before *Ai*. To keep them, from that wickedness. Such shameful abuses as was that at *Gibea*: the expresse cause of the destruction of a whole Tribe. To keep them from that. Prophaning holy vessels or holy places, with unholy usage: the ruin of *Balthasar*, and with him of the whole *Chaldean*

Ios. 7. 11: 12.
Iud. 19.
Dan. 5: 2.

Amos 1. 11. *Monarchy.* To keep themselves from that. *Corrupting our compassion, and casting off pity quite*, and spilling blood like water: the sin of *Edom*, and the cause he took such a foil, as he was never a people since. To keep them from that wickedness. From these and from the rest; you shall have a time to read them, I have not, to speak them. *Arming themselves with a mind to cease from sin; keeping their vessels holy: having pay wherewith they may be content, and being content with their pay: Et neminem concutientes* (saith *S. John Baptist*;) nor being *Torrentes Belial*, land-floods of wickedness. Or, if this will not be, that *private conformity* will not keep them; at least, that *publick authority* do it: that kept they may be, one way or other from it. If *Achan* will so far forget himself, as to *sin in the execrable thing*: Or, *Zamri*, to play the wretch, and abuse himself in the camp: Let *Josua* find out *Achan*, and see him have his due; and *Phinees* follow *Zamri*, and reward him for his desert. That the ravine of the one, and the villany of the other be removed, as it is committed; and so kept from polluting and pulling down *G O D S* wrath upon the whole Host. For, sure it is, *Phinees standing up and executing judgement*, hath the force of a prayer, no lesse than *Moses standing in the gap*, to make intercession: and both alike forcible, to turn away *G O D S* anger, and to remove evil from the midst of *Israel*.

This advise is to take place, as in *them that go* (as before hath been touched) so, in us likewise *that stay at home*: that what the one build, the other destroy not. Not, by *Moses* exercise of prayer, and uncessant prayer; or *Iosaphat's* exercise of fasting and abstinence, *2 Chron. 20.* (both, are out of the compass of the text:) but (that which is in it) by *turning from sin to G O D*, and that, with a serious, not shallow; and an inward, not hollow repentance. Out confessing our sins to day, and committing them to morrow: But every one saying, *Dixi custodiam I have said, I will hence-forth more narrowly look to my ways*; at least, while the sound of war is in our eares. Thinking with our selves, it is now war; it is now no time to offend *G O D*, and separate between Him and us; in this needfull time of His help and protection: By entering into that good and vertuous consideration of *URIA's: The Ark of the L O R D* and all *Israel* and *Juda* dwell in tents, *Joab* and the servants of our Sovereign abide in the open fields, and shall we permit our selves as much as we would, in the time of peace, and not conform our selves, in abridging some part of our wonted liberty, and forbearing to enjoy the pleasures of sin for a season? To conclude, if we shall or when we shall be tempted to any of our former sins, to think upon *G O D S* own counsel, even *G O D S* own counsel from *G O D S* own mouth, *Memento belli & ne feceris.* To remember the Camp, and not to do it: To think upon them in the field; and their danger; and for their sakes, and for their safeties to forbear it.

Thus, if we shall endeavour our selves, and eschew our own wickedness, our Hosts shall go forth in the strength of the Lord, and the LORD shall go with them and order their attempts to an happy issue.

He that made our forrein enemies like a wheel, to go round about us, and not to come neer us; shall make these as stubble before the wind: causing fear and faintness of heart to fall upon them as upon *Madian*: sending an evil spirit of disension among them as upon *Abimelech*, and the men of *Sichem*: causing their own woods to devour them, as rebellious *Absalom*; and their own waters to sweep them away, as it did *Sisera*: Yea, the stars of Heaven in their courses, to fight against them, as under *Deborah's* conduct, He did. Many such things are with Him; many such He hath done, and can do again, if, to our going forth, we joyn a going from sin.

Even so Lord, so let it be. Those whom thou now carriest forth, by thy mercy bring them back: by thy might, in this place, the place of thy holy Habitation: That *Deborah* may praise thee for the avenging of *Israel*, and for the people that offer themselves so willingly: For letting her ear hear, and her eye see the fall of the wicked that rise up against her: that she may praise thee and say, *The Lord liveth, and blessed be my strange help, and praised be the God of my Salvation,*

47. *Even the God that seeth I be avenged, and subdueth the people unto me. It is He that delivereth me from my cruel enemies, and setteth me up above all my adversaries.*

48. Great prosperity giveth He unto His Hand-maid, and sheweth still, and continually His loving-kindness to His Anointed: Praised be the LORD for evermore.

50.

To this GOD glorious in Holiness, fearful in Power, doing Wonders, The FATHER, SON, and HOLY GHOST, &c.



A

SERMON PRECHED

before Queen ELIZABETH, at *White-hall*, on
the XVII. of February *Anno Domini*, MDCII.
being *ASHWEDNESDAY*.

JER. Chap. VIII, &c.

- 4 Thus saith the LORD: Shall they fall and not arise? shall be turn away, and not turn again?
- 5 Wherefore is this people of *Jerusalem* turned back by a perpetual rebellion? they gave themselves to deceit, and would not return.
- 6 I barked and heard, but none spake aright: no man repented him of his wickednesse, saying, What have I done? Every one turned to their race, as the horse rusbeth into the battel.
- 7 Even the Storke in the aire knoweth her appointed times; and the Turtle, and the Crane, and the Swallow observe the time of their coming; but my people knoweth not the judgment of the Lord.



THE Apostles counsel is, *Qui stat, videat ne cadat*, He that standeth, let him take heed lest he fall. And, there is (saith *Esay*) a voyce behind us that crieth, *Hæc est via*, this is the right way, keep it, turn not from it. Good counsels, both; to those; *quorum vita, via vita*, whose life is a journey, and a journey to another, a better life: To look to their feet, they fall not; to look to their way they erre not. Good counsels indeed, but of which, we must say (with CHRIST) *Qui potest capere capiat*; Follow them that may. 1 Cor. 10. 12.
Esay 30. 12.
Mat. 19. 12

For true it is, that, not to fall nor erre; nor do amisse at all; is an higher perfection, than our nature (in state it is) can attain to. Being men (saith *St. Chrysostome*) ἀνθρώποι ὄντες, and mortals thus capax

populus bearing about us this body of flesh, the steps whereof are so unstayed: καὶ ῥῆσιν ἀβυσσὸν ἵκνυνται, and walking in this world, the wayes whereof are so slippery. It is an Apostle that saith it, *In multis, omnes, &c.* In many things we offend all; and it is another that saith, that, *whosoever saith otherwise* (not, he is proud, and there is no humblenesse; but) *he is a liar, and there is no truth in him.* Jam. 3. 2.
1 Joh. 1. 8.

Our estate then (as it is) needeth some Scripture, that offereth more grace: And such there be (saith *S. James*) and, this, is such. That they which have not heard the Apostle and his counsel, *Qui stat, &c.* May yet hear the Prophet here and his *Qui cecidit*, let him up again. That they which have not heard *Esayes* voice, *Ambulate; you are in the way, turn not from it*; May yet hear *Jeremies* voice, *Qui adversus est, &c.* He that is out, let him get into it again. Jam. 4. 6.

So that, this is the summe of that I have read. If we have not been so happy, as to stand and keep our way; let us not be so unhappy, as not to rise, and turn to it again. Best it were, before we sin, to say to our selves, *Quid facio*, what am I now about to do? If we have not that, yet it will not be amisse, The Summe.

Pfal. 95. 7, 8.

amisse, after to say: *What have I done?* God will not be pleased, to hear us so say. We should not follow *those fowles*; we should have no wings to fly from God: but if in *flying away*, we have followed them; then, that we follow them too, in the *retrive* or second flight. In a word: *Yesterday*, if we have not heard his voice, *To day if we will not hear His voice, not to harden our hearts*, when He calleth us to repentance:

2 This is the summe. The manner of the delivery is not common, but some-what un-usual and full of
1 *passion*. For seeing, plain *penitentiam agite* doth but coldly affect us, It pleaseth God *hinc vice*, to take unto him the termes, the style, the accents of *passion*; thereby to give it an edge, that so it may make the speedier and deeper impression.

2 And, the *Passion*, He chooseth, is that of *Sorrow*: For, all these verses are to be pronounced, with a sorrowful key. *Sorrow* (many times) worketh us to that, by a melting compassion, which the more rough and violent passions cannot get at our hands.

3 This sorrow He expresseth, by way of *complaint*: (For, all the speech is so) which kind of speech maketh the better nature to relent; as moved, that by His means any should have cause to complain, and not find redresse for it.

4 That, He *complains* of is (not that we fall and erre, but) that we rise not, and *return* not; that is, still delay, still put off our *repentance*. And that 1. Contrary to our own course and custome in other things: we do it every where else; yet here we do it not. 2. Contrary to Gods expresse pleasure. For, glad and faine He would *hear*, we do it, yet we do it not. 3. Contrary to the very light of nature. For, the *fowles* here *lie before us*, and shew us the way to do it, yet we do it not for all that.

Ver. 4.

Ver. 5.

Which three He uttereth by three sundry wayes of treaty. 1. The first, by a gentle yet forcible expostulation (Ver. 4.) *Will you not? Why will you not?* 2. The second by an earnest protestation (Ver. 5.) *How greatly He doth barken after it.* 3. The third by a passionate *Apostrophe* (Ver. 7.) *by turning Him away to the fowles of the aire, that do that naturally every year, which we cannot be got to, all our life long.*

3 Of which *Passions* to say a word: It is certain, the immutable constancy of the *Divine nature* is not subject to them, howsoever here or els-where he presenteth himself, in them. I adde, that as it is not *proper*, so neither is it not *fitting* for God thus to expresse himself. But that He (not respecting what may best become Him, but what may best seem to move us and do us most good) chooseth of purpose that *dialect*, that *Character*, those termes, which are most meet and most likely to affect us.

And because good moral counsel plainly delivered enters, but faintly, and of passionate speeches we have a more quick apprehension, He attireth His speech in the habit, uttereth it in the phrase, figure, and accent of *anger* or *sorrow*, or such like, as may seem most fit and forcible to prevail with us.

2 Act. Mar.

1. *Tertullian* saith, the reason (this course is used) is *ad exaggerandum malitia vim*, to make the hainousnesse of our *contempt* appear the more. GOD (indeed) cannot *complain*: it falleth not into his nature to do it. But, if He could; if it were possible by any meanes in the world, He might; such are our contempts, so many, and so mighty, that we would force Him to it.

2. But *S. Augustines* reason is more praised: *Exprimit in Se, ut exprimat de te*, In Himself He expresseth them, that from us He may bring them: Sheweth himself in *passion*, that He may move us; and even in that *passion* whereto He would move us. As here now: As in *griefe* He complaineth of us, that we might be grieved and complain of our selves, that ever we gave Him such cause: And so consequently that, we might bethink our selves to give redresse to it; that so, His complaining might cease.

The Divine
son.

And from the complaint, it is no hard matter to extract the redresse: 1. To yeeld to but even as much, for Him (for Him? nay, for our selves) as, every where else, we use to do. 2. To speak that, which GOD so gladly would hear. 3. To learn that, which the poor fowles know, the season of our *return*; and to take it, as they do. Three wayes to give redresse to the three former grievances: These three:) and the same the three parts of this Text, orderly to be treated of.

TO make His motion the more reasonable, and His complaint the more just, he makes them *Chancellors* in their own cause: And, from their own practice other-where, God frameth and putteth a *Case*; and putteth it in question-wise: and therefore question-wise that they may answer it, and answering it condemn themselves by a verdict from their own mouth. *Will they* (this people) *themselves fall, &c.* Is there any, that if he *turn*, &c? In effect, as if He should say: Go whither you will, farre or care, was it never heard or seen, that any man, if his foot slipped and he took a fall; that he would lye still like a beast and not up again straight? Or if he lost his way, that he would wittingly go on, and not with all speed get into it again?

I proceed then. *Men rise if they fall*: and *sin* is a *fall*. We have taken up the term our selves, calling *Adams sin*, *Adams fall*. A *fall*, indeed; for it *fowles* as a fall; for it *bruises* as a fall; for it bringeth *down* as a fall; down, from the state of *Paradise*, down to the dust of *death*; down to the bar of *judgment*, down to the pit of *hell*.

Prov. 14: 22

Again: *Men turn when they erre*; And *sin* is an *errour*. *Nonne errant omnes, &c.* (saith *Salomon*) make you any doubt of it? I do not: No sure, an errour it is. What can be greater, than to go in the wayes (of *wickednesse*) they should not, and come to the *end* (of *misery*) they would not. It is then a *fall* and an *errour*.

Upon which he joyneth issue, and inferreth the *fifth verse*, *Quare ergo?* and why then? If there be no people so sottish, that when they fall will lie still, or when they erre, go on still, why do this people that, which no people else will do? Nay, seeing they themselves, if they be *down*, get *up*; and, if *astray*, turn back; how cometh it to passe, it holds not here to? That (here) they *fall*, and rise not? *stray*, and return not? *Fall*; and *stray* (*peccando*) and not *rise* and *return* (*penitendo*)? Will every people, and not they? Nay, will they, every where else and not here? Every where else, will they *rise*, if they *fall*; and *turn* again, if they turn away; and here, only here, will they *fall*, and not *rise*, turn away, and not turn again? In every fall, in every error of the feet, to do it, and to do it of our selves; and in that fall, and that error, which toucheth God and our *souls*, by no means, by no entreatie to be got to do it? What dealing call you this? Yet this is their strange dealing (saith the LORD.) Both theirs and ours: Which GOD wonders at and complaineth of; and who can complain of His wondering, or wonder at His complaining?

But what speak we of a *fall*, or an *error*? there is a word, in the *fifth verse*, (the word of *rebellion*) maketh it more grievous. For it is (as if he should say) I would it were nothing but a *fall*, or *turning away*: I would it were not a *fall*, or *turning away* into a *rebellion*. Nay, I would it were but that; but *rebellion*; and not a *perpetual Rebellion*: But, it is both: and that is it which I complain of.

There is *sin*, a *fall*: men fall against their wills: that, is sin of *infirmity*. There is *Sin*, an *error*: men erre from the way, of ignorance: that is sin of *ignorance*. The one, for want of power; The other, for lack of skill. But *rebellion*: the third kind (that hateful sinne of *rebellion*) can neither pretend *ignorance*, nor plead *infirmity*; for, wittingly they revolt from their known allegiance, and wilfully set themselves against their *lawful Sovereigne*: That is the sin of *malice*.

Take all together, *Sinne*, a *fall*, an *error*, a *rebellion*: (We see, *sin aboundeth*: will you see, how *grace over-aboundeth*?) Yet, not such a *fall* but we may be *raised*; not such a *departure*, but there is place left to *return*; no, nor such a *rebellion*, but (if it sue for) may hope for a *pardon*. For behold: He, even He, that GOD, from whom we thus *fall*, depart, revolt, reacheth His hand to them that *fall*; turneth not away from them, that turn to Him; is ready to receive, to grace them; even them, that *rebelled* against Him. It is so: for He speaketh to them; treateth with them, asketh of them, why they will not *rise*, *retire*, *submit* themselves.

Which is more yet. If ye marke, He doth not complain and challenge them, for any of all those three; for *falling*, *straying*, or for *rebellion*: The point He presseth, is not, our *falling*, but our lying still: not our departing, but our *not returning*; not our *breaking off*, but our *holding out*. It is not: why *fall*, or *stray*, or *revolt*? But, why *rise* ye not? *Return* ye not? *Submit* ye not your selves? Thus might He have framed His interrogatories: Shall they *fall* and not *stand*? He doth not; but, thus: Shall they *fall* and not *rise*? Shall they *turn* from the right and not *keep* it? No: But, shall they *turn from it*, and not *turn to it*? As much to say as; Be it you have *fallen*, yet lie not still; *erred*, yet go not on; Sinned, yet continue not in sin, and neither your *fall*, *error*, nor *sin*, *erunt vobis in scandalum*, shall be your destruction, or do you hurt.

Nay, which is farther, and that beyond all. It is not these, neither; (though *this* be wrong enough, yet upon the point, this is not the very matter.) Neither our *lying still*, nor our *going on*, nor standing out, so they have an end, they all; and every of them may have hope. *Perpetual* is the word, and *perpetual* is the thing. Not, why these, any of these; or all of these; but, why these *perpetual*? To do thus; to do it and *never leave doing* it; To make no end of sin, but our own end; To make a *perpetuity* of sin; Never to *rise*, *return*, *repent*, (for *Repentance* is opposite, not to *sin*, but to the *continuance* of it;) that is the point.

In *sinne* are these: 'The *fall*, 'The *relapse*, 'The *wallow*: it is none of these. It is not *falling*; not, though it be *recidiva peccati*, often relapsing. It is not *lying still*; not, though it be *Voluntarium peccati*, the *wallow*: It is none of all these: It is *ad adulationem*, the never ceasing, the *perpetuity*, the *impunity* of sin. To speak of sin, *that is the sin out of measure sinful*; that is the offence, that not only maketh *culpable*, but leaveth *inexcusable*. That fall, is not, *Adams*, but *Lucifers fall*; not to *erre*; but to *perish from the right way*; not *Shimeis rebellion*, but the very *Apostasie* and *gain-saying* of *Corah*.

This then, to adde sin to sin, to multiply sin, by sin to make it infinite, to eternize it as much as in us lyeth; that, is it, to which God crieth, *O quare? Why* do you so? *Why perpetual?*

VVhy *perpetual*? Indeed, why? For it would pose the best of us to find out the *Quare*? a true cause or reason for our doing?

Before, shew but an *example*: Now here, shew but a *reason*, and carry it. But they can shew no reason, why they will not. It were to be wished, we would repent or shew good cause to the contrary.

But as (before) we violate our own *customs*; so (here) we abandon *reason*; we throw them both to the ground (order, and reason) and stamp upon them both, when we make *perpetuities*. Verily true cause, or good reason there is none. Being called to shew cause why? They tell not: we see, they stand mute; they cannot tell, why: God himself is faine to tell them. VVhy, all the cause that is, is in the latter part of the verse *Apprehenderunt*, &c. that is, some *Non causa pro causa*, some lie or other they lay hold of, or else they would *return*, and not thus continue in it. To flatter it self that it may not repent, *Mentis est iniquitas sibi*, saith the *Psalmist*, Sinne doth even cozen it self, telling a faire tale to it self, which is (in the XI. Verse) *Pax, Pax Pax*, well enough; and that is a lie: for, there is no peace for all that. It is (saith the *Apostle*) the *deceitfulness* of *sin*, that hardeneth men

Psal. 36. 11

Hab. 3. 13.

men in it; that is, if there were not some grosse error, strong illusion; notable, *fascinatio mentis*, it could not be that sin should prove to a *perpetuity*. There is some error sure.

But why is not that error removed? G O D answereth that, too. But, the error hath not taken hold of them, for then it might be cured; but, *they have taken hold of it*; fast hold; and will not let it go. That is: it is not in the weaknesse of their *wits*, but in the stubbornnesse of their *will*. For, so is His conclusion. Nor, *Non potuerunt*, they could not: but, *Noluerunt*, they would not return. So saith David, *It is a people that do erre, in their hearts*: Their error is not in their *heads*; but in their *hearts*; and if it be there, *forty years* teaching will do them no good. If they had an heart to understand, they might, soon: but, they asst for themselves; they will not conceive aright of their estates. If they did, they could not choofe but return: But now, return they will not: that, is resolved: therefore they get them some *lewd ir-religious lying positions*, and with them close up their own eyes; even hood-wink themselves. Is it not thus? Yes sure: Rather then return, *to apprehend a lye*. This is a woful case: but let it be examined, and thus it is. It is a *lye*, they *apprehend*; that maketh they *lye* still. Peradventure, that error, *inter alias*, may be such an illusion as this: that if they should make meanes, it would be to no purpose; G O D would stop His eares, He would not hear of it. May it not be thus? Despaire of pardon hath made many a man desperate. Yes sure. And if that were it; if they would, and G O D would not, they had some shew of reason, to abandon themselves to all loosefesse of life. But it is contrary: *they would not return*. For, I for my part faine would (saith G O D:) It is their *Not*: and not mine. My *Nolo* is, *Nolo ut moriatur*: My *Volo* is, *Volo ut convertatur*. I will not their *death*; I will their *conversions*: This is my *Volo*. Nay, *quosies volui*? How often would I? *Es noluisse*, and ye would not.

My outward calling by My *Word*, inward movings by My *Spirit*, My often exhortations in your eares, My no lesse often inspirations in your hearts: *Tactum mei, & tractum*, My touches, and My twitches; My benefits not to be dissembled, My gentle chastisements, My deliverances more than ordinary, My Patience while I held My peace; such periods, as this, when I speak; My putting you to it by *Quid debui facere*? to set down, what I should have done and have not: these shew, *Quosies volui*, that many times I would when you would not. The two *verses* past, His compassionate complaint in them. And, is there no hope? VVill you not? O why will you not? Other where you will, and not here; why not here? You have no reason, why you will not, VVhy will you not? If not, why *fall*, or *erre*, or *revolt*, yet only why *perpetual*? These are evidences enough, He is willing enough therewithal. But (to put it out of all doubt) we see. He breaketh out into a protestation, that *if thou be the lye, we lay hold of*, we may let it go when we will. And sure how earnestly G O D affecteth the sinners conversion, we might be thought to mis-informe, and to blow abroad our own conceits, if this and such places were not our warrant. I not hear? VVhy, I stand *wishing*, and *waiting*, and *longing*, and *listening* to hear of it, *Wishing*, O that my people! *Waiting*, *Expectat Dominus ut misereatur*; *Longing*, even as a woman that is great after green fruit (*Mic. 7. 1.*) *Listening*, that I might but hear two good words from them, that might shew, that they were but thus forward as to think of this point. It is not all one; it is not neither here nor there with me, whether you do it; it is a special thing, I hearken after: No Merchant, for his commodity; no *Athenian* for his newes, more oft or more earnest.

Esay 30. 18.
Mic. 7. 1.

Then, lay not hold on that *lye*, that *I would not hear*. Be your error what it will be, let it not be, that; let not the charge be mine, but yours, if you will needs cast away that; I would have saved. Should not this move us? Now truly, if all other regards failed, and men for them should not *return*: yet, for this, and this only, we ought to yeeld to it, that G O D should be *listening* so long for it, and in the end be deluded.

G O D *harkneith* and *listneith*: and (after) there is a kind of pause, to see what will come of it. And loe, this commeth of it, this un-kind, un-natural effect: After all this, not so much as *le-entis sunt rellis*, a good honest confession. Nay, not so little as this; *Quid feci*? VVhat have I done? He expecteth no great matter; no long proesse; but two words, but three Syllables: and those, with no loud voice, to spend their spirit or breath; but, even softly said, for He layeth His care and *listneith* for it.

Thus saith the L O R D. But, what say they? None of them, either audibly (for, *I hearkned*;) or softly (for, *I listened*;) said (no long solemne confession, but not this) *Quid feci*? G O D wot, this is not repentance: erre not, this is farre from it.

Mic. 7. 1.

From whence yet this we gain: VVhat G O D would hear from us, and when we saying, may give Him some kind of contentment. This, is but *Mica's* fruit (we spake of:;) which yet, He so much desired, that he will take it, *green and unripe* as it is. This is but a step unto a proffer; but yet began with this. Say it; *Dic, Dic* (saith Saint *Augustine*) *sed, intus dic*: say it, and say it from within; say it, as it should be said, not for forme, or with affectation, but, in truth and with affection. Do but this onward, and more will follow. Indeed as (before) we said of the *Quare*; so (here) we may say, of the *Quid*: If either of them; If but this latter were well weighed, rightly thought on, or rightly spoken, there is much more in it than one would think. *What have I done*? VVhat, in respect of it selfe: VVhat a foule, deformed, base, ignominious act! vvhich vve shame to have known; which we chill upon alone and no body but our selves. VVhat, in regard of God, so fearful in power, so so glorious in Majesty! VVhat, in regard of the object: for what a trifling profit for vvhich a transitory pleasure! VVhat, in respect of the consequent; To what prejudice of the state of our souls and bodies, both here and for ever! O vvhich have vve done? How did vve it? Sure, vvhich thus sinned, vve did we knew not what.

Sure

Sure to say it with the right touch; with the right accent, is worth the while. Say it then: say this, at least. Left, if you will not say, *Quid feci?* What have I done? When he *hearkens*; you may come into the case, you know not what to do; and say to Him, *What shall I do?* And, if you hear not, when He complains; one day, when you complain, He refuse to bow down His ear and hearken to you at all.

Yet one step further. Nothing they said: Is that all? have we done? Nay: He hears and sees (both) a worse matter. For in stead of this, He sees and hears, that forth they run to their carelessse course of life, *tanquam equus ad praelium*. We saw (before) their slownesse, in that: Now see we their vigour in this. VVherein observe: Here they go not, It is no soft pace; they run: Not, as men; but, as *horses*: And, not every kind of them neither; but, as the *barbed horse for service*: and he, not every way considered; but when he is enraged by noise and other accidents of war, *VV* rather rusheth, like a violent breach of waters (from whence it is taken) than runneth: *ut 'lwn & wds pds* (saith the *Seventy*) *as a horse all of a white some, into the battel*, where a thousand to one, he never commeth out again. That is, with as great fury, and as little consideration, as a war-horse runneth upon his own destruction. And all this, when G O D *hearkneth* and *listeneth* to hear and receive them; even then, and at no other time; then, so sling they from Him. All return to sin is brutish: *Recidiva peccati*, that, is *tanquam canis ad vomitum*: *Volucrum peccati*; that, is *tanquam sus ad lutum*: But, this fury and fiercenesse of sin, is *tanquam equus ad praelium*. Should there be no more regard in the rider, than, the beast, he rides on? should such a mind as this, be in men?

Prov. 26. 11.
2 Pet. 2. 22.
Verse 7.

No, verily, we be now gone from men: VVe be come among beasts. And, thither, doth G O D follow us. And, even among them (if we will but look to the lesse brutish sort) He hopes to do it: even among them, to point us to those, that, if we will learn, it will teach us as much as this commeth to. This is His *Apostrophe* of the last verse. VVhere breaking off (occasioned by their abrupt breaking off) He even sets down Himself upon the light of Nature, *Well yet, the Stork, &c.*

Two kinds of forcible reasons (or *Apostrophe's*) there are to move us. 1 One, To send the people of G O D, to *hearken* men, that would shame to deal with their *Idols*, as we do daily with the G O D of heaven: *Get you to Chittim and to the Isles*, (saith *Jeremy* 2 chapter) See if the like measure be offered by them, to their gods. Then the Conclusion is, *Quis audivit talia?* G O D S people, worse than the Heathen? This is such a thing, as the like was never heard. This was done in the first verse, *If any fall, &c.*

Jer. 2. 10.

2 Yet more effectual is it, when He goeth yet further; thus far. That, not finding, among men, with whom to fort them, because they keep no rules of men, He is forced to a second *Apostrophe*, to seek among beasts, with whom to suit them.

3 But then, if it come to this, that the beasts be not only compared with us (as in the last *tanquam quis*;) but preferred before, as better advised or disposed, than we (as in this, *the swallow* doth know, my people doth not:) that we, in the comparison, go not even with them, but are cast behind them; that, is *quis in Equis* (indeed) a foul check to our nature. And to that the *Prophet* crieth, *Audite cali*, H at ye Heavens, and be astonished at it. O the damp and myst of our sin! so great, that it darkeneth not only the light of Religion, which God teacheth; but even the light of nature, which her instinct teacheth, even the reasonlesse creature it self. VVith a very pachelical conclusion doth the *Psalmist* break off the XLIX. *Psalm*: *Man being in honour, &c.* but *becommeth meet to be compared to the beasts that perish*. VVhich is no small disgrace to our Nature, so to be matched. *Profecto* (saith *Chrysostome*) *peius est comparari jumento, quam nasci jumentum*, Now (sure) it is far worse to be matched with a beatt; than to be born a beatt. To be born, is no fault: we, nor they, make our selves. But, to be born a man, and to become matchable with beasts, that is our fault; our great fault: and therefore, the worse certainly.

Jer. 2. 12.

Psal. 49.

VVell; this *Interrogate jumenta*, in the Old; this *Respicite Volatilia*, in the New; this *Apostrophe*, this sending us to *beasts* and *fowles* to school; setting them before us, as *patterns*; setting them over us, as *Tutors*, to learn of them how to carry our selves, is (certainly) a bitter *Apostrophe*, a great upbraiding, to us; a great aggravating our sin, or our folly, or both.

Jobe 12. 7.
Matth. 6. 16.

Especially in them, who (as, in the next verse he saith) would hold it great scorn, to be reputed of, otherwise than as *deep wisemen*; that they, should passe their lives, with as little consideration (not, as *Heathen men*, for they be *men*; but with as little) yea, lesse, than the *beasts* in the field, or the *fowles* in the air. Thus speaketh G O D, often and with diverse. The *stothful* body He setteth to school to the *Ant*, (Prov. 6.) The *unthankful* person, to the *Ox*: the *distrustful* man, to the *young Ravens*: the *Covetous wretch*, to that beatt *which reproved the madnesse of the Prophet, who for the wages of unrighteousnesse, was ready to make sale of his soul* (that is) *Balaams beatt*, the *Ass* (2 Pet. 2. 16.) And, here now in this place, the *wilful impenitent sinner*, one so far gone, as He appointeth him not one (as to all the former) but, no lesse than four at once. Belike, either the number is great, that so many *Ushers* need (and so it is: Or, their capacity very dull and hard to take, that no fewer will serve them (and so, it is too:)) Or, He forteth them thus, that every countrey may be provided for, of one to teach in it. For though, in some places, all are not; yet, in all places, some of them are to be found.

Verse 8.

Prov. 6. 6.
Esay 1. 3.
Luke 12. 24.
2 Pet. 2. 15, 16.

The lesson, with these four (all of them, from the *Stork* in the top of the Firre-tree, to the *Swallow* that buildeth under every pent-house) would take us forth, is, that which they themselves are so perfect in, that they may be professors of it, And, it is of four sorts: 1. *They have a time to return in.* 2. *That time, is certain, and certainly known.* 3. *They know it.* 4. *They observe it.*

They have a time. The place, the Climate, which the cold of the weather maketh them to leave, they fail not, but find a time to turn back thither again. This they teach us, first: VVho, in this respect

2 Cor. 7. 5.
2 Pet. 3. 9.

lesse careful, and more senselesse than they, find a time and times many, oft and long, to take our flight from GOD; occasioned, by no cold or evil weather (for commonly, we do it *when times are best and fairest*;) But we can find no time, not so much as *half a time*, to make our *return* in. This must be learned. Sure, we must (saith Saint Paul) *συχάζειν τι νηΐα*, take some time of vacancy and leisure: we must (saith Saint Peter) *χαρῖσαι ἐς ὡραμίαν*, take some several retiring place, where and when to do it to purpose; and *ingend* it not as a slight matter, but as one of the chiefest and most important affairs of our life. Sure, this adoe that GOD keeps about it, these *passions, complaints, protestations, apostrophes*, give it for no lesse.

Acts 16. 28.
Acts 14. 26.

a Ezek. 18. 21.
b Gen. 27. 38.
Heb. 12. 17.
c Mat. 25. 11.
d 1 Sam. 13. 13.
Eccles. 3. 1.

2 They have a time certain: When if you wait for them, you shall be sure to see them come; and come at their appointed season: they will not misse. It will not be long, but you shall see the *Swallow* here again. This they teach us, second: Us, who have sometime, some little perswasions, *In modico* (like Agrippa's) to do as Christian men should do, but (as Felix) we can never *ὑπακούω*, find a convenient set time for it. *Return* we will, that we will; but, are still to seek for our season: and ever, we will do, and never we do it. Verily though no time be amisse (but *at what time soever we repent*, that is *the acceptable time*, that the *day of salvation*;) yet Esau's tears when the time was past; and the *five Virgins* that came too short, and but a little too short; and that very word of GOD to Saul, *Now was the time*, *Now*, if thou hadest taken it: these plainly shew, that (as, for *all things under the Sun*, so) for this great and weighty business, there is not only *ἔτι* but *ἔτιω*; not only *χρὶς* but *ῥῆς*, not onely a time, but a set season. Which *season* is in *time*, as a joyn't, in a member: If you hit on the joyn't, you may easily divide; if on this side or beyond, you shall not do it, or not do it so well; therefore, to discern it, when it is.

3

They have their certain time, and they know it. What time of the year the time of their *return* is, is commonly known: who knows not, when *Swallows* time is? And our ignorance in not discerning this point, doth God justly upbraid us withal; and bids us, if we know not what time to take; to get us to these fowles, and to take their time, the time they *return* at; (that is) now, even this time, this season of the year; to *return* with the *Swallows*, and to take our flight back, when they do theirs. Rather do thus, than waste our lives (as we do) and take none at all; neither *fair* nor *foul*, neither *hot* nor *cold*, neither *Fall* nor *Spring*, to do it in. This is the third they teach us.

4

Luk. 10. 41, 42.

The last lesson is, to observe it. Opportunity (it self) is a great favour, even to have it; but a second grace it is, to discern it when we have it: and, a third (better than both) when we discern it, to observe and take it. And many are the errors of our life, but all the errors of our *repentance* come from one of these: either, our *ignorance*; that while we have it, *discern it not*: or our *negligence*, that when we discern it, *observe it not*. The one (our *ignorance*) CHRIST with bitter tears lamenteth: the other (our *negligence*) doth GOD (here) complain of. This is the last lesson.

Psal. 84. 3.

Dan. 4. 24.

There want not, that stretch it farther: that by these four fowles, there is not only taught the *time*, but even the *manner* also, how to perform our Repentance.

1. That *vox surturis*, which is *gemebam*, a mournful note: 2. That the very name and nature of the *Stork* *קורקור* of *קורק* full of *mercy* and *compassion*: 3. That the *Swallows nest*, so near the *Altar* of GOD, (Psal. 84.) 4. That the painful *watching*, and abstinence of the *Crane*, specially when they take their flight, so credibly recorded in the *Natural Histories*: That these (*Emblem-wise*) teach us the *mournful bewailing* of our life past; *the breaking off our former sins, by works of mercy*; *the keeping near this place*, the house, and *Altar* of GOD; *the abstinence and watching* to be performed, during this time of our *return*: That is, that all these are allied to the exercise of our *Repentance*, and are meet vertues to accompany and attend the practice of it.

This, the *Turtle dove* mourneth; the *Swallow* chattereth: this, all of them sound as well as they can: This, if they serve not (as Masters) to teach us, they shall serve (as a *Quest*) to condemn us, whom neither our own *custom, reason, religion*, before, nor (now) the *lights of Nature* can bring to know so much as they: either to learn it our selves, or to be taught it by others. This we should learn, but this we do not; therefore He taketh up His last complaint, *But my people, &c.*

1

The word *Judgement* receiveth two constructions: For, either by *Judicium Domini* is meant that *within us*, which is answerable to that secret instinct, whereby the fowles are inclined to do this, which is, the prick and *distamen* of our *conscience*. to *ὑποῦς συνήθειαν*, (the impression whereof is apparent in the most miscreant on earth; in whom Nature it self shrinketh and sigheth, when it hath done amisse; and joyeth and lifeth up it self, when it hath well done: and by which we are moved inwardly, as they by their instinct, to *return*, but that the motion (with us) passeth, and with them, not:) And then, the complaint is, that their *parva naturalia* carry them further, than our great *judicials* do us in this point.

2

Or else, by *Judicium Domini*, is meant His visitation, hanging over our heads; called therefore *Judgment*, because it cometh not *casually*, but *judicially* proceedeth from GOD; (that is) when GOD calleth to judgment, by invasion, by scarcity, by gentle, general diseases, and such like: and then the complaint is, that where we should imitate these *fowles*, and return against the sweet spring, and fair time of the year (that is, while the dayes of peace and prosperity last) we are so far behind them, as, not against fair, nay, not against foul (against neither) we can be brought to it: Not in the dayes of adversity, no, not against the winter of our life.

That *they* regard *Natures* inclinations, so as, every spring, sure to come : We have lost our regard so even of judgement and all, as neither *vernal* nor *hibernal repentance* we bring forth. Nay, not the everlasting judgement of the I O R D do we regard ; to which, sooner or later, we must all come, and there receive the sentence, under execution whereof we shall lie eternally.

Idola Moxas (saith S. Chrysostome) I embrace both senses : Both be good and profitable to men : Take whether you will, or both, if you will, you shall not take amiss : and if both, you shall be sure to take right, Regard judgement, when either it awaketh, from within, or when it threatneth, from without. And when any of these summon us before the great Judge, know (for a certainty) that, *the time of returning is come* : the *Angel is descended*, the *water is moved* ; let us have grace to go in ; Even then, *ad aqua motum* : We know not how long it will be, or whether it will be stirred again. Ioh. 5. 3.

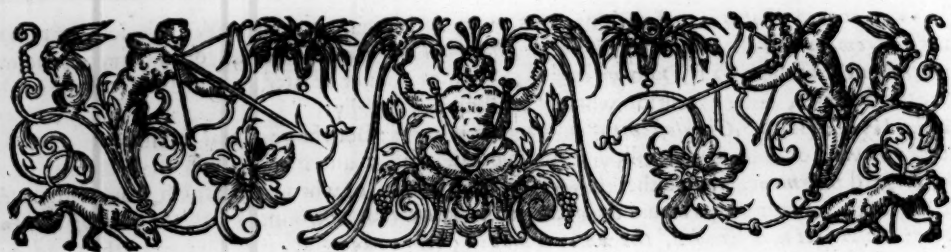
And thus we be come to anchor, at this last word judgement. A word, which if with judgement we would but pause on, and rowle it a while : up and down in our thoughts, duly weighing it and the force of it, it would bring us about, and cause this whole Scripture to be fulfilled ; make us *fly as fast back*, as any fowl of them.

For indeed, the not *judicial apprehending* of this one word ; the shallow conceiving and slight regard of it is the cause, we fore-slow the time. The fore-slowing the time, the cause, we come not to *Quid feci* ? the not comming to that, the cause, why we run on still *tanquam equus* ; why we rise not ; return not, yeeld not, but stand out in *perpetual rebellion*. Did we hear this word ; hear it and regard it right ; and *scire terrorem hunc*, know the terrour of it ; that God hath fearful judgements in store, even here, to meet with us : Or (howsoever, here, we scape.) He hath (there) a *perpetual judgement* behind ; and that so straight, as the *righteous shall scarce escape it* ; so heavy, as the mightiest shall not endure it : Did we regard this one Point, we would find a *with-drawing time*, for this so serious a work ; we would say, and say that God should hear it, *what have I done* ? We would rise, return, repent ; and so, His whole complaint should cease. O judgement ! of the very mention of this word judgement, if a perfect view were taken of it, that only were enough. But without judgement or regard, we hear it ; and therefore the complaint continueth still. 1 Pet. 4. 18.

To conclude : VVe said at the beginning, God therefore sheweth Himself in passion, that he might move us ; and in that passion, vvhhereto He vould move : Thus complaineth G O D, that we might thus inferre, and say : And doth G O D thus complain ? VVhy it toucheth not G O D, it toucheth me ; *He needeth not our repentance*, and our *unrighteousnes* toucheth Him not. It is I, that shall vvin or loose by it ; even the best thing I have to loose, my soul : He is in no danger ; it is I, the hazard of vvhose eternal vveal, or vvo, lieth upon it. And yet doth God shew Himself sorry for me, and shall not I be sorry for my self ? Doth God thus complain of my sin, and shall not I be moved, or do as much for mine ovvn sin ? From this meditation to proceed, to propound the same questions, vvhich G O D here doth, and to ask them of our selves. What then, shall I continually fall and never rise, *turn away* and not once turn again ? Shall my rebellions be *perpetual* ? Do I this any vvhether else ? can I shew any reason vvhether not to do it, here ? Shall these *Swallows* flie over me and put me in mind, of my return ; and shall not I heed them ? Shall G O D still, in vain, *harken for quid feci* ? and shall I never speak that, He so fain vould hear ? Shall I never once seriously set before me, the judgements of the Lord ? Ask these : ask them, and answer them, and upon them, come to a resolution, saying : I vwill rise, and return, and submit my self, and from my heart say, *quid feci* ? I vwill consider *volatilia celi* ; I vwill not seem to flie, but I vwill think of the season of my returning : but, above all, I vwill not be vwithout regard of G O D S judgement, then vvhich, nothing (in this vworld) is more to be regarded. Ioh. 22. 3.

Because the time, the time is the main matter, and (ever) more ado about it, than the thing it self ; to have special care of that : knowing, that it vvas not but upon great cause, that our S A V I O U R, complaining of this point cried : *if thou hadst but known, that this day had been the day of thy visitation* ! and so vvas fain to break off, the tears comming so fast ; That he vvas not able to speak out, but forced to vweep out the rest of his sentence. O those tears shew, vvhether time is ; shew that opportunity it self is a grace, even to have of it, that it is a second grace, to know it ; and a third better than them both, to lay hold of it, and use it. That the greatest errors in this manner of repentance come from our ignorance, in not discerning of the time, vvhether vve may have it ; or our negligence, in not using it, vvhether vve discern it. Therefore, rather than fail, (or rather, that we may not fail) to take the time of the Text. And that time, is at this time, now : Now, do these fowles return. VVho knoweth whether he shall live to see them return any more ? It may be the last Spring, the last Swallow-time, the last Wednesday, of this name or nature, we shall ever live, to hear this point preached. VVhy do we not covenant then with our selves, not to let this time slip ? Surely, lest no time should be taken, the Prophet pointeth us at this ; and (ensuing the Prophets mind) the Church hath fixed her season at it. And nature it self seemeth to favour it, that at the rising of the year, we should rise ; and return, when the Zodiack returneth to the first sign. Luk. 19. 41, 43.

Let the Prophet, let the Church, let Nature, let something prevail with us, *Et Dominus qui sic instat precepto, praecurrat auxilio*, and Almighty G O D, the upholder of them that stand, the lifter up of those that be down ; that G O D, who is thus instant upon this point by his complaint, prevent us vwith His gracious help, that we may redresse it. Following, with His Spirit, where his word hath gone before, and making it effectual to our speedy conversion.



A SERMON PREACHED

BEFORE

KING JAMES

At White-hal, on the X. of February, Anno Dom. MDCXIX
being *ASHWEDNESDAY*.

JOEL Chap. II. Verſ. XII, XIII.

Nunc ergo dicit Dominus : Convertimini ad me in
toto corde vestro, in jejunio, & in fletu, & in
planctu.

Et scindite corda vestra, & non vestimenta vestra, &
convertimini ad Deum vestrum.

*Therefore also, now (saith the Lord;) Turn you unto Me, with all your
heart, and with Fasting, and with Weeping, and with Mourning.
And rend your heart, and not your cloaths, and turn unto the Lord
your God.*



AG. 23. 25.

AG. 15. 28.

Or *this time* hath the Church made choice of this Text. The *time*, where-
in, howsoever we have dispensed with it all the year beside, she would
have us seriously to intend, and make it our time of *turning to the Lord*.
And that, *Now* (the first word of the Text.)

For she holds it not safe, to leave us wholly to our selves, to take any
time, it skills not when; lest we take none at all. *Not now* (saith Felix)
but when I shall find a convenient time; and he never found any: and
many (with him) perish, upon this *not now*. Take heed of *thy intrusion*,
when I shall find a convenient time: It undid Felix, that.

She hath found, this same keeping of *continual Sabbaths and fasts*, this
keeping the memory of CHRIST's *Birsh and Resurrection* all the
year long, hath done no good: hurt rather. So, *it hath seemed good to the Holy Ghost*, and to *Her*, to
order, there shall be a *solemn set return*, once in the year at least. And reason: for, *once a year*, all things
turn. And, that once is *now*, at this *time*: For, now at this time, is the *turning* of the year. In *Heaven*
the *Sun* in his *Equinoxial line*, the *Zodiague*, and all the *Constellations* in it, do now turn about to the
first point. The earth and all her planets, after a *dead Winter*, return to the first and best season of the year.

The

The creatures, the fowles of the *Air*, the *Swallow* and the *Turtle*, and the *Crane*, and the *Stork* know their seasons, and make their just return at this time, every year. Every thing now turning; that we also would make it our time to turn to GOD in.

Then, because we are to turn *cum jejuniis*, with fasting; and this day is known by the name of *Caput jejunii*, the first day of Lent; it fits well, as a welcome into this time: a time lent us (as it were) by God, let us by the Church, to make our turning in.

And beside the time, Now; the manner (How) is here also set down. For, as it is true, that repentance is the gift of God, (*Si quo modo des Deus poenitentiam*, saith the Apostle) and we by prayer to seek it of Him, that it would please Him to grant us true repentance; So, it is true withal, there is a Doctrine of repentance from dead works (as saith the same Apostle) and that is here taught us. 2 Tim. 2.25.
Heb. 6.1.

The Church turns us to these words here of the Prophet Joel; which, though they be a part of the Old Testament, yet for some special vertue in them (as we are to believe) She hath caused them to be read, for the Epistle of this day.

And surely, had there been a plainer than this, wherein the nature of true repentance had been more fully set forth, it behooveth us to think, the Church, inspired by the wisdom of God, would have looked it out for us, against this time, the time sacred by her to our turning.

Again, that the Church carrying to her children the tender heart of a mother, if there were a more easie or gentle repentance than this of Joel, She would have chosen that rather. For, this we are all bound to think, She takes no pleasure to make us sad, or to put upon us more, then needs She must. Which in that She hath not, we may well presume, this of Joel is it, She would have us hold our selves to: and that this is, and is to be, the mold of our Repentance.

I wot well, there is in this Text, somewhat of *Sal terra*, something of the grain of Mustard-seed in the Gospel: The points be such as we list not hear of. Fasting is *durus sermo*, an un-welcome point to flesh and blood: but, as for weeping and mourning, and renting the heart, who can abide it? The Prophet (it seemes) fore-saw, we would say as much: and therefore he takes up the word before us. They be the words next before these, *Who can abide it? Abide what?* These dayes, the abstinence in them? No, but the great and fearful Day of the LORD. If you speak of not abiding, who can abide that? As if he should say, If you could abide that Day when it comes, I would trouble you with none of these. But, no abiding of that. Turn it away you may: turn it into a joyful day, by this turning to the LORD. Thus you may: and, but thus, you cannot. Now therefore you see, how therefore comes in. Here is our choice: One of them we must take. And, better thus turn unto God in some of these little dayes, than be turned off by Him in that great Day, to another manner weeping than this of Joel: Even to weeping, and wailing, and gnashing of teeth. *Scientis igitur terrorem hunc*, knowing therefore this fear, and that upon this turning, *Cardo vertitur*, the hing turns of our well or evil doing for ever; to be content to come to it, and to turn the Heathen mans *Non emam*, into *emam tanti poenitere*. To this turning then. Our charge is to preach to men, *non qua volunt audire, sed qua volunt audisse*, not, what for the present they would hear; but, what another day they would wish they had heard.

Repentance it self is nothing else, but *redire ad principia*, a kind of circling; to return to Him by repentance, from vvhom by sin, vve have turned avway. And much after a circle is this text: begins vvith the word turn, and returns about to the same vvord again. Which circle consists (to use the Prophets ovvn vvord) of two turnings, (for twice he repeates this vvord;) vvhich tvo must needs be tvo different motions. ' One, is to be done vvith the whole heart: ' The other vvith it broken and rent: So as one and the same it cannot be.

First, a turn, vvherein vve look forward to GOD, and vvith our whole heart resolve to turn to Him. Then, a turn again, vvherin vve look backward to our sins, vvherein vve have turned from GOD; and vvith beholding them, our very heart breaketh. These tvo, are tvo distinct, both in nature and names: One, Conversion from sin; the other, Contrition for sin. One, resolving to amend that vvhich is to come: the other, reflecting and sorrowing for that vvhich is past. One, declining from evil to be done hereafter: the other, sentencing it self for evil done heretofore. These tvo between them, make up a compleat repentance, or (to keep the vvord of the text) a perfect revolution.

And this and none other, doth Joel teach the Jews: and this, and none other doth Jonas teach the Gentiles. None other, the Prophets; nor none other the Apostles: For Saint James comes just to this of Joel, Enjoyning sinners to cleanse their hands, and to purge their hearts; which is the former: and then vvithal, to change their laughter into mourning, and their joy into heavinesse: Where *videtis* and *uallipna*, are as full for the Nevv, as *Planctus* and *Fletus* are for the Old. These tvo: both these, and neither to spare: and vve have not learned, vve hold not, vve teach not any other repentance. I speak it for this. There is a false imputation cast on us, that vve should teach, there goeth nothing to repentance but amendment of life: that these of fasting and the rest, vve let run by, as the waste of repentance: Nay, that (for fasting) vve do *indicere jejunium jejunii*, we proclaime a fast from it; and teach a penitence vvith no penal thing in it. That therefore, this Text by name; and such other, vve shun and shift, and dare not come neer them. Not come neer them? As neer as we can, by the grace of GOD, that the world may know, and all here bear witness we teach and vve presse both. Jam. 4. 8, 9

Indeed, (as Augustine well saith) *Aliud est quod docemus, aliud quod sustinemus*. VVhat vve are fain to bear vvith, is one thing; VVhat we preach, and fain vvould persvade, is another. *Es va tibi flumen moris humani* (saith he, and vve both;) VVoe to the strong current of a corrupt Customs, that hath taken such a head, as do vvhat vve can, it carries all head-long before it. But, vvhatsoever vve bear, this vve teach, though.

The Division.

I.

II.

III.

I forget my self. I intend to proceed as the words lye. ¹ To *turn*, first: ² and to GOD; ³ To GOD, *with the heart*; ⁴ and with the *whole heart*. Then the *Manner*, with these four: ¹ *Fasting*, ² *Weeping*, ³ *Mourning*, ⁴ and a *Rent heart*. Of which the two former are the *bodies* task; *Fasting and weeping*: the two latter, *the soules*, *mourning* and *renting the heart*. The former (*mourning*) the affection of *sorrow*: the latter (*renting*) from *anger*, or *indignation*: Of both which affections, *Repentance* is compounded, and not of either alone. This for the *manner*, *how*.

Then last, for the *time*, when: *Now* to do it; *Now* therefore.

I.
Repentance a
Turning.
1 Turn.

D iversly, and in sundry terms doth the Scripture set forth unto us the nature of *repentance*. Of *renewing*, as from a *decay* (*Heb. 6.6.*) Of *refining*, as from *dross* (*Jer. 6.29.*) Of *recovering*, as from a *malady* (*Dan. 4.24.*) Of *cleansing*, as from *soil*; Of *rising*, as from a *fall* (*Jer. 8.4.*) In no one, either for sense more full; or for use more often, than in this of *turning*.

To *turn*, is a *counsel* properly to them that are out of their right way. For *going* on still, and *turning* are motions opposite. Both of them with reference to a way. For, if the way be good, we are to *hold on*: if otherwise, to *turn* and take another.

Whether a way be good or no, we principally pronounce, by the end. If (saith *Chrysostome*) it be to a *Feast*, good; though it be thorow a *blind lane*: if to *execution*, not good, though thorow the fairest *street* in the City. *S. Chrysostome* was bidden to a marriage dinner; was to go to it thorow divers lanes, and alleyes; crossing the high street, he met with one led thorow it to be executed: he told it his Auditory, that *non quâ, sed quò*, was it.

If then our life be a way (as a way it is termed, in all writers both *holy* and *humane*; *via mortis* no lesse, than *via pedum*;) the end of this way is to bring us to our end, to our *sovereign good*, which we call *Happiness*. Which *happiness*, not finding here, but full of flaws, and of no lasting neither, we are set to seek it, and put in hope to find it with GOD, in whose presence; is the *fulnesse* of joy, and at whose right hand, *pleasures for evermore*.

Psal. 16. 11.

Gen. 3. 21.

From GOD then, as from the *journeyes end* of our life, our way, we are never to *turn* our steps; or our eyes, but with *Enoch* (as of him it is said) *still to walk with God*, all our life long. Then should we never need to hear this *convertite*.

We are not so happy. There is one that maligneth, we should go this way, or come to this end: and therefore to divert us, holdeth out to us some *Pleasure*, *Profit*, or *Preferment*; which to pursue, we must step out of the way, and so do, full many times; even *turn from GOD*, to serve our own *turnes*.

And this is the way of sin, which is a *turning from God*. When having in chase some trifling transitory, I wot not what; to follow it, we even *turn* our backs upon God, and forsake the way of His *Commandments*. And here new we first need His counsel of *Convertite*.

1 Sam. 25. 21.

Rom. 2. 15.

For, being entred into this way, yer we go too far in it, wisdom would we stayed and were advised, whither this way will carry us, and where we shall find our selves at our journeyes end. And reason we have to doubt: For after we once left our first way, which was *right*, there takes us sometimes that same *Singultus cordis* (as *Abigail* well calls it) a *throbbing of the heart*; or (as the *Apostle*) certain *accusing thoughts* present themselves unto us, which will not suffer us to go on quietly: our minds still misgiving us, that we are wrong.

Esay 30. 21.

Besides, when any danger of death is neer: Nay, if we do but sadly think on it, a certain *chillnesse* takes us, and we cannot (with any comfort) think on our journeyes end: And hear (as it were) a voice of one crying behind us, *Hæc est via*; that, is not the way, you have taken; this that you have lost, is your way, *walk in it*. Which voice if we hear not, it is long of the noise about us. If we would sometime go aside into some retired place, or in the still of the night hearken after it, we might peradventure hear it.

Esay 46. 8.

A great blessing of God it is; for, without it, thousands would perish in the *error of their life*, and never return to their right way again. *Redire pravificatores ad cor*, that sinners would turn to their own hearts. And this is the first degree, to help us a little forward to this *turning*.

James 3. 6.

Being thus *turned to our hearts*, we *turn again*, and behold the τροχός *whorles* (as *St. James* termeth it) the *wheel of our nature*, that it turned apace, and *turns* off daily some, and them younger than we; and that within a while, our *turn* will come, that our breath also must go forth, and we *turn* again to our *dust*.

Psal. 94. 15.

Psal. 9. 18.

And when that is past, another of the Prophet, That *Righteousness shall turn again to judgment*: *Mercy* that now sits in the Throne, shall rise up and give place: *Justice* also shall have her *turn*. And then comes the *last turn*, *Convertentur peccatores in infernum*, the sinners shall be turned into hell, and all the people that forget, in time, to *turn* unto GOD. There was wont to be a *ceremony* of giving *ashes* this day, to put us in mind of this *converteria*, I fear with the *ceremony* the *substance* is gone too. If that *conversion into ashes*, be well thought on, it will help forward our *turning*.

This *returning* to our heart, the sad and serious bethinking us there, of *natures conversion into dust*; of *sin* into *ashes* (for, ashes ever presuppose *fire*;) that the *wheel* turns apace, and if we turn not the rather, these *turnings* may over-take us: *Gods Spirit* assisting, may so work with us, as we shall think *Joels* counsel good: that, if we have not been so happy, as to keep the way; yet we be not so *unhappy*, as not to *turn* again from a way, the issues whereof surely will not be good.

And

And would GOD these would serve to work it. If they will not, then must *Conversus sum in arumna*, *dum configitur spina*; some thorne in our sides, some bodily or worldly grief must come and procure it. But, that is not to *turn*, but to be *turned*: And, there is great odds between these two. As, one thing it is, to *take up the crosse*; another, to *have it laid upon us*. Psal. 33.4.

To be *turned* I call, when by some crosse of body or mind (as it were, with a ring in our nose) we are brought about, whether we will or no, to look how we have gone astray.

To *turn* I call, when the world minneth unto us no cause of heaviness; all is *ex sententiâ*: yet, even then, the *grace* of GOD moving us, we set our selves about; and representing those former conversions before us, we work it out, having from without, no heavy accident to force us to it.

We condemn, not *Conversus sum in arumna*: Many are so turned; and GOD is gracious and rejects them not. But we commend this latter, when (without wrench or skrew) we *turn*, of our selves, And that man, who being under no arrest, no bridle in his jawes, shall in the dayes of his peace, resolve of a time to *turn* in, and take it, that man hath great cause to *rejoyce*, and to *rejoyce before* GOD. And thus much for *Convertite*, or (if it may not be had) for *Convertimini*.

Turn, and *turn to Me*: and He that saith it, is GOD. Why, whether should we turn from *sin*, but to GOD? Yes, we may be sure, it is not for nothing, GOD setteth down this. In *Jeremy*, it is more plain: *If ye return, return to me, saith the LORD*: Which had been needlesse, if we could *turn* to nothing else; were it not possible, to find divers *turnings*; leaving one by-way to take another; from this extreme, *turn* to that, and never to God at all. They that have been *fleshly* given, if they cease to be so, they *turn*: but, if they become as *worldly* now, as they were *fleshly* before, they *turn* not to GOD. They, that from the *drage* of *superstition*, run into the *phrensie* of *prophanes*: They, that from *abhorring Idols*; fall to *commit sacrilege*; howsoever they *turn*, to GOD they *turn* not. Rom. 2. 22. 1

And this is even the *motus diurnus*, the common turning of the world (as *Moses* expresseth it) to *adde drunkenesse to thirst*: from too little to too much; from one extreme to runne into another. Would GOD it were not needful for me to make this note. But, the true *turn* is *ad Me*: So from *sinne*, as to GOD. Else, in very deed, we *turn* from *this sinne*; to *that sinne*; but, not from *sinne*: Or (to speak more properly) we *turn sinne*, we *turn* not from *sinne*, if we give over one evil way to take another. Deut. 29. 19.

To me then: and *wish the heart*. And, this also is needful. For (I know not how, but) by some, our *conversion* is conceived to be a *turning* of the *brain* only (by doting too much on the word *resipiscere*) as a matter mee-ly *mental*. Where before, thus and thus we thought, such and such positions we held; now, we are of another mind than before; and there is our *turning*. This of *Jool's* is a matter of the *heart*, sure. This? Nay (to say truth) where is *conversion* mentioned, but it is in a manner intended with *in corde*? And so requireth not only an alteration of the *minde*, but of the *will*: a change, not, of certain *notions* only in the *head*, but of the *affections* of the heart too. Else, it is *vertigo capitis*, but not *conversio cordis*. 3 With the heart.

Neither doth this [*in corde*] stand only against the *brain*; but is commonly in opposition to the whole *outward man*. Else, the heart may be fixed like a *Pole*, and the *body* (like a *sphere*) *turn* round about it. Nay, *heart* and all must *turn*. Not the *face*, for *shame*; or the *feet*, for *fear*? but the *heart* for very hatred of *sinne* also. *Hypocrisie* is a *sin*: being we are to *turn* from *sin*, we are to *turn* from it also; and not have our *body* the right way, and our *hearts* still wandering in the *by-paths* of *sin*. But, if we forbear the *act*, which the eye of man beholdeth, to make a *conscience* of the *thoughts* too; for unto them also, the eye of GOD pierceth. Thus it should be: Else, *Conversion* it may be, but *heart* it hath none.

With the heart; and with the whole heart. As not to divide the *heart* from the *body*; So, neither to divide the *heart* in it self. The devil to hinder us from *true turning*, turns himself (like *Proteus*) into all shapes. First, *turn* not at all, you are well enough. If you will needs *turn*, *turn* whither you will, but not to GOD. If to GOD, leave your *heart* behind you, and *turn* and spare not. If with the *heart*, be it *in corde*, but not *in toto*; with some ends or fractions, with some few *broken affections*, but, not entirely, *In modico* (saith *Agrippa*) *somewhat*, there is a piece of the *heart*. *In modico & in toto* (saith *S. Paul*) *somewhat* and *altogether*; there is the whole heart. For which cause, as if some converted with the *brimme*, or upper part only, doth the *Psalm* call for it, *de profundis*; and the Prophet, from the bottom of the heart. 4 With the whole heart..

To *rend the heart* in this part, is a fault; which is a *vertue* in the next. For it makes us have two *hearts* hovering (as it were) and in *motu trepidationis*: and faine we would let go *sinne*, but not all that belongs to it: And *turn* we would, from our *evil way*; but not from that which will bring us back again, the *Occasion*, the *Object*, the *Company*: from which, except we *turn* too, we are in continual danger, to leave our *vay* again, and to turn back to our former folly; the second ever worse than the first.

When the *heart* is thus parcel'd out, it is easily seen. See you one would play with *fire*, and not be *burned*; touch *pitch*, and not be *defiled* with it; love *peril*, and not *perish* in it; dallying with his *conversion*; turning, like a *doore upon the hinges*, open and shut, and shut and open again; with *vult & non vult*; he would, and yet he would not? Be bold to say of that man, he is out of the compasse of *conversion*: back again he will *ad voluntabrum luti*. Eccle. 1. 3. 1 Eccle. 3. 17.

And

Luk. 3. 10.

And as easily it is seen, when one goes to his *turning* with his *whole heart*. He will come to his *Quid faciemus?* Set him down, what he should do, and he will do it. Not come neer the place where sinne dwelleth: Refraine the *wandering* of his *sense*, whereby sinne is awaked; *fulnesse* and *idlenesse*, whereof sinne breedeth: but chiefly, *corrupt company*, whither sin resorteth. For, *conversion* hath no greater enemy, than *conversing* with such, of whom our *heart* telleth us, there is neither *faith* nor *fear* of GOD in them. To all these he will come. Draw that mans *apologie*, pronounce of him, he is *turned*, and *with his whole heart turned to God*. And so may we *turn*, and, such may all our *conversion* be: ¹ *Voluntary*, without *compulsion*: ² *To God*, without *declining*: ³ *With the heart*, not in *Speculation*: ⁴ *With the whole heart* entire, no purpose of recidivation.

I I.
The manner of
it.

All this shall be done: we will *turn*, *with the heart*, *with the whole heart*. Is this all? No; here is a *Cum*, we must take with us; *Cum jejuniis*, *with fasting*. Take heed of turning *Cum* into *sine*: To say, with it, or without it, we may *turn* well enough: Since, it is GOD Himself, that to our *turning* joyneth *jejunium*, we may not *turn* without it. Indeed (as I told you) this is but the *half-turn*. Hitherto, we have but looked forward, we must also *turn* back our eye, and reflect upon our *sinnes* past, be sorry for them, before our *turning* be, as it should. The *Hemisphere* of our *sinnes* (not to be under the *Horizon*, clean out of our sight) must ascend up, and we set them before us; and we testifie by these *four* that follow, how we like our selves for committing of them.

I know, we would have the sentence end here, the other stripped off; have the matter between *our hearts* and *us*, that there we may end it, within: and no more adoe: and there, we should do well enough. But the *Prophet* tells us farther (or God himself rather; for, He it is that here speaketh) that our *repentance* is to be incorporate into the *body*, no lesse than the *sin* was. Hers hath been the *delight* of *sin*, and she to bear a part of the *penaltie*: that the *heart within*, and the *body without*, may both *turn*, since both have gone astray. It is a *taxe*, a *tribute*, it hath pleased God to lay upon our *sinns*, and we must bear it.

I speak it for this. It is a *World*, what strange conceits there are abroad, touching this point. To the *animalis homo*, flesh and blood reveals a farre more easie way, not encumbered with any of these. To *turn*, and yet not loose a *meale* all the year long; and not shed a *teare*; and not *rent* either *heart* or *garment*; and yet do full well. And with this conceit, they passe their lives; and with this they passe out of their lives; as it seemes, resolved to put their souls in a venture, and to come to heaven after their own fashion, or not come there at all: Change *Joel* into *Jaël*; take a draught of *Milke* out of *her bottle*, and *wrap them warm*, and *lay them down*, and never rise more.

Jud. 3. 4, 17.

And (that which is worse) they would not, by their good-will, have any other spoken of. For, this is a disease of our nature: Look how much we are (of our selves) disposed to do, just so much, and no more, must be *preached* to us. For, more than we have a liking to perform, we cannot at any hand abide, should be urged as needful. But these conceits must be left, or else we must tell JOEL, we can *turn* to GOD; without any of these, But, it is not JOEL; GOD it is, that speaketh, who best knoweth, what *turning* it is, that pleaseth him best: and whom we must needs leave to prescribe the manner, how He would have us to *turn* unto Him.

To speak after the manner of men, in very congruities, when after a long *aversion*, we are to *turn* and present our selves before God, there would be a forme set down, how to behave our selves, in what sort to performe it. This is it; how for our *cheare*, our *countenance*, how for our carriage every way. Very duty will teach us, if we will not break all the rules of *Decorum*, we should do it suitably to such as have stood out in a long rebellion, and being in a just disgrace for it are to approach the high-est MAJESTIE upon earth. Now, would they (being to returne) make a *feast* the same day they are to do it, with light *merry hearts*, with *cheerful looks*? and not rather, with *shame* in their *countenance*, *fear* in their *hearts*, *grief* in their *eyes*? As they would, so let us. Still and ever remembring what the *Prophet* saith, *Magnus Rex JEHOVAH*, GOD is a more *High* and *mighty Prince* than any on earth, stands on His *State*, will not be thus *turned* to, thus slightly; with, or without, it skills not. But, we in our *turning*, to come before Him, all abashed and confounded in our selves; that for a trifle, a matter of nothing, certaine *caracts* of *gaine*, a few *minutes* of *delight* (base creatures that we be) so and so often, *Sic & sic faciendo*, by such and such *sinns*, have offended so *presumptuously* against so *Glorious* a MAJESTIE; so *desperately*, against so *Omnipotent* a POWER; so *unkindly* against so *Sovereign* a BOUNTY, so gracious a God and so kind and loving a SAVIOUR.

With Fasting.

To take them as they stand. *Fasting*: Which, were there nothing else but this, that the Church maketh this time of our *return* a *time of fast*, it shews plainly, in her opinion, how neer these two are allyed, how well they sort together. Which *Fast*, the Church prescribeth, not only by way of *regiment* to keep the *body low*, that it may be a lesse mellovv soile for the *sinnes* of the flesh, (for, this pertaineth to the former part) so to prevent sinne to come; but avwards it, as a *chastisement* for sinne already past. For, to be abridged, whether by others or by our selves, of that which otherwise we might freely use, hath in it the nature of a *punishment*. They be the words of the *Psalme*, *I wept and chastened my self with fasting*: *Chastened* himself; So, a *chastisement* it is.

Psal. 69. 10.

And thus preach we *fasting*: Neither as the *Physicians* enjoyne it in their *Aphorismes*, to digest some former *surfet*. Nor, as the *Philosophers* in their *Morals*, to keep the *sense subtil*. Nor, as the *States politike* in their *Proclamations*, to preserve the *breed* of *Cattel*, or *increase* of *strength* by Sea

Sea. But as the *holy Prophets* of God, as *Joel* straight after, we do *Sanctificare jejunium*, prescribe that it, to a *religious end*: Even to chasten our selves for sinne by this forbearance. So, no *Physical*, *Philosophical*, *Political*; but a *Prophetical*, yea an *Evangelical fast*. For, if in very sorrow, we are to *fast*, when the *Bridegroom is taken away*; Much more, when we our selves by our sinnes committed, have been the cause of His *taking*, nay, of His very *driving away* from us. Ver. 15. Mar. 9. 15.

And must we then *fast*? Indeed we must, or get us a new *Epistle* for the day, and a new *Gospel* too. For, as GOD here (in the *Epistle*) *commands* it; So CHRIST (in the *Gospel*) *presupposeth* it with His *Cum jejunatis*, taking it as granted, We will *fast*. That sure, *fast* we must, or else wipe out this *cum jejunio*, and that *Cum jejunatis*, and tell GOD and CHRIST they are not well advised; we have found out a way beyond them, to *turn* unto GOD without any *fasting* at all. Mat. 6. 16.

But, how *fast*? To relieve all we may: When we speak of *Fasting*, *Humanum dicimus propter infirmitatem vestram*; we intend not, mens *knees* should *grow weak* with *fasting*. Two kinds of *fasting*, we find in Scripture: 1. *Dauids*, who *fasted*, *tasted neither bread* nor ought else, till the *Sun was down*: No meat at all: That is too hard. 2. VVhat say you to *Daniels fast*? He *did eat and drink*, but not *cibos desiderii*, no *meats of delight*, and (namely) eat no *flesh*. The Church (as an *indulgent mother*) *mitigates* all she may: Enjoynes not for *fast*, that of *David* (and yet, *qui potest capere capiat*, for all that:) She only requires of us that other of *Daniel*, to forbear *cibos desiderii* (and *flesh* is there expressly named) *Meats* and *drinks* provoking the appetite, full of nourishment, kindling the blood: Content to suiteine Nature, and not *purvey* for the *flesh*, to *satisfie the lust* thereof. And thus (by the grace of GOD) we may: if not *Dauids*, yet *Daniels*. For, if *Dauids* we cannot, and *Daniels* we list not, I know not what *fast* we will leave, for a third I find not. Rom. 6. 19. Psal. 109. 24. 2 Sam. 3. 35. Dan. 10. 3. Mat. 19. 12. Rom. 13. 14.

And yet, even this also doth the Church release to such as are in *Timothies case*; have *crebras infirmitates*, It is not the *decay* of nature, but the *chastisement* of sin she seeketh. But, at this door, all scape through; we are all *weak* and *crasse*, when we would *repent*; but, *lusty* and *strong*, when to *commit sin*. Our *Physicians* are easie to tell us, and we easie to believe any that will tell us, *Propitius esto tibi, favour your self*, for it is not for you. 1 Tim. 5. 23. Mat. 16. 23.

Take heed, *God is not mocked*, who would have *sin chastened*. VVho sees (I fear) the *pleasing* of our appetite is the true cause; the not *endangering our health* is but a *pretence*. And He will not have His Ordinance thus dallied with, *fast* or *loose*. Said it must be, that *Joel* here saith: *Turn to God with fasting*, or be ready to shew a good cause why: And to shew it to GOD. It is He (here) calls for it (the pen is but *Joels*;) He best knowes, what *turning* it is will serve our turne, will *turn away* *Ira ventura*, which *Quis poteris sustinere*, who is able to abide? And, take this with you: when *fasting* and all is in, if it be, *Quis scit, si conversatur Deus*? If we leave, what we please out, then it will be *Quis scit?* indeed. Ver. 14.

The next point (and GOD send us well to discharge it) is *Weeping*. Can we not be dispensed with that neither, but we must *weep* too? Truly, even in this point, somewhat would be done too: Else *Joel* will not be satisfied, but call on us still. There is (saith the *Psalme*) a *flagon* provided by God of purpose for them: Therefore, some would come; some few drops at least. Nor, as the *Saints* of old: No; *humanum dicimus* here too. a *Job's eyes poured forth tears* to GOD: b *David's eyes gushed out with water*, He all to *wet his pillow*, with them: c *Mary Magdalen* wept enough to have made a *bath*. VVe urge not these. But if not *pour out*, not *gush forth*, *Nonna stillabis oculi noster* (saith *Jeremy*) shall not our eye afford a drop or twain? 2 With weeping Psal. 56. 8. a Job. 16. 20. b Psal. 119. 136. c Luk. 7. 38. Jer. 13. 17.

Stay a little, *turn* and look back upon our sinnes past: it may be, if we could get our selves to do it in kind, if set them before us and look sadly, and not glance over them apace: Think of them not once; but (as EZEKIA did) *recognitare*, think them over and over; consider the motives, the base motives; and weigh the circumstances, the grievous circumstances; and tell over our many *flittings*, our often relapsing, our wretched continuing in them: It would set our sorrow in passion, it would bring down some; Some would come: our bowels would turn, our repentings roule together; and lament we would the death of our *soul*, as we do other-while the death of a *friend*; and for the unkindnesse, we have shewed to GOD, as for the unkindnesse we doe, that man sheweth us. Efav 38. 15.

But, this will ask time. It would not be posted through, as our manner is: we have done straight. It is not a businesse of a few minutes: It will aske Saint *Peter's* *χωρησας*, retired place, and Saint *Paul's* *σκηναζων*, vacant time. It would aske a *Nazarites vow*, to do it as it should be done: Even a sequestering our selves for a time, as they did: In other respects (I grant;) but among others, for this also, even to performe to GOD, a *Votive repentance*. This (I wish) we would trie. But, we seek no place; we allow no time for it. Our other affaires take up so much, as we can spare little or none for this; which, the time will come, when we shall think it the vveightiest affaire of all. 2 Pet. 2. 9. 1 Cor. 7. 5.

And yet it may be, when all is done, none vwill come though. For, vvho hath *tears* at command? VVho can *weep* vvhen he list? I knowv it vvell, they be the *over-flowings* of *sorrow*; not of *every sorrow*, but of the *sensual parts*: and being an act of the *inferiour parts*, reason cannot command them at all times, they vvill not be had.

3
With Mourn-
ing.
1 Cor. 5. 2.

But if they will not, the Prophet hath here put an *ἀσκήσαντες* instead of it (for, so do the Fathers all take it: *Mourn*. If weep we cannot, *mourn* we can: and *mourn* we must. *Et vos non luxistis* (saith the Apostle:) He saith not, *Et vos non flevistis*, and you have not wept; But, and you have not mourned; as if he should say, that you should have done at the least. *Mourning* they call, the sorrow which reason it self can yeeld. In *Schools*, they term it *Dolorem appetitatum*, valuing what should be; rating what the *sinnes* deserve, though we have it not to lay down: yet what they deserve, we should; and, that we can. These and these sins I have committed, so many, so heinous: so oft iterate, so long lye in: these deserve to be bewailed even with tears of blood.

Jer. 9. 1.

2 This we can, and this too, *wish* with the Prophet (and so let us wish) *O that my head were full of water, and my eyes fountains of tears*, to do it as it should be done? This we can.

Psal. 114. 8.

3 And pray we can, that He which turneth the flint stone into a springing well, would vouchsafe us (even as drie as flints) *gratiam lacrymarum* (as the Fathers call it) some small portion of that grace to that end. Though weep we cannot, yet wish for it, and pray for it we can.

Esay 24. 16.

4 And complain we can, and bemoan our selves (as doth the Prophet) with a very little variation from him: *My leanness, my leanness* (saith he) *woe is me: My drinesse, my drinesse* (may each of us say) *woe is me. The transgressors have offended, the transgressors have grievously offended. Grievously offend* we can; *grievously lament* we cannot; *My drinesse, My drinesse, woe is me*. Nay, we need not vary, we may even let *leanness* alone, his own word. For, *dry and lean* both is our sorrow (GOD wor) GOD help us, This *mourn* we can.

5 And lastly, this we can: even humbly beseech our merciful GOD and Father, in default of ours, to accept of the strong crying, and bitter tears, which in the dayes of His flesh, His blessed SON, in great agonie shed for us: for us (I say) that should, but are not able to do the like for our selves: that what is wanting in ours, may be supplied from thence. These (by the grace of GOD) we may do, in discharge of this point. These let us do, and it will be accepted.

4
With rent-
ing your
hearts.
* Gen. 27. 38.
† 1 Kin. 21. 27.

And so now to the last. *Rent your hearts*. You see, first and last, to the heart we come. For indeed, a meal may be missed, a tear or two let fall, and the heart not affected, for all that. * *Esa wept*; † *Ahab gave over his meat*; their hearts both swelling and apostumate still. To shew, that though these be requisite (all) yet that the passion of the heart is *caput poenitentiae*: to the heart He cometh again alwayes, to verifie, that, in both and in all, *quod cor non facit non fit*; if it be not done with the heart, if the heart do it not, nothing is done. As in conversion, the purpose of amendment must proceed from the heart: So in our contrition, the sorrow, the anger, for our turning away must pierce to the heart: Some *cardiack* passion to be; the heart to suffer.

Psal. 51. 17.

And, what must it suffer? *Contritio*: It should even *conteri*, be ground to powder. *A contritus heart*, it should be: If not that, not *contritum*, yet *cor contritum*, a broken heart; broken in pieces, though not so small. If neither of these; yet with this qualifying here, *cor con-scissum*, with some rent, or clef. *Solutio continui*, somewhat there is to be opened; Not only that the apostumate matter may breath forth, but much more (which is the proper of this part) that feeling the smart there, we may say, and say it with feeling, *Quod malum, & amarum*, that an evil thing it is, and a bitter, to have turned away and forsaken the LORD. Some such thing is the heart to feel, or elie nothing is done.

Jer. 2. 19.

Now, this *renting* (if we mark it well) doth not so properly pertain to the passion of sorrow; but rather to another; even to that of anger. *a Their hearts rent for anger* (it is said *Act. 7.*) And, it easily appeareth; For we use violence to that we rend. *b Ephraims smiting his thigh*, *c the Publican his breast*: both, the acts of anger, rather than heaviness. The Apostle puts into his repentance, indignation and revenge, no lesse than he doth sorrow.

* Act. 7. 54.
b Gen. 34. 19.
c Luk. 18. 13.

2 Cor. 7. 11.

To say truth, they are to go together. Sorrow if it have no power to revenge, growes to be but a heavy dull passion: But, if it have power, indignation and it go together. One cannot truly be said to be grieved with the thing done, but he must be angry with the doer. And we, if we be sorry indeed for our sin, we will be angry with the sinner. So was Job: *Therefore I abhor myself, My self* (saith he:) Not so much the sin, which was done and past, and so incapable of anger; as my self, for the sin. Which if it be indignation indeed in us (and not a gentle word) will seek revenge some way or other: *Grind to powder, break in pieces*, at least make a rent, *Contritio, Confractio, Con-scissio, Compunctio*. Somewhat it will be.

Job. 42. 6.

But, when we return to enquire, whether and which of these two Acts hath in it the very true essence of Repentance? In conversion I find it not: Why? For, *after I converted, I repented* (saith Jeremy.) and *Nihil prius aut posterius seipso*, Nothing is after it self. *Conversio* then, is not it. And, when we seek for it in this latter: First, in Sorrow it is not: Why? for *tristitia operatur poenitentiam* (saith the Apostle) Mark [*operatur*] works it, therefore is not it: For, *nihil sui causa*. It remains then, of force, that it is in this now of indignation. So that now, (and not before) are we come to the essence of it indeed. And, set down that: that *ἀγανάκτησις*, Indignation is the essential passion; and *ἐκδίκησις*, revenge (or this *renting* here) the principal and most proper act of a true returning unto GOD.

Jer. 31. 19.
2 Cor. 7. 10.

Now, if you ask, how or which way we can come to make a rent in the heart; since no hand may touch it and we live? the meaning is not literal: but that, the heart by reflecting on it self, is able to make such an impression on it, as the Prophet may well call *a rent in the heart*. As first, even by

by good moral respects, wherewith the very heathen set themselves in passion against vice. That it is a *brutish thing*; So against the *nobleness of reason*: that a *shameful*; So, against *publike honesty*: that, *ignominious*; So, against our *credit and good name*: That *pernicious*, as shutting us out of *heaven* (whither we would come) the greatest losse, and *pæna damni*; and pressing us down to *hell* (which we faintest would flie) the greatest torment, and *pæna sensus*: (For, even the heathen beleevd the *joyes and paines* of another world:) And yet we for all this, so evil advised as to commit it.

But, these are but *æar' a' d'pawoy*, drawn from man: the Christian man's is to be a's *God*, his eye to *G O D*. Who, with great *indignation*, cannot but abhor himself for the manifold indignities offered to God thereby. To the *Law of His Justice*, to the *awe of His Majesty*, the *reverend regard* of His *Presence*, the *dread of His Power*, the *long-suffering* of His *Love*: That (being a creature of so vile and brittle confidence) he hath not sticked, for some lying vanity, some trifling pleasure or peltring profit, to offend so many ways at once; all, odious in themselves and able to make a *rent* in any *heart* that shall weigh them aright.

Sure, if we take the impression right, So *G O D* may *work with us*, as these may *work in us*, a *just indignation*: which, if once it be in fervor, what the hand can come to, it will *smite*; and would the *heart* also; if it could reach it in. And, if it be in kind, it will award the body to *fast*, and the mind to *spend some time*, in these meditations. And this is the *Act of venting* (as the *Prophet*;) of *revènge* (as the *Apostle*.) And these two, between them both, in *Joel* and in *Paul*, make up the full power and *consummation est*, of our *Conversion* and *Contrition* both.

It remains, that we set not the *Church* to teach us that, which we never mean to learn: but, that we intend and endeavour to do, as we have been taught.

And to do it *now* For, (as in a *circle*) I return to the first word [*Now*] which giveth us our time, when we should enter our first *degree*: *Now therefore*. And when all is done, we shall have something to do, to bring this to a *Nunc*, to a *time present*. But besides that, now at this *time*, it is the *time* that all things *turn*; *Now* is the only sure part of our *time*. That which is *past*, is *come* and *gone*. That which is to come, may peradventure never *come*. Till to morrow, till this Evening, till an hour hence, we have no assurance. *Now therefore*. Or if not *now*: as neer *now*, with as little distance from it, as may be; If not this *day*, this *time* now ensuing.

For, though no time be amiss, to *turn* in; yet seeing many *times* go over our heads, and still we cannot find a time to do it in, the *Church* (as I said) willing to reduce the diffusedness of our *repentance* at large, to the certainty of some one set time, hath placed this [*now*] upon the time now begun, and commends it to us for the time of our *turning to God*.

And we by a kind of form which we perform, by the altering of our *diet* to a lesse *desireful*, by oftner resort hither to Sermons than at other times (every week twice) these *make*, as if we did agree; seem in a manner to promise, as if we would perform somewhat *now*, that we have not all the year before.

Sure, the *Christian Church* ever looked otherwise, had another manner of face; going in the street, you should have seen by mens countenances, what time of the year it was: more grave, more composed, than at other times.

Performe it then: And when our *turn* is done, God shall begin His, *Et poenitentiam suam gratificabitur nostræ*, *Our repentance shall beget His*. If we *turn* from the evil we have done, He will *turn* from us the evil that should have been done to us. Where there was *Communion* read, with many curses; He shall *turn* them away, and in stead of them, shall leave a *blessing* behind Him. We shall *turn* His very stile, which at first was, *ad Me*, and in the end is, *ad Dominum Deum vestrum*: and so make a chang in Him.

In nullo detrimentum patiemini (saith the *Apostle*) we shall be no losers by it. A lesse sorrow shall turn away a greater, by a great deale. Weigh the endless sorrow we shall escape by it; it admits no comparison. The *Contristation* is but *apo's Day* (saith he) for an hour; the *Consolation* is, for ever and ever. 2 Cor. 7. 9.

To this *lugentes* there belongeth a *Beati*, *Blessed they that thus mourn*. To this *hunger and thirst*, Mat. 4. 4. 6.

a *saturabimini*. It is so set by the *Church* (the time of it) that our *Lent* shall end with

an *Easter*, the highest and most solemn Feast in the year; the memory

of *CHRISTS rising*, and the pledge of our *bles-*

sed and joyful resurrection.

To which, &c.

III.

The Time.
Now therefore.



A SERMON PREACHED

before King JAMES, at *White-hall*, on the

XIV. of February *Anno Domini*, MDCXXI.

being *ASHWEDNESDAY*.

MATTH. Chap. VI. Vers. XVI.

Cum autem jejunatis, nolite fieri sicut hypocritæ tristes; Exterminant enim facies suas, ut appareant hominibus jejunantes: Amen dico vobis, quia receperunt mercedem suam.

* Or be not
like *sowre* hy-
pocrites.

Moreover, when you fast, * look not *sowre* as the hypocrites; for they disfigure their faces, that they might seem unto men to fast: Verily I say unto you that they have their reward.

Joel 2 12



THE *Lessons* which this day have been, and yearly, as upon this day, are read in our eares, do all speak to us of *Fasting*. The *Lesson* of the *Old Testament*, *Turn to me with fasting*. The *Lesson* of the *New*, as you have heard: *When you fast*, &c. All, either (as the *Epistle* (telling us, what we should do (*Fast*;) Or (as the *Gospel*) taking it for granted, that we will fast, and teaching us, how to fast, so as we may receive a reward for it at GOD'S hands.

These being the *Lessons*, this the tenour of them; by them there is intimation given us, that the matter of these *Lessons*, that a *Fast* is at hand; that, this *when* is *now*. How in our practice it will fall out I know not; but certainly, in the *Churches* meaning, now. Who would not

(we may be sure) look out an *Epistle* for us beginning with *turn to me*, *cum jejunio*, with *fasting*; and a *Gospel* beginning with *cum jejunatis when ye fast*, &c. but when she presumeth, we mean to fast, to dispose our selves that way. It were all out of season to seek and select Scriptures, what to avoid, how to behave our selves in our *fasting*, if we mean no such matter; if it shall be with us, as yesterday and the day before it was, and no otherwise.

This being the *Churches* intent; this, *her Time*; and this *her Text*; What She commends to us, we commend to you, that you would take notice of it, and prepare your selves for it accordingly: that the *Epistle* be not sent, and the *Gospel* brought you, and both, in vain.

The *Church* thus reaching it forth, I took this Text: And I took it rather (if it might be) to stop the mouths of them that maligne it; at least, to remove from it the slander of any untrue imputation. They preach it, they print it, and (no remedy) so they vwill have it, that the *Locusts* (*Apoc. 9.*) must needs mean us here. Why? The *Locust* is all belly, and vve are all for the belly; *hostes jejunorum*, the *profest enemies* of *fasting* and of all abstinence. That vve (the Preachers) entertaine you vvith nothing but vvith discourse about the *mystery of Godlinesse*: but never vvith exhortation to the exercise of it. That, you (the Hearers) fall sad, and (as the *hypocrites* here in the Text) look *sowre*, not at the *act*, but at the very name and mention of *fasting*, at the reading of a Text that tends but that vvay, as it might be, of this, novv.

Sure,

Sure, for *fasting*, how we practise it, every one is to answer for himself: But, that we preach it, I take, this day, you all to witnesse. *Joel* shall beare record with his *Cum jejuniis*, And now C H R I S T, with his *Cum jejuniis*, that we call for it. If it come not, it is not our fault, it is not for want of calling for. We speak to a thing that hath no cares: but we speak though: *Liberamus animas nostras*, We deliver our own soules, and we deliver our Church from that false slander of theirs. Ezek. 3. 19.

To follow then, whither the Scripture leads us, we are to understand, that as the *Morall Law* of GOD (in the Chapter before:) and as *Almes* and *Prayers* (in this Chapter) going through the *Pharisees* hands, had gathered much dross; So had the exercise of *fasting*, likewise. It is the manner of the world, and so it is of the *Prince of the world*, to sophisticate ever the best things with *hypocrisie*, with *superstition*, with a thousand devils more. Our SAVIOUR then, as He had done to the other of the *Law*, to *Almes* and *Prayer*; So, here now He comes to *fasting*: and comes with his fan in his hand, to do to it, as He had done to them before: to sever the *precious from the vile*, the *corne* in his *floor*, from the *chaff*. *Cum jejuniis*, is his *floor*; *molite*, his *fan*; *hypocrisie*, the *chaff* to be blown away. His purpose is, He would have all stand and continue in force; as the *Law*, it self, is the *lawfull* and *laudable practice* of *almes*, *prayer*, and *fasting*, all three. And it is, as if He should say: That you give *almes*, *pray*, and *fast*, I like it well: do so still. Only, take this *Caveat* from me, *When ye fast, beware of the sower leaven of hypocrisie in your looks*, and of the love of *videamini ab hominibus*, to be seen of men, in your hearts, and all is well: *Fast* on and spare not, To GOD it is, you *fast*; and GOD your heavenly Father shall see it in secret, and shall reward you for it openly. Luk. 12. 1. Veri. 5.

The parts arise of their own accord; and, at the first view, give forth themselves, two: For *fasting*, one: Against *hypocrisie*, the other. As it were a blast of the trumpet of *Sion*, to the former: *A retireis*, from the latter. *Cum jejuniis* is set downe to be kept: *Nolite esse sicut* is fanned away, to be left; the *leaven of the Pharisees* (which is *hypocrisie*) is cast out. The Division

In the former, we are to doe two things, to settle the duty in both words, 1. In *jejuniis*, (first) *fasting* it selfe: 2. After, in *Cum*, the time when.

In the latter, two things more: 1. The act of separation and casting out the *old leaven*, first. 2. And then the *danger*, if we doe it not. The Separation: that we be not like the *hypocrites*, or not like *sower hypocrites*. Not like them in two things. 1. Not, in making it our labour to compose our outside or countenance. 2. Nor, in making it our end, *Ut videamini*, to be seen of men.

But what if we doe? Then followeth the punishment: *Ton have received your reward*. A gentle punishment (one would think) to receive a reward: but a Punishment, and a grievous one, when we shall weigh, how filly a thing it is, they receive, *Mens breath*: and how great a one they loose by it GOD'S reward.

Thus stand the parts. Of which, the former (I feare) will take up this time, *Cum jejuniis*, only, and no more.

Cum jejuniis: Two questions there be: 1. One, about *jejuniis*; whether we will fast at all: 2. The other, about *Cum*, when we will do it. Best get us a fast first; and get us a time, after. If the thing, if *fasting* it selfe be loose, the time will be to seeke: God knowes, when. The first thing then we are to do, is to possesse mens minds with a true conceit touching it. Men seeme but faintly perswaded of it, as it were no needfull part of a Christian mans duty. *When ye fast, yea when we fast*: What make you of this? This leaves us to our selves: *When*, is no precept, to enioyne it. Take it right: Here is *Cum jejuniis*, in the Epistle: *Cum jejuniis*, in the Gospel. The Precept is in *Joel*: Turne to me with fasting: And (within a verse after) *Sanctifie Me a fast*: That is a Precept (I am sure.) Here, it stands thus: What *Joel* imposeth, *Christ* supposeth: implies the thing out of the Prophet, and supplyeth the manner how, from himselfe.

But, if we stand upon a Precept, we may go higher then *Joel*: Even *ad Legem* (saith *Esay*) Goe to the *Law* it selfe, and there is one. Nay there are more then one. One, for a standing fast every year, enioyned with a severe pain: he that fasted it not was to be cut off from the people of God, (*Numb. 29.*) One, for a voluntary fast, (*Numb. 30.*) For, whatsoever is *votive*, is *voluntary* of it selfe, but who so took it on him by vow, was bound to performe it. One for (both) *Integrale*, an entire fast, from all, upon the *Kippurim* day (*Levit. 16.*) And another for *Portionale Jejunium*, the *Nazarites* fast, from some and not from other (*Numb. 6.*) The *Law* will be for it: The *Law* it selfe was given at a fast to *Moses*; a fast of forty dayes.

The Prophets are for it too: Under them, and by their direction, to the standing fast in the *Law*, you have five more added. One, in *Est. 4.* four, in *Zachary*: all enioyned.

It went then, as now it does; The common sort (by their good wills) would neither have holy day nor fasting day. In *Amos* they complain of the Sabbath, *Quando transibis? When will it be over?* They thought it as long as any two dayes, that they might be at *vendamus merces*, opening their shops and selling their wares. In *Zachary*, they shrugge at their fasts, *What and must we fast still, Yet more fasting?* have we not fasted enough, and have done it thus and thus long? A sign, they would have been rid of their fasting. Willingly, had the *shambles* open, as well as the shops. But it would not be, they could not obtain it: The Prophet held them to it, and would not release them.

3 By Christ
himselfe.

Mar. 2. 20.

But, this is *Old Testament*: When the *New* came, what then? I had rather you heard *S. Augustine* than myself: *Ego* (saith he) *animo evolvens, &c.* I going over in my mind, the writings of the *Evangelists* and *Apostles* in the *New Testament* [*video jejunium esse preceptum*] [see fasting is commanded, there is a precept for fasting. So fasting is in precept there, if we will trust *S. Augustines* eyes. And we may: He that (in this place) saith [*Cum jejunatis*] when ye fast: saith, in another, *Tum jejunabunt*, Then they shall fast: and that amounts to a *Precept* (I trow.)

Here you see *Cum jejunatis* a part of the *Gospel*, a head in *Christ's* first and most famous sermon, *His sermon* in the mount.

So that, if there should be a meeting about it (such as happened in the *holy mount* at the *transfiguration* of *CHRIST*) of *Moses* for the *Law*, *Elias* for the *Prophets*, *CHRIST* for the *Gospel*, famous all three for their fasts, and for one kind of fast, all (the fast we now begin) all would be for it: at no time to be left, but, in all three *estates* to be retained; to have the force of a precept in all.

And pra-
ctised.

1 Under the
law

a Ios 7. 6.

b Iud. 20. 26.

c 2 Sam. 3. 35.

d 36.

e Ierem 36. 9.

f Da. 1. 8. 10. 3

g Zach 7. 5.

h Ios 1. 14.

i Ion. 3. 5.

j Under the
Gospel.

k Act. 13. 2. 3.

l Mar. 2. 10.

m 2 Cor. 11. 27.

n 2 Cor. 6. 5.

o 1 Cor. 7. 5.

But *lawes* and their *precepts* do often sleep and grow into dis-use. How is *jejunatis* for practice? Hath it beene used, and when hath it? The fast of *Ai*, under *Iosua*; *At Gibea*, under the *Judges*; *At Mizpa*, under *Samuel*; *At Hebron*, under *David*; *Of Ieremie*, before the *Captivitie*; *Of Daniel*, under it; *Of Zachary*, after it: *At Jerusalem*, of the *Jewes*, at the *preaching* of *Iosel*; *At Ninive*, of the *Gentiles*, at the *preaching* of *Ionas*: All of these shew when, and that it was no stranger with *Gods* people, so long as the *Law* and *Prophets* were in force.

And what was it, when the *Gospel* came in? *At Antioch* (where the *Disciples* were first called *Christians*) we find them at their fast: the *Prophets* of the *New Testament* there, as well as the *Prophets* of the *old*. Our *Saviour* said to them, *When He was gone they should fast*. So they did. *S. Paul* for one; he did it oft (2 Cor. 11.) And for the rest they approved themselves *CHRISTS Ministers* (inter alia, by this proof for one) *by their fasting* (2 Cor. 6.) And, what themselves did they advised others to do; even to *exhort* *them*, to make them a vacant time to fast in. So that where the *Church* for this day (otherwise then her custome is, on other *dayes*) hath sorted us an *Epistle*, out of the *Old Testament*, and a *Gospel*, out of the *New* (both use to be out of the *New*) *She* did it for this end, to shew, that *fasting* hath the wings of both *Cherubins* to cover it: both *Testaments* *Old* and *New*; *Iosel*, for the one; *Christ*, for the other. So at all hands to commend it to us.

Sure, in the *prime* of *Christianity*, it cannot be denied, it was in high esteem (*fasting*) in frequent practice, of admirable Performance. Which of the *Fathers* have not *Homilies* yet extant in the praise of it? What *Story* of their lives, but reports strange things of them, in this kind? That, either we must cancell all *Antiquity*, or we must acknowledge the constant use and observation of it in the *Church* of *Christ*. That *Christ* said not here [*Cum jejunatis*] for nothing. They that were under *Grace*, went far beyond them under the *Law*, in their *Cum*, and in their *jejunatis*, both.

The ground of
it.

I

* Gen. 3. 8.

2

* 2 Cor. 7. 11.

* 1 Cor. 9. 27.

3

4

Gal. 5. 24.

5

6

a Heb. 13. 16.

b Hof. 14. 2.

c Mal. 51. 17.

Rom. 12. 1.

7

Precept then, or *practice* it wanted not. Neither did they want a *ground*. It was then holden) and so may yet, for ought that I know) that, when we fast, we exercise the *act* of more virtues then one. First, an *act* of that branch of the virtue of *Temperance* that consist. (not in the moderate using, but) in *abstaining wholly*. *Abstinence* is a virtue. Sure I am, the *primordiale peccatum*, the *primordiale fin* was *not abstaining*. Secondly, an *act* or fruit of *repentance*: there is *pœna in penitentie*, in the very body of the word; something *penal* in *penitence*. And of that *penal* part is *fasting*: And so an *act* of *Iustice* *corrective*, reduced to *S. Paul's* *vindicta*, or his *vindicta*, *Castigo Corpus meum*. Thirdly, an *act* of *humiliation*; to humble the soul, which is both the first and most usual term for *fasting*, in the *Law* and *Prophets*. For sure, *keep the body up*, you shall but evilly, you shall have much adoe to bring or keep the *soule down*, to *humble* it. Fourthly, *They that are CHRISTS* (saith the *Apostle*) *have and doe crucifie the flesh with the lusts of it*. *Fasting* is one of the *nails* of the *Crosse*, to which the *flesh* is fastned, that it rise not, lust not against the *Spirit*: At least, *fasting*, we fulfill not the *lusts* of the *flesh*. Fifthly, Nay, they goe further, and out of *Iosel's* *Sanctificate jejunium*, and out of *Luk. 2. 37*. Where the good old *Widow* is said to have served *GOD* (and the word is *adspedo*) by *fasting* and *prayer* (not by *prayer* only, but by *fasting* and *prayer*) they have not doubted, but that there is *Sanctificatio* in it, nor to entitle it an *act* of the *Service* of *GOD*: that we serve *GOD* by it. Sixthly, And serve Him with the *chiefe service* of all; even of *Sacrifice*. For sure, they are all of one assay (these three) *Almes*, *Prayer*, and *Fasting*. If the other two, if *Almes* be a *Sacrifice* (*with such sacrifices GOD is pleased*;) If *Prayer* be one (one, and therefore called *the calves of our lips*;) no reason, to deny *Fasting* to be one too. If *a troubled spirit* be a *sacrifice* to *God*, why not a *troubled body* likewise? (And it troubles us to *fast*, that is too plaine;) Since we are to offer our *bodies* as well as our *soules*, both a *Sacrifice* to *God*: As our *soule* by *devotion*, So our *body* by *mortification*. And these three, to offer to *God* our *soule* by *prayer*, our *body* by *abstinence*, our *goods* by *almes-deeds*, hath beene ever counted *tergemina bestia*, the *triple* or *threefold Christian Holocaust* or whole burnt offering. Seventhly, and last, the exercise of it, by inuring our selves to this part of true *Christian Discipline*, serves to enable us to have *venire moratum*, the mastery of our *bellie* against need be: The *Fathers* call it *exercitatio*, and those that used it *exercitatio*. *S. Paul* gave it the word first (*Act. 24. 16*) and saith, he took it himself, 1 Cor. 9. 27.

Use is much; for if before we need, we be not used in some sort, at times, to abridge our selves, but still fill and *fat* our *bodies*, weeks, months, years together; *habituate* our selves in it; what need soever there should be, what occasion though never to pressing (suppose *God* should call us to fast, as *Esa. 22. 12*.

Say

Say the *dayes* should come of the *losse of the bride-groom*) we should not be able for our lives, to break our selves of that, which all our lives long we have been accustomed unto, But, as it is said of *Dionysius* lying at a siege and forced to keep order, he fell sick because he kept order and *surfeited not still* (that, having been the corrupt custome of his former life.) So should we. Or for lack of it, grow as *impatient as Esau*, rather than loose our *broth*, for our *birth-right*. Or as they in *Numb. 11. 5.* Gen. 25. 30. not part with our *flesh-pots* to die for it, but sit by them, and die by them, and so with them alio be buried in the *graves of lust*.

The want of which enuring, you see what it hath brought us to. VVe are so evil able to *do it*, as we are scarce able to hear of it. Our *Saviour*, when He speakes of *fasting*, points at this: Having been so long at our *old wine*, we cannot away, nor relish *new*. VVe see the experience in our preaching it. Our *bottles* are so used to the *old*, that they *leak* with the *new*; as fast as we pour it in, it runs out again. VVe must provide us new *vessels*. Else, all we speak of this theme, will be spoken into the fire. But I forget my self. Chap. 9. 17.

To come to the Text: *Cum jejunatis, When ye fast*: To work out of it a little. I say first, this very *when* shews CHRIST'S *liking of it*; that there is a *time allowed*. Else would he allow it no *Cum*, no *when*, no *time* at all. For *videte ne quando*, not a *moment for ryot*, or for any thing, God hath not required. And, if for no *idle word*, for no *idle act* (we may be sure) is there any *Cum* allowed. Luke 21. 34.

Again, *when ye fast*: This *when*, is a presupposing at least: and *qui supponit, ponit*. For, can any man phantasie, that *Christ* would presuppose ought that were not required of us by *God*? to be asked by the *Prophet* (or rather by *God himself*): *Quis ista quasivit de manibus vestris*? Who ever required of you to do any such thing? Esay 1. 12.

Nay, His manner of the delivery, thus breaking into it with a *Cum autem*, But *when you fast* (as *fast* you will, I make no doubt;) here, *But when*, is plain *positive*: Nay, it is of the nature of a *Postulatum*; takes it as *granted*; layes it for a ground. This (say I) is a *precept*, and more than a *precept*; more *binding*. Ever more *forcible* is that which is *presumed*, than that which is *enjoyed*. One, we are confident, will be yeilded to straight; needs no injunction. The other, we must use our authority, and well if we so get it. 3

The very things he comforts it with (to wit) *Almes* and *Prayer* (for, them and this He *marshals* in one and the same rank, cares for them all alike, *rewards* them all alike: and they (I trust) are in *precept*: Yet they are no otherwise but *presupposed*, even as this is, *When ye fast, when ye pray*. 4

Then the paines He takes with it, to *fan* it, to *purge the old leaven* from it, to *rectifie and reduce* it to the *right manner and end*: He would never have taken these paines, but that he held it worth His paines; but that He would have us use it, and use it not seldome. For, things seldome to happen the *Law* takes no order for. 5

The parties to whom He speaks this; *they be his Disciples*. Whereby it will fall out to be, not a *duty* only, but a *Christian duty*; because they were *Christians*, the *first Christians* of all, to whom this *Cum jejunatis* here is spoken. It is for them too; *they* are not exempted from it. 6

Nay, He likes it so well, as he goes about even to prepare even *hypocrites*, and to frame them fit for it. A sign, it was not their double *fast*, but their *double face*, (that is) their *dissembling* first, and then their *disdaine* of other, He found fault with. 7

And (to conclude) a double *promise* He annexeth: First, to answer their complaint (*Esay 58. 3.*) *Why do we fast and thou seest it not; punish our selves and thou regardest it not*? That they shall never need to fear, their *fasting* shall be begged for *concealed*; though it were never so secret done, though not a man on earth see them, He from *heaven* will cast his eye on them and regard them. 8

And second, as He shall not want an eye to see, so neither shall He a *hand to reward* them for it: They shall not *fast* for nothing. *His heavenly father that sees them in secretes, shall reward them openly*: the upshot of all. 9

All these, 1 The *manner*, He *delivers it in*: 2 The *Parties*, He *delivers it to*: 3 The *things*, He *marshals* it with, 4 The *honour*, He doth it, 5 The *Care*, He shewes of it, 6 That He frames his *Disciples*, 7 That He frames even *hypocrites* for it, 8, 9 The double *promise* He assureth upon it: All these are so many passings thorow the furnace. Would He do all this and not hold it a *duty* required by God, and *acceptable to Him*? Have we a *Precept*, a *Practice*, a *Promise*; a flat Precept, constant Practice, and an ample Promise, and doubt we yet whether we should do it or no? No sure. As long as these words shall stand in *S. Matthew*, *Jejunatis* must stand, and have a *Cum*, a *time when* allowed for it. And now to that *Cum* let us come.

Allowing *jejunatis*, the thing, we cannot but allow it a *time, when*. For, * there is a *time when for every thing under the Sun*. Only, *when that when* shall be, we shall not so easily agree. VVe would fain have our *fast* loose, be left to our selves for the *time*: This *when* to be, *when* our selves please. And, *when* will it be? Indeed, the practice of the world would make one think, this *when* to be without a *then*; a *time* (as they say) *in nubibus*. A case but put; *When*, (that is) *when we list*, and if we *list*, and not else. As if CHRIST had said; If ever you do, if at any *time* you feel your self disposed, *then* to observe this caution. Otherwise, left to our own liberty, *when that shall be, or whether it shall be, or no*. Cum The time for fasting: Eccles. 3. 1.

If this should be so, I have hit upon a very happy Text. For, if this be all; It is no sooner said than done; done every where all this Land over. Nay, we may say with the *Young-man* in the Gospel, *All this have we done from our youth up*. For, *when we fast, we look not sowre, we disfigure not our faces, we never seek to be seen of men*. I say, *when we fast*: for, the truth is, we *fast* not at all: but when we *fast*, all this is kept. That if this should be the meaning, we have done, before we begin. Luke 18. 27.

To *destroy* a Text, is not so evil, as to make a Text *destroy* it self; which, by this sense will come to passe. But, if this *sense* be *senslesse*, this *glosse* (as a *viper*) eats out the *bowels* of the Text. We must then resolve, this is no case put; it is a ground laid. No *Hypothetical fast*, if you shall; but, *Categorical, when you do*. For except it be, all that follows is to no purpose. To what purpose is it, to direct what *not to do*, what *to do* is our *fast*, if we never mean to *fast*? for CHRIST to set us down instructions how to carry our selves, in that, we never mean to go about? Plain dealing were, to tell Him, we would use His counsel, in some other matter: as for *fasting*, we find our selves no way disposed to it. But, by the grace of G O D, we are not so far gone yet. VVe see, His will is, we should do it; and take a time to do it we will, and *when* is that? *When ye fast*? *when fast ye*? A *time* (we said) there is, if for *all things under the Sun*, then for *that*.

Let us speak but after the manner of men, go to it but *naturâ tenus* (as saith *Tertullian*) and Nature it self will teach us *when*. Mark but *when* Nature will yeeld to it; *when* and in *what case*, the *natural man* will *fast*, without eye to *God*, or *Christ*, or *Religion* at all. So shall we be within the *Apostle's*. Doth not nature it self teach you?

1 Cor. 11. 14.

I
Natures time
1 VWhen in
fear.
Acts 27. 21. 33.

The time of *fear*, is a *time of fasting* with the natural man, *Nec est sibi tempus in periculo*, for in time of danger men have no mind of meat. They in the *ship* with *S. Paul* when they looked every hour to be cast away (the tempest was such,) there was (saith *S. Luke*) *word acria*, no spending of *vituals*, all that while. VWill we naturally *fast* for fear of the *wrack* of our *ship*, and not be afraid as much of the *wrack* of our souls by sin, and *fast* for that? Doth not Nature teach us this? There is one *when*.

2
When in grief.
a Eccles. 3. 4.
b Joel 2. 12.

VWhen the natural man is in any inward grief of heart, it will take away his stomach, he will *fast*; *semper mororis sequela jejuniûm, ut latitia accessio sagina* (saith *Tertullian*) *fasting* followeth *mourning*, as *feasting* doth *mirth*. The *time of mourning* is one of *Salomons* times: VWhy that is our time of *Fasting*. *Fasting and mourning* Joel joyns them both. The *afflicted soul*, in his prayer (*Psal. 102. 4.*) *My heart was smitten with heaviness*, how then? So that I forgot to eat my bread. Our Saviour *Christ* shewes it best: He was asked, *Why fast not your Disciples*? He answers not, how can they *fast*? (as He should, for that was their question:) but how *can they mourn*, while the *Bridegroom* is with them? As much to say as, if they could *mourn*, they would not fail but *fast* certainly. So (we see) did *Anna*, *Elebat, & non capiebat cibos*. So (we see) did *David*, for the death of *Jonathan*: and again when his child lay adying, *mourned* and *fasted* for both. Upon *sorrow* for the death of a friend, or a child, can we *fast* then, *distante naturâ*; and can we not do as much for our sins, the death of our souls? Doth not Nature teach us that? Nor for the death of *Christ* neither, which our sins were the cause of? There is another, a second *when*.

3
When in anger.
1 King. 21. 4.

Thirdly, *Anger* him thoroughly, the *natural* will to his *fast*: *Ahab*, for *curst heart* that he could not have his will, *Naboth* would not let him have his *Vineyard*: to bed he goes, and no meat will down with him. Could he, out of his pure naturals, for *curst heart*, leave his meat and *fast*, and cannot we do the like for *just indignation* at our selves; for *provoking Gods anger* with the *curled thoughts of our heart*, and *words of our mouth*, and *deeds of our whole body*? cannot we be got to it? Will not Nature teach us, this? A third *when*.

4
1 Sam. 14. 24.
When in a
longing desire.

Fourthly, The natural man, when he is in the fervour of his desire (if it be an *earnest desire*) he will pursue that he desires so hard, as he will forget his meat quite. Not a man so hardy as to eat anything till *Sun set*, saith *Saul*, when he had his enemies in chase: Such was his desire of victory.

What speak we of *victory*? we see *Esau* so eager in following his sport, that he came home at night so faint, and he paid dear for his *Supper*; yet felt it not all day, while he was hot on his game.

Did we hunger and thirst for the recovery of *GODS* favour (as did *Saul* for his *victory*, or *Esau* for his sport) we would not think it much to *fast* as they did. VWill not Nature teach us this neither? A fourth *when*. Put the natural man into any of these passions kindly, you shall need proclaim no *fast* for him, he will do it of himself.

Now mark these four well: *1 Fear*, *2 Sorrow*, *3 Anger*, and *4 Desire*, and look into 2 Cor. 7. 11. if they be not there made (as it were) the four elements of repentance, the *constitutive causes* of it. *1 Fear*, the middle point, the center of it. *2 Sorrow*, that works it. And if sorry for sin, then of necessity, *3 Angry* with the sinner (that is our selves) for committing it. It is there called *indignation*, and no slight one, but proceeding *ad vindictam*, to be wreaked on our selves for it. *4 And Desire* is there too, and *Zeal* joyned with it to give it an edge. These four the proper passions all of repentance, and these four carry every one (as we say) his *fast on his back*. Much more, where they all meet, as, in true earnest repentance, they all should.

It is sure, *God* planted these passions in our nature, to be bestowed chiefly upon their *Chief objects*. And their *chief objects* are: *1 Of fear*, that which is most fearful, the *wrath of God*. *2 Of anger*, that which most certainly procureth it (that is) our sin. *Of Desire*, that, than which nothing is more to be desired, *Gods favour*. *4 Of Sorrow*, that we have most cause to be sorry for, the *losse of it*. There then to shew them, there to bestow them: which if we did in kind, we need never take thought for a *cum* to our *jejunatio*.

For grief of heart, for worldly losse, for bodily fear of drowning, for bitter anger we can do it: why not, for the grief of our grievous offences? for fear of being drowned in perdition eternal? VVhy not, for indignation of our many indignities offered GOD? Alas, it but shews our affections of sorrow, anger, fear, desire, are quick, have life, are very affections (indeed) in secular matters: but dead and dull, and indeed no affections at all, but plain counterfeits, in things pertaining to God, or that concern the estate and hazard of our souls.

To take down a peccant humour (as we call it) in our body, whereby we fear impair of our health, we can and do enter into a strict and tedious diet, and hold out well: We can forbear this and that, as we are bidden (though we love it well) if we be but told, it will do us hurt. If for the health of our body, we will do that, which, for our souls health, we will not, I cannot tell what to say to us.

What speak I of health? To win but a prize at a running or a wrestling, *Abstinet se ab omnibus* 1 Cor. 9. 25. (saith the Apostle, 1 Cor. 9.) They will abstaine from all things, and undergo a strict regiment for a long time before: and all is but for a poore Silver game. What shall I say then, if we cannot be got to endure so much, to obtain the heavenly prize, which is in part done (as there he saith) by *castigo corpus meum*? This for the naturall mans cum when he will fast. *Ibid. Ver. 27.*

VVill ye now see the Scriptures when, when that sets us out our time? They be in a manner the very same: Scripture and Nature vary not, dictate to us the same time, both. *The Scriptures. when.*

Our first when: VVhat time any great danger hangs and hovers over our heads; that, is Gods time VVhen is danger. (saith *Esay* 22. 12.) GOD Himselfe doth then call us to fasting. No time then, to kill oxen, or dresse sheep, eat flesh and drink wine: A great pain is there set upon it. God must needs take it ill, if when he bids us fast, we fall to feast. And this when, is of greatest example: None so frequent in all the Bible, as fasts of this nature. Never came their danger toward them, of plague, but David: of famine, but Iosiel: of war, but Iosaphat: of any destruction threatned, but not onely good Queene Hester, but wicked Ahab; nay, even the heathen King of Nimive, to their fasts straight; flying to it, as to a forcible meanes (and so they ever found it) to turne away GODS wrath, and so the danger the matter of their feare. This is a time When: and we (then) to do it. *a 2 Sam. 24. b Joel 2. 12. c 2 Chro. 20. 3. d Ester 4. 16. e 1 Kin. 21. 27. f Jon. 3. 5.*

Now, if for the effect we fast; for the cause much more. Of these, of all other our miseries, the cause is within our selves. Our sin, whereby GODS anger is kindled and these ever follow upon it. VVhen therefore we would proceed against our selves for sin humble our selves (the phrase of the Law) chasten our selves (of the Psalme) punish our selves (of the Prophets) take reveng of our selves (the Apostles phrase) cum jejunabunt in die illo: this, is a way; then, is a time to do it. Fasting is a punishment to the flesh, Modicum panis and paucillum aqua was a part of Micheas punishment. By it, as to amerce our selves (as it were) for abusing our liberty before, and making it an occasion to the flesh, and thereby to prevent his judgement by judging our selves: Do de me penas ut illo parcat (it is *Augustine*.) This so proceeding of ours to take punishment on our selves, it is illa misericordia (saith *Tertullian*) it allures, inclines God to mercy; when he sees us angry with our selves in good earnest, and doe somewhat, His anger ceases: Nam qui culpā offenditur, pena placatur, whom the faults offends, the punishment appeases; whether His punishment, or ours. But, He had rather, ours then His: that we should it, than He.

And this to extend to the body also, and to the chastening of it. For, doth the soul only sin? Doth not the body also? And shall the soul suffer sorrow for sin, and shall the body suffer nothing, and yet was in the same transgression? If it shall, then at least pena damni (for pena sensus I am sure, we would be more loath to come to.) And what pena damni but abstinerē a licitis quia illicita concupivit, To deny our selves, that we might, for doing that we might not? There is another Cum.

Secondly, As it is a chastisement for sin, when it is done: So hath it alwayes been held to have in it a medicinable force, a special good remedy to prevent sin, when it is not yet fallen on us, or we into it; but grudges us only (as it were) and whereinto we are like to fall, for that we are now leading, even entering into temptation. This is also a time when. And this time we ground upon Christs time of fasting: His fasting went immediately before His temptation. *To prevent it. Mat. 4. 1, 2.*

No wayes needful for Himself was Christs fast. None is so simple as to think, the Tempter would have prevailed against Him, though He had taken His meals; eat, and drunk, the forty dayes before. It was not for Himself, it was for us His fast: Exemplarily to teach us, it will be a great vantage, if (prepared by this exercise) we shall encounter the evil Spirit. Specially if it be some kind of them, if an unclean spirit: For, that kind is not cast out (no not kept out) but, either by jejuniis, or not at all. CHRIST'S fasting then before His temptation, is to shew us, it is good fasting against temptation. At least, this way we shall weaken his forces, by keeping down our fleshly lusts, which (saith S. Peter) fight against the soul, and lying in our own bosome, oft betray us to the Fiend. For, when all is said that can be, Bernard's saying will be found true; that Nutriuntur cum carne & vitia carnis. And, if Religion did not, experience teacheth us, that. Ply the body apace, let it be kept high, how mellow a soile it proves for the sins of the flesh! and that, if by abstinence we crop not the buds of Sensuality, they will ripen and seed to the ruin of our souls. So, there is use both wayes of it. Use of castigo corpus, For the time past: Use of in servitutem redigo for the time to come. Jejuna, quia peccasti, Jejuna ut ne pecces, both (saith *Chrysostome*.) One, as a punishment, with reference to sin already committed: The other as a preservative for noli amplius peccare, that we commit it not again. Two causes more, and two times, When. *1 Pet. 2. 11. 1 Cor. 9. 27.*

4
When in want
of some good.
Hest. 4. 16.
Neb. 9. 1, 2.

But, hath *fasting* his use in evil things only, and repelling them? hath it not also in good things, and procuring them? Yes sure. I demand, doth there never happen us, that we have some cause more than ordinary, the procuring of GODS favour whereto, and the successe whereof, with more than ordinary prayer we would commend to GOD? Why there then, is another *Cum*. As, when *Hester* would move the King, for the safety of her people: or *Nehemias*, for the new building of the wall of *Hierusalem*; Both found good of this, that when there is use of earnest and hearty prayer, it will be the more earnest and hearty, if *cum jejunitis* do also go with it. We have other-while extraordinary occasions in our worldly affairs, and then, we make no account of a meales losse: have we none such in *spiritualibus* to GOD-ward? None but vulgar there? Never any, but such as we can entertain with our common dull devotion? Need none other, but as if the businessse, between GOD and our soul, were the silliest and poorest businessse we had to go about?

5
When in spiritual exercise.
† 2 Pet. 3. 7
† 1 Cor. 7. 5.

But say we have none; shall we at no time sequester our selves, and for some small time *χωρησας*, (it is * Saints *Peters* word) get us a *with-drawing-place*; *συχωδῶν* (it is † S. *Pauls*) make us a vacant time, of purpose, to intend devout and ghostly meditation throughly? A case, which S. *Paul* presumes, at one time or other, every good Christian man and woman will not fail but do. Then, hath *fasting* a time too; and one *vacancy* to serve for both.

Psal. 141. 8.

It is a special friend to prayer; to feather it, to put a vigour or fervour into it. Therefore, where (almost) shall you find them but coupled, *fast and pray*, one following straight in the neck of another? Even here, presently before, was CHRIST in a treaty of prayer: and here now, immediately after it, He falls to speak of *fasting*. This was not for nothing: But, as if He should give thereby a special *Item*, that there is a mutual reciprocal correspondence; nay, an alliance between them, to sanctifie and support either the other. And namely, a special virtue in *fasting*, to awake up and quicken our devotion, thereby the better to elevate our minds unto GOD. We feel this, or we feel nothing; that dull is our devotion, and our prayers full of yawning, when the brain is thick with the vapour, and the heart pressed down with the charge of the stomach: And that our devotion and all else, is performed (as *Tertullian* saith) *pollentiore mente*, and *vivacior corde*, our wits more fresh, our spirits more about us, while we are in *virgine saliva*, yet in our *fasting spittle*; when *fasting* and prayer are not asunder, but we serve God in both. Our Morning prayer, that, that is the *Intense* (saith the *Psalms* :) Our Evening, is but the stretching out of our hands, in comparison of it, faint and heavy.

These then: the time, † Of fear of the danger sin will draw upon us: † Of indignation at our sin the cause of it: † Of sorrow for that we have done. † Of care, that we do so no more: † Of taking down the flesh: † Of lifting up the spirit: † Of averting evil: † Of procuring good, † Of giving our selves wholly to *Spiritual exercise*: These are all causes, why: These are all times, when; all of the *Scriptures* limiting; all, of the *Saints* practice, there.

1
Chap. 9. 15.
Psal. 137. 2.

And indeed, all of *Christ's* own assigning. For, *venient dies, tunc erunt dies* (saith CHRIST.) Do those dayes never come? When come they? Verily when evil dayes come upon us, we may hang up our harps then, the marriage feast is at an end with us, and we then to fast (saith CHRIST) according to the letter.

2
But, goes He from us only corporally by adversity? Goes he not spiritually also? Yes: and whenever we fall into any grievous sin, though the piping may continue (perhaps) yet the Bridegroom is gone; assure your self, gone he is; *Et cum jejunabunt, et tunc fasti* we must: Why? even for very grief, that by our wretched folly, we have set Him gone. For, if when He is taken from us, fast we must: must we not much more, when we our selves, by our lewd carriage have been the cause (I say not, of His taking, but) even of His very chasing and driving away from us?

3
Thirdly, against temptation, we need to fast; for, against His temptation *Christ* fasted, that needed it not.

4
And last, His close so joyning, and so oft, of these two († *fasting*, and † *prayer*) so together still, makes that the time of fervent prayer is a time of CHRISTs appointing too; and that so intimated, even in this very place here.

The Application
to the time
of Lent.

Jer. 35. 6.

Prov. 1. 8.
17. 35.

1 Cor. 11. 16.

But, all this while we have been speaking of when we are to fast at large; or when upon some occasion: In the mean-time, we say nothing of this time now at hand, This is not upon any occasion: it is a yearly recurrent fast: Will this also come within the lists of *Cum jejunitis*? I take it, it will. For shall our *fasting* be altogether when we will our selves? shall it not also be sometime when the Church will? May we bind our selves, and may not she also bind us? Hath she no interest in us, no power over us? The Synagogue of the Jewes (we see) had power to prescribe fasts, and did: Hath the Church of CHRIST none? Is she in worse case than the Synagogue? No indeed. If *Recab* might enjoyn his sons, She may hers. She is our Mother, she hath the power of a Mother over us; and a Mother hath power to give laws to her children. And so *Cum jejunitis* is, When you fast by the Churches appointment, also: the Churches *cum*. This is sure: No man hath GOD to his Father, that hath not the Church for his Mother: and that, once and twice in the *Proverbs*, order is taken, as to keep the precepts of our Father, so not to set light by the laws of our Mother. *Ira Patris* and *dolor Matris*, are together in one verse: He that grieves her, angers him. And he cannot but grieve her, that little sets by her wholesome orders. The Apostle (we see) S. *Paul* by name, though he had been in the third heaven, yet he deferred to *salem consuetudinem*, the Churches custome, and rests in it. We must learn to do the like, and not set light by them, as our manner is.

This

This I may say for this *Cum*, It is no *Custom* lately taken up; No *Law* of the *Church* our *Mother* that now is; *She* is grown old, and her senses fail her: *She* erres, or at least is said to *erre*, at every bodies pleasure. It is a *custome* (this) of the *Church*, while it was a *à Christo recens*, yet fresh and warme from *Christ*, The *Church*, which was the *Mother* of the *Apostles* themselves, at all times kept; every where observed, then, and ever since. Some to shift it, frame to themselves a fear of (I wot not what) *superstition*, where no fear is. Before any *superstition* was stirring, any *poperie* hatched, it was, this *fast* was. *Lex abstinenti in Quadragesimâ semper fuit in Ecclesia* (saith the *Oracle of Antiquity*, *Theophilus Alexandrinus*) *Lent* was ever in the *Church*. *Nos unam Quadragesimam, secundum traditionem Apostolorum*, (the *Montanists* had three) but that one was delivered us by the *Apostles* (saith *S. Hierome*.) VVhy should I weary you with reckoning them up? VVhat one more ancient VVriter than other is there, but you shall find it in him expressly, even up to *Ignatius*, who lived with the *Apostles* themselves? *Apostolike* then, it is; and for such *S. Hierome* avowes it; and when that is said, enough is said for it, I think. Yet it is good (you know it) the *fast* so delivered, and by the *Church* ever and every where so kept, the *Council of Gangra* hath laid an *Anathema* on them that keep it not, avoid it how they can that keep it not

And sure in general, that this power should remain in the *Church*, to prescribe us set times, was most behoofeful. Every man (so we would have it) to be left to himself, for *Prayer*, *Fasting*, *Sacrament*, Nay for *Religion* too (now) and all? For *G O D'S* sake let it not be so, let us not be left altogether to our selves; No, not in *Prayer*. *Private prayer* doth well; but let us be ordered to come to *Church*, and to do it there, *Pharisees*, *Publicans*, *Peter* and *John* and all: Let us have our dayes appointed and houres set for it. If all were left to us, *God* knowes, I durst not promise, what should become of *Prayer* it self. The like say I for the *Sacrament*. Let us have a *cum* when to come to that, too. And so for *Fasting*: *Fast* privately in *G O D'S* name: But hear you, let not the *Church* trust to that. Nor she hath not held it wisdom so to do: but, as in both them, (*Prayer* and the *Sacrament*.) So in this, holds us to our order of dayes and times established. Them if we keep, so it is: Otherwise, were it not for the *Churches* times, I doubt there would be taken scarce any time at all. Now yet, somewhat is done: but leave us once at liberty, liberty hath lost us some already, and will loose us the rest, if it be not looked to in time.

The rest, are matters of *Discipline* rather than *Doctrine*: 'The number of forty': 'The season of the year': 'The manner of abstinence'. Somewhat may be said to content us: But remember, it came from the *Apostles*: that is it that binds us; that is it, that sets it fast.

That which hath been said, is for some set time at large, for a *cum*: but, why this *cum*, at this time, now? VVhy forty dayes? VVhy before *Easter*? VVhy this *fast*? It is of all hands confest, that ordained it was, as a part of the *Discipline* of repentance: And much was done in it, about public Penitents. Yet not for them only. But, even with them, out of the bowels of a *Mother*, the *Church* her self would become a *Penitent*, and have all her children do the like. Her self become one; For the whole body of the *Church* hath her faults (beside the private offences of every particular member) for which there was a severall set sacrifice in the *Law*. For us: to become penitents likewise for who knows whether we be not as faulty in private, as they (the open penitents) in publike? As great sinners as they, though not known for such?

So the cause is general, that she wish them, and we wish her and wish them: wish them and for them: For them, and for our selves, in whole and in part, all in one, uniformly might performe a *solemn annual Repentance* to *God*.

As to the number of dayes *G O D* saith in the *Revelation* † *Dedici tempus ad penitendum*. He gave a time for to repent in: What time was that he gave? The time that *God* gave was 'forty dayes', The number of 40 dayes. in the famous Repentance of *Ninive*: happy for the issue; recommended by *CHRISTS* own mouth, and propounded to us as a pattern. Other set time (save this) she found not. She took the same then: She could not tell how or when to take a better, than that of *G O D'S* own giving. This The rather, that *Moses*, *Elias*, and *CHRIST* himself had hit upon the same number in there fast. It is not nothing that it containeth, though it be but an imperfect expressing of the pattern of so worthy authors; of *CHRISTS* specially. *Ignatius* hath said it before me: I dare say it after him.

For the season: The *Prophet* hath said it, if we know not when to lay our fast, our returning to *God*, lay it with the * *Stork* and the *Swallow*; take their time, do it *cum hirundinibus*, rather than fail. 2 The Season: In the Spring. * Jer. 8. 7. Against Easter. Zach. 8: 19. But besides that, the *Church* hath laid it most conveniently to end with the feast of *Christs* rising, and so to go immediately before it: that against that time (as the *Fathers* in the first great Council of *Nice* with it) all being restored, and all prepared by it, we may of all hands celebrate that high Day, and bring to *God* a pure offering (the very words of the Council.) Then to end with that high feast, that the laying of *Zachary* may be fulfilled, that our fast shall be to us turned into high Feasts; as that is the highest and greatest of our Religion; for which cause this fast is called, *jejunium Paschale*, with reference to it. For *Easter* and *Lent* stand upon one base; both stand and fall together.

As to the manner of our abstinence. It is sure, the fast in kind was in these three, 'Panem non comedit, ' potum non bibit, ' ad vesperam: neither eat nor drink at all till night. But non omnes The Manner. 3

capiunt sermonem hunc, all are not capable of this saying: Yet, *he that can, let him*. But for them that cannot, the Church (as a tender indulgent Mother unto all) that she may win somewhat, is content to remit of the rigour of this; turns her on all sides, to lay no more on us than we can endure, if she can find ought in Scriptures to relieve us. And that doth she three ways.

1 Daniels fast.

Dan. 10. 3.

2 Tobies fast.

Tob. 2. 4.

3 Cornelius & Peters fast.

A&C. 10. 13.

10. 9.

1 *Non panem*, No manner meat: None at all: Nay, not *no manner meat at all* (too hard that.) What say you to *non talem*, not altogether none, but not such or *such meat*? *Non panem desiderabilem*, no dainty alluring meats, and namely, no flesh (Dan. 10.) Now we do alter the quality yet, Daniels fast we termed it, on which the Church did ground her *Εποποιΐα*, and ours may ground her *easing of fish* (say what we will) a lesse pleasing diet, and lesse desired by us.

2 Again, *Non comedit*; Not eat at all, not altogether any? That were too strict. VVhat say you to *Non tantum*? To some, but not so much? Before, altered the quality: here, abates of the quantity. Not in that quantity, not so much, not so oft as at other times. To cut off one meal if both you cannot. They call it Tobies fast, *quando derelinquebatur prandium*, he left his dinner: (Dinner or Supper. all is one, so one be left,) *nec ventrem cibo oneres duplicato*, (It is S. Hierome, and we do not double ballast our bellies.) And these two we call *portionale jejunium*: takes not away all, takes some, and leaves some; leaves an honest portion, leaves us a meal. Some kind and some measure (only) abridged.

3 Not *usque ad vesperam*, not till night, forbear: too long, that. VVhat say you to (as before not so oft, so here) not so soon, as at other times? Put off the time of our repast: Make our *molestus cliens* break his hours a little: it not *ad vesperam*, as neer *vesperam* as we may. Cornelius fast they call it: he was fasting at the ninth hour: (that is) our three at afternoon, till then. Peters fast they find, and that is the lowelt; he was fasting till past the sixth hour: till then. Thus indulgent she is: for these are not without example in Scripture (we see) nor unknown to Antiquity. But, for Antiquity, then, they pressed forward as much as they could; and we draw backward all that ever we can. These then, or as many, or as much of these as we can; so to make some manner shew, some countenance toward it: that, if not keep pace with the ancient Church, yet not to give them over clean; not to fall behind them so far, till we lose the sight of them quite, and so fall to abandon *Cum jejunatis* altogether. And thus much for this *Cum*, this very time, and the manner of *jejunatis*, our fasting in it.

And, now we have found us a time for our fast, God send us to get a fast for our time, a *jejunatis* for our *Cum*. For, this *Cum* is now come. Here then is the place and time to answer CHRIST when ye fast, to ask, when fast we? Every one to enter into his own heart and convent himself about the taking of these times, how oft we have taken them. How oft? I would it were come to that. I fear, it must be whether we have taken them at all or no? VVhether any of them? And if this question should be put us, I report me to our consciences (a many of us) whether it would not appose us to tell, when this when last was.

But if (as I doubt) we have not taken them; then I ask why have we not? Have we no sins to be censured? are we in no fear of wrath to come? Our case (sure) is fearful, if we fear not.

Are our souls so very bumble, our bodies so in subjection, we need it not? I marvel, it should be so; it should be needful for S. Paul; his body should need chastening; ours none. What, is the Bridegroom alway with us? He with us, & we wish him alway? do we never part? doth that time never come? Never all our life long? Yes, yes: we want no times, nor we want no causes: we want will. VVhereof sure we should do well to be think our selves better, lest we be out of the Gospel quite. CHRIST cannot say to us, when ye fast, if we fast not at all. Somewhat would be done (sure) if it were but to make CHRIST speak to some purpose: Somewhat; or all that hath been said, and that shall be is to no purpose. No use of it, of a Caution how to do that, we have no meaning ever once to do at all.

I should have now come to the Cautions: and (if God will) so I will: but at some other time. But as our times are inclined to leave sensuality to our own (which we would fain have called Christian) liberty; we had need to bend, and to spend our whole exhortation, not so much against hypocrisie, as for fasting, to keep life in it. As our age falls out, that is not so necessary. Time was, when fasting was in credit: And when a thing is in request, then is counterfeiting to be feared, then take heed of hypocrisie. But now, when little it attributed to the true, then should (I think) there need little fear of the false. So that it were not altogether without reason, as the world goes, not to stand on the later so much; but even let it go; and, so men would fast, let their countenances be as pleased them: let them look as *sowre* as they list.

Should I say so, I might well enough, for any fear, fasting vvill novv be made matter of vain-glory. But, that vv ere to extend my Commission: I dare not; but leave it as CHRIST hath left it, and say vvith the Apostle, *Quod accepi à Domino*, What I have received of the Lord, that, and no other thing; and, as I have received it of the Lord, so, and no otherwise, deliver I it unto you; And persvade, exhort, intreat, and even beseech you to do it; but not as Hypocrites: and back again, not as hypocrites to do it; not so; yet in any vvise to do it; to fulfil, to make good *Christi Cum jejunatis*.

1 Cor. 11. 23.. *Jejunatis*, you know vvhat tense it is. In the present tense He hath put it, for at the present time He requireth it. It is not, *Cum jejunabitis*, or *Cum jejunaturi estis*, vvhen you shall fast, but vvhen you do. He speaks, as if He vvould have us fall in hand vvith it presently, make no future fast of it. This *Cum*, is already come; and vv e to do it, novv it is come: to make answer to CHRIST's *When you fast*, vvith *Now we fast*, novv vv e are at it, this day commonly called *Caput jejunii*, the head of it: to vv hich head (I trust) vv e vv ill allowv a body, and so make a fast of it.

And even so then, let us do. And He that saith it, vvill see it, and seeing it, vvill see it shall not go vvithout a reward at His hands; See, that, any hunger or thirst, for Him and upon His vvord suffered, shall be satisfied at His heavenly table, at the great Easter-day, the Day of the last resurrection; vvhere there shall be no fasting any more, but a Feast vvith all joy and Jubilee for ever.



A SERMON PREACHED

before King JAMES, at *White-hall*, on the
VI. of March, *Anno Domini*, MDCXXII.
being *ASHWEDNESDAY*.

MATTH. Chap. VI. Vers. XVI.

Cum autem jejunatis, nolite fieri sicut hypocritæ tristes; Exterminant enim facies suas, ut appareant hominibus jejunantes: Amen dico vobis, quia receperunt mercedem suam.

*Moreover, when you fast, * look not sorrow as the hypocrites; for they disfigure their faces, that they might seem unto men to fast: Verily I say unto you that they have their reward.*

** Or, be not like sorrow hypocrites.*



OUR last yeares endeavours were out of the two first words, *Cum jejunatis*, *When ye fast*; to settle a true conceit, what every good Christian man is to hold, both of *jejunatis* fasting it self, and of *Cum*, the time when. And that not without great need; the most part seem so faintly perswaded of fasting, as if it were no needful part of a *Christian mans duty*: And, of the time, as if *CHRISTS Cum* did never come.

And this, we did, as for *liberasti animam tuam*, to deliver our own souls; so to deliver the *Doctrine of our Church*, from a malicious slander cast on it, as if it favoured any way the filling or farcing our selves, at this no lesse than at other times; and did not require and

enjoyne a more strict and penitential kind of life, at this time, than all the year beside.

VVherein, if *GOD* have so blessed our endeavours, that these two points be settled, we may then go forward to the rest; that is, *Be not like the hypocrites*. If we resolve, that *CHRIST'S when* shall have a *then*, and *then*, fast we will.

The next point is a Caveat, vvhat we are to take heed of, vvhen we fast: That we fast in secret; make no shew of it: Our fast be to God and not to men: that we fast not for vain-glory as hypocrites do.

I confesse, I proceed to this second part, as to that, vvhereof there is not so much need; And, but that I take my self bound to prosecute the text, I have begun, I vvould choose rather to spend the hour in speaking again for the duty, to have it done; than to deale vvith the Caution, vvhat to eschevv in the doing. VVe cannot get men to it (to fast:) vvhat need we then spend any speech, hovy they should not do it, vvhen they do it not?

VVe divided the Text into two parts: One, for fasting; the other, against hypocrisie. As our times are, there is more need, to speak for fasting, then against hypocrisie. And yet against that too: (God forbid; that, or any vice should be favoured:) but, not against hypocrisie, in fasting. There is little fear of that. Men fast not like hypocrites, vvhen they fast not at all.

But;

But you will be pleased to call to minde how we then left, and wherewith we concluded the last year. That, we must not think any thing more then needs, in any speech of CHRIST. That, what we have received of the Lord, that and no other thing; And as we have received it of the Lord, so and no otherwise are we to deliver it unto you. And, from him we have received both *Cum jejunitatis*, and *Ne Sitis*; the one as well as the other. And so we set forward, to *Ne sis sicut*, the *Caution*. Yet so as our first caution ever be, we omit not to *fast*. Not, at other times: but not at this especially, when the *Church*, or rather, God, by the *Church* her ancient order and custome calls us to it.

For when we are to look to all this, what time? Why, *When we fast*: That *when* is still to be kept in mind; to that we must come. That, the ground of all; thither we must return again in the end.

The Summe, & Division. We say then, *Cum jejunitatis*, is the good seed-corne which CHRIST Himself hath sowed. All besides, is but *chaffe* to be blown away. And, now He takes His *fan in his hand*, to *fan away* this *chaffe*. For, *quid palea ad triticum* (saith God, in *Jeremy*) *wheat and chaffe*, what should they do together? These must be severed: One to be laid up in the *Garner*, the other to be burnt with unquenchable fire.

- I. 1 The *fan* in these words. *Nolite fieri sicut*, *Be not like*. The *Chaffe*, is in the word *Hypocrites*. First then, *Hypocrisie* in general to be avoided.
- II. 2 But here is a special kind, *sicut hypocrita tristes*, Not, *sowre, like hypocrites*: Or, not like *sowre hypocrites*. Not like them.
- III. 3 Not like them, wherein? In two points upon which the *fan* goes. 1 Not like them, in their *Sicut*: 2 Not like them, in their *Ut*. Not, in their *manner how*: Not, in their *end*, why. 1 Not in their *manner how*: Why, what do they? they are all for their countenance; and that they *disfigure*. In making it their labour, to have it appear in their countenance. 2 And *why* do they so? That is, *men may know them for fasters*. In making it their end, to be *seen of men*. These two He *fannes away*.
- IV. 4 But, what if one could find in his heart to *fast*, and yet would have *men see it*, and *commend him for it*, *Ad quod damnum*, what hurt will come of it? One would think, none: CHRIST sayes *Amen* to it. They make it their *reward*, to be *seen of men*: Why, it shall be their *reward*, they shall be *seen of men*: that is all, they would have to come. VVhy, this, one would never think a *punishment*: But it is one. And think it not a small one, for though it seem no great *harm to receive a reward of praise*: yet when we shall lay together, how *poor* a thing it is they receive, *Man's praise*: And, how *great* an one they lose by the meanes, Gods *reward*: they had better be without it. For, when they have that, there is all, all that shall come of their *fasting*: *Acceperunt suam, amiserunt meam*, They have *received their reward*, they have *lost mine*; and CHRIST to say *Amen* to it; This say I, is sure a *heavie punishment*. Therefore look to it.

Luke 12, 1:

And, when the *Chaffe* is blown away, and the *floore* purged: when the old *leaven*, which is *hypocrisie*, is cast out; of the rest, we are to make our *sweet-bread*, now against the *great feast* of our *Passover*, we make ready for.

I. The Fanne. Be not like.

Mat. 4, 3.

a Psal. 69, 22.

b 109, 7.

c Gen. 25, 30.

d Luke 18, 12.

WHen we have got past the two first words; when the *thing* is won, and the *time*; and we resolved, that *fast* we will; and *when* we will; and we set our selves seriously to it: What, is all safe? Will the *Devil* be gone his way? Shall we hear no more of him, as soon as he sees us so set? No, indeed: but hovers about us still; as if there were yet somewhat for him to do. Our Blessed SAVIOUR when the *Spirit led Him into the wilderness*, and He fell to His *fast*, it is said, that then the *tempter came to Him*: So, we must make reckoning, He will to us. It is exceeding behooveful for us, to take notice of this: as they say, to know the length of the *Devils chains*: That, neither *full* nor *fasting*, we are out of his reach, but he will be busie with us in them both. Attends our *Feasts*, to make *our table a snare*: Attends our *Fasts*, to *turn* them (as well as our prayers) *into sinne*. *Eating*, he is busie with us, to make us eat like *Esan*. *Fasting*; no lesse busie, to make us *fast* like the *Pharisee*. And look what in this, in the rest: Both *Alms* and *Prayer* too, are subject to it. Therefore, in and through all, whether we *give Almes*, *pray*, or *fast*, to have an eye to him; in all. *Praying, Fasting, giving Almes*, he leaves us not; gives us not over, till he have corrupted the *manner*, perverted the *end*: till, one way or other he have set them awry. His first essay is, *Ne bonum*, we do not that which is *good*, we *fast* not at all: His second is, *Ne bonum bene*, we do it not, as we should; by putting to it a wrong *sicut*, an *undue manner*; or a wrong *Ut*, an *undue end*; that so, we may do what GOD *commands us*, for the *Devils end*. Sure, it is not enough to be exercised in doing *good*; we must look to both the *Sicut*, the *manner* how we do it; and to the *Ut*, the *end*, why we do it: or he may hap go beyond us; and both spoil them, and spoil us of our reward for them.

But then again, take heed ye be not caught here; and for doubt ye may *do it amisse*, be brought not to *do it at all*, but let all alone. That is another of his tricks: For his method and manner of proceeding, in this point, is well worth our observings: *Nosse hac salus est*. It is one of the *Profunda Satana* (as the *Revelation* calls them) the *deep fetches*, or *policies* of *Satan*. For, would any man think, he

Revel. 12, 24.

would

would use this Text, these very words of our Saviour [*Be not like hypocrites*] to draw men from *fasting*? He doth. For, finding here, *fasting*, and *Hypocrites* thus close together; and so, that *hypocrites* use to *fast*; he perswades some (and such, as ween themselves no fooles) to think, they cannot *fast*, but they must *ipso facto* prove *hypocrites*. Sets up this for a scar-crow, to raise up a vain fear in them, and so to chafe them from it. Will ye *fast*? Gods Lord take heed what you do; do it not: why? *Ne sis isicut hypocrita*; for, and you do, you will be taken for an *hypocrite*.

And mark the double taking of *Ne sis is*: *Ne sis is*, *Be not like* (saith CHRIST:) *Ne sis is*, *Lest you be like* (saith he.) Now, the *belly* is apt and easie enough to apprehend any fear in this kind; any opposition, or exposition, any thing that makes for it.

Nay, hereby he prevailes with them, not onely to give over fasting themselves: but draws them further to grow jealous, lest every one that *fasts*, be not tainted that way: and, lest every one that preaches for it, be not justly to be suspected, as *that way given*; as having in him some sparks of a *Pharisee*. Thus doth he.

And, will you see how compendious a way he deviseth, to rid us clean of all *hypocrisie*? Thus: to keep no *Lent*; not to *fast* at all: and so, he will warrant us, we shall be sure to be clear from being any *hypocrites*. So, to avoid *hypocrisie*, he voids *fasting* quite.

But, what is this, but to *cast out devils by the power of Beelzebub*, one devil with another? To cast out *hypocrisie* by *gluttony*? To cast out *superstition* with the *prophanenesse of Esau*? VVho, rather than offend his *belly*, cared not what became of his *birth-right*. To bring in *Ne jejunatis*, *Fast not*; under colour of *Ne sis is hypocrita*, not *Being like hypocrites*. To cast out *Ne sis is hypocrita*, *Be no hypocrites*, with *sis is Epicuri*, *Die not in debt to your bellies*. The Devils only way, to rid *hypocrisie*, by engrossing *Epicurisme*.

But (alas) what will this avail us? what is gotten by this? Small ease will it be (GOD knowes) for any, not to be condemned as an *hypocrite*, Seeing he that *fell to eat and drink with good fellowes* (in the XXIV. Chapter after) *had his portion given him with hypocrites*, as good a *trencher-man* as he had been; all his life time. So that, both come into one room, both lye together, and fry together in one *place of torments*. And, thither it is he would bring us, he cares not whither way. This is his first assay: and much hurt he hath done this way.

I know not how, but *fasting* is laid aside: In a manner clean gone: Few or none keep it. How is it gone? what is pretended, or given out for it? But for fear of doing that, which *persons* do that are *superstitiously* given; fear, of being like them. For, no fear of *hypocrisie*, now: *Sicut hypocrita* is now gone. But, by this one precedent, this one *ne sis is sicut*, he can make more. As now, in place of *Be not like hypocrites*, is come a fear of, *Be not like Papists*: we shall be like *Papists*, if we do. And not to *fast*, is made a *Supersedeas* of all *Popery*; as if that alone were enough, to make us truly reformed. This is all our fear now.

But, *ibi trepidaverunt timore, ubi non erat timor, there were they afraid, where no fear was*. This is but a *scar-crow* neither. *First* set down this: we must do something, that *hypocrites* and *superstitious persons* do, or we must give over *Alms* too, and *Prayer* as well as *Fasting*; for, they have a like *Ne sis is* upon them. You shall find *Hypocrita* in, at all three.

Then the *second*: we may do what *hypocrites* do, and yet not do it, as they do it. And it is the *sicut*, the *manner* (not the thing itself) that CHRIST here excepts to. So, that fear is at an end.

Lastly, these words being directed by CHRIST, and by Him spoken to His *Disciples*, by the grace of GOD all be not *hypocrites*, or *superstitious*, that *fast*; For, CHRIST'S *Disciples* were neither. We may *fast* then like CHRIST'S *Disciples*, we may be of their number. And indeed the truth is; CHRIST'S *Disciples* are only truly seised of it. *Hypocrites* do but encroach upon it, or rather on the *out-side* of it, as doth the *Wolfe* upon the *sheeps clothing*. But neither is the *sheep* to leave or lay down his *fleece*; nor the *Christian* man, his *fast*; because other-while, the *Wolfe* is found in the *one*, or the *hypocrite*, at the *other*.

In three short words CHRIST teacheth us as a way to answer both. His *ne sis is sicut* will make both fly away, as *chasse* before the fan, and *Cum jejunatis* never be stirred, but lye still. Do the *Hypocrites* *fast*, to be *seene*, doe they? And do the *Papists* *fast*, with opinion of *merit*? Why, *Be not like hypocrites*, but yet *fast*: Nor, be not like *Papists*, no more than like *hypocrites*, yet *fast* though. CHRIST'S *ne sis is* will serve for these, and for as many as the Devil can devise. *Fast not like them*, *fast like CHRIST'S Disciples*, and all is well. And this, for his first way of turning CHRIST'S *Cum jejunatis* into *Ne jejunatis*, upon fear of *being like hypocrites*, if we so do.

But if, this way he succeed not to keep us from it, but *fast* we will; then comes he about, with a new stratagem. And that by way of wholesome counsel; that, if we will needs *fast*, we would do it to some purpose: (that is) do it so, as we may be *known* to do it, in any wise. For, to what purpose will it be to do it in *tenebris*? It is no *work of darkness*; or, as good in a blind corner, where no man can take notice of it; as if we were ashamed to be seen about so good a *work*. Nay, in any wise; take heed of concealment of your *fast*, of *hiding it under a bushel*. And, good reason; they be *works of light* (all three) *Alms*, *Prayer*, and *Fasting*; and so love to be brought to *lights*, to be set on a *Candlestick*, and to be seen. Therefore, as before, in our *Alms*; he had devised we should call our *Alms*-folk about us with a *Trumpet*: and, as in *Prayer*, that we should do it in *choice places*, where folk may come by, and see us at it; and to be a good deal *longer* than ordinary, that so, we may seem somewhat *singular*: and to have more in us, than our fellowes. So, here now, when it is *Fasting-day* with

Mat. 12. 25;

Heb. 12. 16.

Mar. 24. 51.

Psal. 14. 5.

Chap. 3. v. 15.

* Verse 8;

† Verse 5.

1 Cor. 9. 7.
Joel 1. 14.
2. 15.

with us, to get us a *fasting-day face*, at any hand. For that, except we be somewhat altered in *countenance*, no man will look at us, or mark us; there will be no notice taken of it; and so as good not *fast* at all: But if it appear in our *faces*, we shall both get reputation to our selves, and our *Profession* shall receive *credit* besides. Thus doth he meddle his *chaff*; *mold* in his *source* leaven into CHRIST'S *nova conspersio*; to make us do, what God would have us, for his owne; to do Gods *work*, for the *Devils end*. *Sanctifie me a fast*, (as I told) shews, there is *sanctity* in it; a *holy duty* it is, and he seeks to breed *moths* in it. For, so the *Fathers* call *hypocrisie* (*vineam sanitatis*) the *moth* that frets in sunder all, that holy or good is; and so by that meanes, make it a meer *moth-eaten fast*.

Thus whithersoever we turn our selves, he meets with us still. These are his designs: this doth he, *diversis itineribus, by contrary wayes*, seek to circumvent us. First, down he sits in his *Court*, and offers us a *licence*, not to keep *Lent*, to keep what *dies* we will: And if we refuse it, threatens us, he will get us presented for *hypocrites*. But if that move us not, but we stand out resolute for all his *scarcrow*, then, out he comes in a new style; fals to commend to us, as *good orderly men*: but (withal) to advise us friendly to do all so, as may be for our best behoof: which is, to have it *seen* in any wise. And (that which is strange) scars us with that, in the beginning, which he brings us to, in the end: Even, to do that in *hypocrisie*, that (before) he wished us, in no wise to do, for fear of *hypocrisie*. So as, upon the matter, now it is come to *fitis hypocrita*, though not in so broad terms; but, so is his meaning, do it *like hypocrites to be seen*.

II.
The Chaffe.
1 Not like by-
pocrites in ge-
neral.

This is the proper place: here now comes CHRIST with his *fanne*, and *severs the precious from the vile*, with *Ne fitis sicut*. And think it never a whit the worse for this *Ne fitis*. *Almas* hath the same before; and so hath *Prayer* the very same: And many a *Ne fitis* belong to these, and to every good *duty*. They are not the worse; the better rather, for the *fanning*: they are rid by it of much refuse stuffe. And, even to this of *fasting*, there belongs more *Be not like's* than one. Not like the *Manathes*, that thought the *creatures unclean*. Not like them, whose *fast* is a *Communion of Gluttony*. Not like them, that *fast* to save charges. Not like them that make it an *opus operatum*: and so it be done, it skils not how with them; it skils not for any *Sicut*. *Nos like* any of these. One *Ne fitis* serves them all, sends them all going one after another, as many as come. *Ne fitis* to them all, and to every, or any of them all. And so, you shall not need give over your *fasting* for any of them all. I would *fast*, but for being like one of these: why, be not like any one of these, and yet *fast* notwithstanding.

Mark. 7. 18.

Not like any one of these, But specially (saith CHRIST here) not like *Hypocrites*. Why, not like them? For, then, the *Pharisees* fasted, and their *disciples*: and *John* fasted, and his *disciples*: there was, then, *fasting* on all hands. And then is the time of *hypocrisie*: Then doth it abound most, when things are in request, when most used; then, is most danger of counterfeiting. And *hypocrisie* is but a kind of *counterfasting* (as I shall shew you.) Therefore as those times were, *Be not like Hypocrites*.

Hypocrites:
that is, stage-
players.

Not like them? and *them*, of all other, *one would choose to be like*, they of all others are more like to *fast*; they look as if they *fasted*, they *carry* their *fast* in their *face*, they. Why, that, CHRIST likes not; the carrying it in their *face*: tels us plainly, they be not the men, we take them for: no true *fasters*, they be but *hypocrites*.

Hypocrites? What is that? We must needs stay a little, to search out the true sense of that word: They be so baited, all the Gospel thorow; there be so many *Woes* cried against them. The word *Hypocrite* is neither *English* nor *Latine*, but as a *Denison*. Originally, it is a known *Greek* word; and is (in that tongue) the *ordinary* and *proper name* for those, whom the *Latine* term *Histriones*, and we in *English* *Stage-players*, Such as in disguised attire and haire present themselves on a *Stage*, and there oft represent those, whom (GOD knowes) they are far from; but yet outwardly take upon them their *persons*; as if they were.

And the ground of the word is, they are therefore called *Hypocrites*, for that, to give a true judgement of them, you must *scrupulously* judge them (not by their *Players* coat above, but) by that, they are *underneath* in their own, when their *gorgeous* and *gay attire* is off. That, may be *gallant* and *brave*: they themselves are, it skils not what; Peradventure, he that plai'd the *Souldan*, but a *Sowter*.

The word (in the tongue CHRIST spake) is as much as to say, as one in a *vizour*, *Assumens vultum*, a *face-taker*; one that hath got him a *taken-on-face*, which is none of his own, nor nothing like it; as in *Plays* and *Shews*, the manner is. But, we hold us to the word *Hypocrite*. The dative sense of the word you see: and it is, as if He had said in plain *English*; *When ye fast, be not like these same Stage-players*. So, it signifies at the first. And at the second hand, all others, which do off of the *Stage*, that which they do upon it; and in *Courts*, *City*, or *Countrie*, carry themselves with other *faces* than their own, as these do on the *Stage* at *Playhouses*.

The Heathen man long since observed, that *Mundus*, *scena*; that, in his conceit, the world, for all the world, was like a *stage* or *theater*; scarce a *true face* in it: all in a manner *personate*. And the *actions* in the world, not much unlike to their *acting* of their parts in the *Acts* and *Scenes* of a *Stage-play*. But our Saviour CHRIST, he goes further: he tels us here, of a stranger matter. That, there want not, that make his Church a very *Stage*; and *play with Religion*, and *play Religion* and every part of it: So carrying themselves in things pertaining to GOD,

as if they had some *Play* or *Pageant* in hand. It is but too true, this. If you will set up a *Stage*, I will find you *Actors* for it now.

Will you see *Almes* played? out comes *Judas* sagely, with a sentence in his mouth: *Us quid perditionis hac?* Alas it would have been better bestowed upon a many of poor people: why should there be such waste upon *Christ's* head? right, the supplication of beggars.

a Mat. 26. 8.
John 11. 5.

Will you see *Prayer* played? Look upon the *Players* in the XXIII. Chapter after that, under colour of^b a long prayer, now and then prey upon the houses and goods of a sort of seduced widows: and make as good gain of their *Prayers*, as *Judas* would have done of his *Almes*.

b Mat. 23. 14.

But, *Sermons* go away with it now; The *Church* is, then, full: and (G O D knows) a few true *heavens*: the rest are but a sort of *Sermon-Hypocrites*. The Scene is in the 33. of *Ezekiel*: *O let us go hear the word*: and the Prophet adds, *So was the fashion then*, and for fashion it was. And thither they come, and when they are come, here sit they, but their heart is elsewhere, wandering where it will. Either they attend not: or if they do, it is to make jests. Or, at the best, it is but, as they hear a song of one that hath a pleasant voice; and no more comes of the *Sermon* than of the *Song*. Or, if you love the *New Testament* better, there have you (in the 6 of *Mark*)^a *Herod* sending for *John Baptist* oft, and hearing him full devoutly, till (for a^b *Non licet tibi*, in one of his *Sermons*) he made his *Head* fly off his *Shoulders*. And in very deed, the *Marriage* at^c *Sichem*, and the *Circumcision* for it;^d *Ab-solom's* vow; ^e *Ishb's* sacrifice, what were they but very *Plays*, meer *Masks*, imitations of him that is *Rescius* in scena, the *Master Hypocrite* of all, who (in the *Old Testament*) got him on a mantle, and played^f *Samuel* at *Endor*: and (in the *New*) got him wings, and bright rayments, and came forth^g transformed into an *Angel* of light. To whose company they belong, and whose they are, that get them^h *S. Paul's* *hippos* *ivocelas*, the visor, or mask of *Godliness*; and make of it *Saint Peter's* *wapen-luyck* *quias*, a cloak, or cover, for every bad intent. They do no better, but even play religion. And of this *Scenical*, *theatrical*, *histrionical* godliness, there is good store abroad in the world: G O D grant it be not found in *Israel*. Be not like *Stage Players*, when about any religious act; Not, when about any.

Eze. 33. 30, 31

Verse 33.

a Mat. 6. 10.

b Verse 18.

c Gen. 34. 13.

d 2 Sam. 13. 7.

e 1 King. 10. 18

f 1 Sam. 28. 14.

g 2 Cor. 11. 14

h 2 Tim. 3. 5.

i Pet. 2. 16.

But, of all parts of *Religion*, our *Saviour* (here) may seem to have made choice of the worst. To say, when ye fast, be not like *Players*, not then, of all times. For, a play and a fast suit not. A *Play* is lightly had at *Fasts*. Men when they fast are in heaviness: these agree not well. Well, as evil as they agree, for all that, *Fasts* have been played too. There was a *Fast* played, to get *Naboth's* vineyard: It cost him his *Vineyard*, and his life too. There was another played (*Acts* 23.) to have got *S. Paul* made away. And they say, there was one played against the fifth of *November*; and a *Procession* too; and all, to have made us all away. From such *Fasts* playing the *Lord* deliver us. But so you may have a fast played too, for a need.

Not like them
in fasting.

1 King. 21. 9.
Act. 23. 14.

That we may not marvel, these *Hypocrites* that play in *fasts* (CHRIST tells us) are a special sort by themselves. Be not like *Hypocrites* at all: but, of all other, not like them. Why? the common sort of *Hypocrites* abroad, seek to put on a better face than their own: but, here have you a *Monster*, exterminans vultum, out-lawing (as it were) and banishing his own natural countenance, *aparte* is CHRIST'S word, defacing his face, as you can hardly know, it is he: taking to himself a worse face far, than ever G O D made him. To lay on a little (I wot not what) to the end, to look the more faire, the better coloured, of a clearer complexion; that, is not strange: But, to affect a look more dim, more hollow, more evil favoured; and to be-leven his face to that end, that passes; that, is a new kind of *Hypocrisis*, per se; a kind by it self, that. Yet, such there be. There were, that wore a coarse garment to deceive (saith *Zachary*): So, there is not only gay, but ragged *hypocrisis*. And, there were (saith CHRIST here) that rough-cast their countenance, and that, to deceive too. That, there is not only fucus, but fermentum pietatis. Not onely sleering, but lowring; not onely well complexioned, but pale coloured *hypocrisis*. Such are they, that play in CHRIST'S fast, here; *tristes*, *sorvi*, *austeri*, the word is *subpauus*; which is (properly) the look of a wild beast (a *Lion*, or a *Bear* robbed of their whelps) grim and ghast; one would be afraid to look on them. These would CHRIST have us not be like; as indeed who would be like them, but such *hypocrites* as they?

2
Not like
some Hypo-
crites.

Zach. 12. 4.

Not like them? Why, how do they? *Exterminans vultum*. We begin with *vultum*, The *hypocrites* whole labour is but his look. Blame him not; for he is nothing but look. Nothing but face, and case; but a very out-side onely. As for any inward matter, he never looks after.

1 Not like
them in their
Sicut, their
manner.

In which point, they suit well with *Players*, whose names they bear. It is a very fit resemblance for them, that are nothing but resemblance. In the very true and lively person of a *Prince*, the outward pomp or shew is the lefs part, by far: the *Regal qualities*, the *Princely virtues* are they, we chiefly admire; A religious heart, high wisdom, heroical courage, clemency, like that of G O D, without measure or end. In him that plays the *King*, it is quite otherwise. No *Royal quality* is required at all; No *Princely virtue* needs, he never cares for them. But, gesture and gate, the carriage of his countenance, to say his part, to pronounce and to act it well; that is all that is cared for by him, or that is looked for at his hands. And even so it fares here: *Contrition* of spirit, a broken heart, unfeigned humility, truth in the inward parts; these are most requisite in the true fast. It skills not a whit for any of these, in the *Stage-fast*; So he can set his countenance well, have the clouds in his forehead, his eyes somewhat hollow, certain wrinkles in his cheek, carry his head like a bulrush, and look like leaven; all is well. As for any inward accomplishment, he never takes thought for any. *Vultum* only is it; He goes no further. Only to be like, to be sicut; as one, though (indeed) none.

Psal. 51. 6.

Not like
them in their
Vt their end.

But why do they take all these paines to disfigure themselves? That do they, *Ut videantur*, that they might be seen of men, and seem to men, appear to them in the likeness of such as fast indeed. The *leven of hypocrisie* in their looks, is from the love of a *Videantur* in their hearts. *Vain-glory*, the ground of *hypocrisie*, ever. And, here now, they match again. The *hypocrites end*, is as the *Players end*; Both, to be seen. You never see the play begin, till the Spectators be come, so many as they can get. Nor, no more shall you see this fast acted, unless there be some, to eye and to note it. He will not fast on the ground; there must be a *Stage* set up for him; where I dare say, they wish the *scaffolds* full to see them: the more, the better.

Both match in *videantur*; and it must be *ab hominibus*, of men. *Angels eyes*, *Gods eyes* will not serve the *Hypocrites* turn. Other eyes then, there must be entreated, to gaze on them, or ye get no fast.

Why, is there any harm in *mens eyes*, that they may not see, nor we may not be seen of them? *Verè oculi hominum* (saith Bernard) *basilisci sunt bonorum operum*: Now truly there is in mens eyes *venome*, like that of the *Cockatrice*, to infect our well-doing; with a well-meening of our selves. O now, I am seen! *O ego quantus sum, mundo cense!* O what a holy mortified man am I taken for! It troubled *Alms* before (this:) it troubled *Prayer*: and now, *fasting*: It troubles all. In all, this, is the point, this is the *Ut*, to be seen of men. Not, that it is unlawful to be seen well doing: You will easily put a difference, between, to be seen to do well; and, to do well, to be seen: between *facere & videri*; and *facere, ut videare*. Do, and be seen, may be casual, never thought on by us. Do, to be seen; that is the *Ut* (and that *Ut* is it) the very end, we do it for, and otherwise we should not do it. It happens otherwise, many good people do well, and are seen so doing, as it falls out: but, beside their purpose quite. But, none, save this masked crew, sacrifice themselves and their fasts to the eyes of men; and do, what they do, for no other end but that.

You shall easily discern them. You shall not get one of them, to do as CHRIST did, get Him aside out of the way into the wilderness, fast there: No: CHRIST was not so well advised, to do it there, in a desert desolate place, where there was no body to meet Him, or see Him at it. They be all for the eye (these:) a perspective fast, or not at all. Nothing out of sight; never by their good-will, where no body to look on. *Jejunium oculare, opus operum*; this. The Heathen man said well: *Ergo, iste, in tenebris, non servaret hominè*; Such a one would not be entreated to save a mans life in the dark (if he might) Not, but by torch-light. For, all is lost, he is clean undone, if no body see or look upon him.

Well, if it were the Spirit of GOD led CHRIST into the wilderness to fast there, like an Hermit; you may well know, what spirit it is, that sets one up a Stage; there, to fast like an hypocrite. To be seen then, is their *Ut*, the very But they aim at.

And wherefore to be seen? in the play, that they may have a plaudite: So plain as they even crave it in their last words. So, in this eye-serving fast, seen they must be: And why must they be seen? To be given out, for such an one is a great faster. And why that? That men seeing that good work of theirs, might glorifie GOD? No indeed: but, them: the earthly child; not, the heavenly Father. And, mark it, when you will: There is no Animal so ambitious, no Chameleon so pants after air, as doth the hypocrite after popular praise. For it, he fasts; and so hungry and thirsty he is after it, as you shall hear him even beg for it: *Honora me coram populo hoc*; saith one of them (it is Saul:) *O grace me for the love of GOD*; seem to honour me in the peoples eyes. *Loquimini in auribus populi huius*, saith another (it is Abimelech) *O give it out in the peoples ears*; I am thus and thus. Mark: the peoples eyes, and the peoples ears; for, *hypocrisie* is ever popular: for their, for mens applause, all in all.

May then, will ye hear them expostulate for it, and that, even with GOD himselfe? Wherefore (say they, in the 58. of *Esay*) fast we, and thou seest it not? So, they would be seen. And, why do we pinch and punish our selves, and thou regardest it not? So, they must be regarded, or they will not take it well. To be short: the putting forth of the finger (as *Esay* there calls it) or (as the Poet) *Digno monstrari*, to be pointed at, and dicier *Hic est*, and said, Look ye, there he goes: To have it whispered, That is He: To be magnified up and down the Peoples mouth, that, is even the consummation of all this Stage-devotion.

Which very point makes the fast loose; and indeed, makes it to be no fast at all: They exterminate their countenances so long, that they exterminate fast and all. This very *Ut videantur* makes, that it seems to be, but is (indeed) none. For, in the true fast, It is as David saith of his; *I sorrowed, and my soul fasted*: It is an humbling of the soul. Else, if it go no further than the body, it is a fast without a soul. But these though their stomachs be empty, yet their souls do feed and feast all the while. Nam est quædam sagina laudis (saith the Heathen man:) Praise will feed and fill both. And, it is our meat and drink (and so we call it) that we take delight in. And sure, if *Esay* be right, that one may be drunk, and no cup come at his head; it is like possible, one may surfeit, and yet no meat come in his belly. And with pride both. As for meat and drink the Devil never takes any; keeps a perpetual fast for that matter: but, feeds on pride, as one doth on his meale; and surfeits that way, as much as any Epicure: And even so (for ought I know) one may eat and drink no more than the Devil, and yet be as proud as the Devil: why not? So as upon the matter, their fast is but even the Devils fast, and no better.

Fasting then being an act of humility, if the Devil can make it matter of pride, habetur propositum, he hath what he would; he will give you good leave to fast and spare not. And, even matter of pride, he makes it. The Pharisees, whom CHRIST would have us Non sicut, they were, in their own conceits, the Non sicut of the world. They tell it GOD, Non sicut alii, not like other men. Others did but fast once a week, if that: they twice, & never missed. And in the Ecclesiastical story, there is a rare example

Mat. 4. 1.
Luk. 5. 16.

Luk. 4. 1.

Mat. 16.

1 Sam. 15. 13.

Judg. 9. 2:

Psal. 69. 14

Esa. 51. 21.

Luk. 18. 12

example of it. He, that same *Iohn the Patriarch of Constantinople*, that first took upon him the proud title of *Univerſall Biſhop*, that very man was called and known by the name of *Iohannes Teſtauror*, *Iohn the great faſter*. So pride will grow of *faſting*. Being then ordained to take down the ſoul, if he can bring it to *puſſe it up*, and ſo, turn our *faſt* into *ſin*; that is even a *Faſt* of the *Devils own chooſing*. One, which (he is ſure) *GOD* will never look at. The *Prophet* gives the reaſon: *If we faſt for mens eyes, we faſt for men, not for God*. If we *faſt* for our own *praiſe*, we *faſt* for our ſelves, not for *GOD* neither. Now, what *GOD* ſhould *reward*, ſhould be done for *GOD*. And, with *GOD*, a righteous thing it is, to put men over to receive their *rewards*, at their *hands* for whom they *faſted*: that they pay them their *wages*, that ſet them on *work*: For, at *His* hands, they are like to receive notice, ſeeing, for Him they did it: nor: He was not the *Mr* of their *faſting*. And this is the laſt point. As before; not *like them* in their *Sicut*; So, not here in their *Mr* neither, neither in their *manner*, nor in their *end*.

Zach. 7. 5, 6.

Suppoſe now, one may be ſo in love with the *praiſe of men*, as he is altogether out of love with an *inviſible faſt*, and muſt needs look a little that way; what harm will come of it? *Amen dico vobis, quiſi receperint mercedem ſuam*: This muſt needs be their *puniſhment*; for, there is none other but this. And ſure, as ſtrange a *puniſhment*, as you ſhall read of: To ſay *Amen* to that, one deſires; to ſay, one ſhall receive a *reward*. Can it be a *puniſhment* to receive, to receive a *reward* and a *reward* of our own deſiring? It is ſurely none. You do it, *to be ſeen*; you ſhall be ſeen; *to be praiſed*; Why, you ſhall be praiſed: This is your *end*; your *end* be it. You hunger and thirſt for *mens praiſe*, ſaine you would have it; you ſhall have it; There it is, take it to you, much good doe it you with it. Call you this a *puniſhment*, to receive a *reward*, to have ones *deſire*? Surely, it ſeemes but an eaſe one, if it be one.

True, if the *reward* be worth the while firſt. And ſecondly, if by receiving, it, we forfeit not one incomparably greater. But, in theſe two caſes, ' If the *reward*, be but ſome ſlight thing, little worth. And then, if by getting it, we looſe another above all worth, then have we no great cauſe to rejoyce at our receiving: then, in ſtead of a *reward*, it is a *puniſhment*, ſay I; and that an heavie one, whenſoever both theſe caſes meet.

Now, both theſe caſes meet here. Firſt, it is but a poore thing, they receive. Shall we value it as it is? I meane this *goodly reward*, of *popular praiſe*, which they ſo itch after. What is the *popularite*, but a ſort of men nothing *judiciall*? Not one among an hundred. Not *praiſing*, but out of *paſſion* (ſlightly) if that: and not conſtant in that *paſſion* neither.

Praiſe if it be *judiciall*, is ſomewhat worth; and ſo worth the deſiring. The *popular* is not ſo. CHRIST ſaith; *they have alwayes ſpoken all good of the false Prophets*: as for the true, they have ever followed them with all *diſgrace*: And, then, what *judgement* is there in them? CHRIST himſelf, will ye hear their *verdict* of Him? Some there were ſaid, *He was a good man*; but ſome other (and the greater ſumme) ſaid, *No, but a very ſeducer, a coſener of the people*: And then, who can think, there is any *judgement* in them? In the 19. of the *Acts*, the whole multitude was together, and when *Demetrius* had ſet them in, for two houres they never left crying, *Great is Diana*; and the moſt part of them never knew why they were come together, nor why they tried ſo: And then what *judgement* is there in them? No ſure: out of *lightneſſe of mind*; out of *paſſion* it is, they *praiſe* or *diſpraiſe*, *magnifie*, or *vilifie* a man, for the moſt part.

But is this (be it *paſſion*, or what it will) of any *endurance*? Will it hold? No indeed. *Sicut luna mutatur*, Every; *new moone*, a new mind? nay, every *quarter*. No better witneſſe of this, than our, *Saviour* himſelf, who heard *Hosanna* in the higheſt, and *Nor Him but Barabbas*, both, within the ſpace of a *seven-night*. St. *Paul* was yet ſhorter, for he was firſt a *murderer*, and ſuddenly, a *God* and no leſſe, in a manner with one *breath*. There is their conſtancie, this the hold you can have of it. No *lock* nor *key*, to ſhut up our *reward* in: No *tenendum* to our *habendum*, to hold it when we have it. And who then would much eſteem it?

But, ſay there were both *lock* and *key*; yet, what is *praiſe* but words? and words but wind? what is *ſpeech* but *breath*? *breath* but *aire*? *tanuiſſimus fructus*, a thin *reward* (God wot.) For, what is more thin than *aire*? This is ſure, no great *reward*. *Mibi pro minimo eſt*: So, *Paul* makes but a *minim* of it, we make ſo much of.

And yet even this, ſlight as it is, were it onely to receive it, and that were all, there were no great hurt in it. But, now comes the hurt, For, when it ſhall come to this, that we are ſo to receive it, as in full *payment*: (for, ſo it is; not *exovo*, have it; but *anovo*, have it for all, that ever they ſhall have) So to receive it; *tanquam mercedem*, as it ſhall be our *laſt pay*, our *finall* and *full recompence* and *ſatisfaction*, for all that ever we have done, then it goes hard.

And that is it, CHRIST meaneth: And that is it every good mind feareth: That here ſhall be all; a few good words, a little warme *breath*, a *blaſt* of *vaine praiſe*, of a ſort of vain men. And when we have this, we have no more for ever to receive or look for beſide this. That, as CHRIST tels us (in the firſt verſe of the Chapter) this *acceperunt* infers an *amiſerunt*: *Acceperunt ſuum* here, an *Amiſerunt meum* elſewhere. And that, where (of all) we would leaſt be without it. That the receiving of this, cuts us off from another, infinitely above and more worth than this. The *reward* we receive; no thing leſſe to be regarded: the *reward* we loſe, the *damage* we incur; *nothing more to be feared*. Lay theſe together, *mercedem juxta mercedem*, we ſhall find it a *puniſhment*; ſuch a *puniſhment*, as no man would ever wiſh his very enemy more.

III.

The Danger of it.
Verily they have; &c.

I
Their Reward
(popular praiſe)
is flight.
As not judiciall.

Luk. 6. 16.

Iohn 7. 12.

Act. 19. 28. 31.

2. Non durable.

Chap. 21. 9.

Chap. 27. 21.

Iohn. 18. 40.

Act. 28. 4, 6.

1 Cor. 4. 3.

It is their
finall reward.

Of this *Amen* here, of these words [*they have received their reward*] you shall read in S. Gregory, that there never did any saying so *sound in his ears*, so *run in his head*, *reign in his heart*, *work upon his conscience* (as he deeply protests) as did these. This, he took for one of the most *fearful sayings* in the whole *Bible*: that what he did here *receive* (were it *praise*, or *preference*, or what other earthly thing) it should be his *last receipt*, his *final reward*, his *portion for ever*, his *Amen*: for *Amen* is the last word (we know) that, ends all. For, so are we in a manner proceeded against, and deprived of all hope of further *reward*, at the last great *receipt* of all.

The *praise of men*, which we here sought and found, shall deprive us of hearing *Euge Serve bone*; One syllable whereof, is more worth, than all the *Panegyrics* that ever were. And not only of that, but of *Intra in gaudium Domini* besides, much more to be esteemed than all the *Euges* in the world, nay, than the world itself. That the winning of one shall be the losing of the other.

And now judge, whether *this receiving* be not a *loss unvaluable*; this *reward*, a *punishment insufferable*; this *Amen*, to be prayed against of all. Nay, whether there be any to *penal a punishment*, so *heavy a censure*: This shall be your *punishment*, that this shall be your *reward*; and never more but this.

For, do but ask: Why do they this wrong to their *faces*? To seem to men to *fast*. And what then? Then they shall be *commended of men*. And what then? Nay, there is all. And GOD comes to a point with them: saith, Let them be commended for it: And they have no wrong, they making it their *end*, if GOD make it so too.

To *punish* one by his own *desires*; to say (as GOD doth in *Osee*) *Because Ephraim will have altars to sin, they shall be to sin*; because you make this your *reward*, it shall be your *reward*, take it for your *reward*: To say, *So be it*, to have our *fast* to conclude with the *Hypocrites Amen*: no more fearful *punishment* in the world.

The Applica-
tion.

1 Cor. 5. 11.

Job 16. 19?

Esa. 8. 8.

Mat. 25. 31.

Mat. 25. 23.

Gen. 15. 1.

1 Col. 2. 9.

* *Knowing then this fear*, we *persuade*, *exhort*, *intreat* men (and no otherwise than CHRIST here doth) to *fast*. And the *Cum* is now *come*: Now then to *do it*. Not to do it *as these*, yet in any wise to *do it*. To *fast* to GOD; not to the world: to our own *hearts*, not to other men's *eyes*: to *conscience*, not to *form*, Not, to *set us up a stage* to do it; but (with CHRIST) to do it *apart, in secret*. And think not, if men see it not, it shall not be *seen* (be it never so secret:) that you shall do it without *witness*. Beside the *witness*, *Testis in corde* (set by the Heathen man as a *thousand witnesses*) there is (as Job calls Him) *Testis in celo*, One in *heaven* who sees it; needs no *light* to see it by: whose *theatre* is the *dark*, and beholds us as clearly when the *candle* is put out, as when it burns. *Fast* then, do it to be *seen of Him*; and being done not for men, but for him, Him shall you be sure of, to cast His *eyes* to look on it, to like it; to *regard* it and *reward* it, both.

So much doth CHRIST undertake in the verse following; and that, in His *Fathers name*: and seal it with His *Verily*, that most certain it shall be so. Our *secret fast* shall have his *open reward*. It may be, even here upon earth, He will *make our light break forth as the Morning*. If here He do not; there, He will. The *lesse earth answereth*, the *more heaven reserveth*. * *Euge Serve bone*, in that day is another manner *praise*, if *praise* be it: *Intra in gaudium Domini*, another manner *reward*, than earth hath any. Both together *Merces magnanimis*, *Abrahams reward*, an *exceeding great reward*: *sed non ascendit in cor hominis*: it exceedeth the heart of man, to think how exceeding great.

Which *reward* Almighty GOD grant we may set before us, and *seek* it in all our doings: So *seek* it here on earth, in this *life*, as we may there find it in *heaven*, in the *life* to come, to our endless comfort and content, through CHRIST our LORD.

A SER.



A SERMON PREACHED

BEFORE

King James,

At WHITE-HAL, on the XXVI. of FEBRUARY,
Anno Domini, MDCXXIII; being
ASHWEDNESDAY.

MATTH. Chap. III. Verſe VIII.

--Progenies viperarum, quis demonſtravit vobis
fugere à ventura ira?

Facite ergo fructum dignum poenitentiae (*Vel*, Pro-
ferte igitur fructus dignos poenitentia.)

--O generation of vipers, who hath fore-warned you to flee from the
anger to come?

Bring forth therefore fruits worthy * amendment of life.

* Or repen-
tance.



O ſpeak of *repentance*, at the time of *faſting*, or of *faſting* at the time
of *repentance*, is no way out of ſeaſon: As *tree* and *fruit*, they ſtand.
Of theſe fruits *faſting* is one. And this, we now begin, a *worthy*
fruit ever from year to year, religiously brought forth in the Church
of Chriſt. That we go not from one, when we fall upon the other.
The time of *repentance* will fall out to be a *Cum jejunitis*.

Repentance is here brought in, and preſented to us, as a *tree* with
fruit upon it. The *tree* of Gods planting; The *fruit* medicinal; of
the nature of a counter-poſſon, againſt our bair taken by the *fruit* of
another *tree*. The *fruit* of the forbidden *tree* had envenomed our
Nature: the *fruit* of this *tree*, to expel it, to recover and cure us of it.

Gen. 3. 6.

Now this Metaphor (of *trees* and *fruit*) puts us in mind, that the manner of *fruit-trees* is, once
a year they bear *fruit*. All do ſo; once at leaſt: And if all, this *tree* likewise, within the ſame com-
paſſe, to bring forth hers.

And, though at no time *repentance* comes amisse; *good* all the year long; it may be taken every day (for, *repentance* would be as familiar to us; as *sinne* it self; and, as the one, so the other, daily: Yet at sometime, more than other: and at this *time*, most proper: for then we have special use of it. That the *body* and the *soul* may keep *time*: and when we take *physick* for the *body*, we may do likewise for the other. If all were well known; of the twaine, the *soul* hath more need.

This *medicine* is to be taken *fasting*; as the rules of *Physick* are, and as *medicines* use to be. Men come neither *eating* nor *drinking* to take *Physick*: when we will take that, we take nothing else. Thus *fasting* is a friend to *Physick* both of *soul* and *body*. When we *repent*, no man will advise us to do it upon a *full stomach*, but *Cum jejunis*.

Of this *tree* and *fruit*, GOD (knowing the great need we have) hath a special care, we be not without it: that it be *planted* and *growing still* in our *gardens*; and that it beares us *fruit*, whereof we have so continual use. As that in *Paradise*, was termed the *forbidden fruit*; So may this (as truly) the *fruit bidden*, it is so enjoyned, so called for of us.

Mar. 22. 36, 37.

And that, first called for, and before all other, as the first *fruits* of the *Spirit* returning to GOD. There was a *first commandement in the Law*: This, I may justly say, was the *first Commandement* of the *Gospel*.

Verse 2.

Go no further, but even where we are, where the *Book* opens; Saint *John* is at it, at first. It is his very first word [*Repent*] *Sermo in apertione oris*, the opening of his mouth. So begins *He*: And so begins *CHRIST*; takes it up after him, word for word the same: *Repent, for the Kingdoms of Heaven is at hand*: neither more nor lesse. It is the *first fruit* of their lips both. And as our Saviour *CHRIST* began with it himself; So gives *He* it in charge to his *Apostles*; they with it, to begin likewise. Both, when *He* sent them to *preach*, to the *Jewes* first; And again after when, at His *Ascension*, *He* renewed and enlarged their *Commission*, and sent them to all *Nations*. That *repentance* first; (first that;) and then, *remission of sins* (after) should be preached in His name.

Chap. 11. 4.

Chap. 10. 9.

Luke 10. 9.

Heb. 6. 1.

Which was accordingly by them pursued. Ever, they stood on it, as the ground-work, the *fundamental* point of all the rest. So it is expressly termed, *Heb. 6. the foundation of repentance from good works*. On which *foundation*, would GOD, more cost were bestowed: that, while we are busie aloft on the *Scaffolds*, in our *high points*, the *groundfils* of *Religion* decay not for want of looking to. To lay them surely: VVhich *S. John* doth here, and we may all learn of him.

Verse 3.

For, having begun (above at the 2. verse) with his *penitentiam agite*: when he saw, in the throng of his *Auditory*, diverse *Scribes* and *Pharisees hypocrites*, he knew where they would be straight: (we should have an *Agite*; a *repentance* with a *penitential face*, and all acted:) *Repent*? Yes, in any wise, that they would, and could do it full well, and never trouble themselves with any such matter as *fruit*. This made him lay it anew; to his *Agite*, to put a *Facite*; to *Agite penitentiam*, a *Facite fructus*. Else, he disclaimes *fruitlesse repentance*. It is none of his: it will do them no good: it will never quit them of the *wrath to come*.

Ver. 7.

Where we see the good of *repentance*, what it is: To free us from *ira ventura propter peccata praterita*: Which, theirs will never do: Which none will ever do, unlesse, beside *penitentiam agite* (that is, the *Act*) there be also *fructum facite*, matter of fact besides; some *real fruits*. And *S. John* asks, Who did it? and marvels much that any should do it: teach them any other way, how to escape *wrath to come*. Tells them directly there is no other way: but that they do but beguile themselves, while they vainly imagine, to slip thorow GODS *wrath* with this *fruitlesse*, *formal*, *slight* kind of *repentance*.

If they will go to it indeed; and do it, and so do it, as it may be available to rid them of *wrath to come*, then must it not be *barren*, but *bring forth*, and that, *fruit*: and that, not such slight and slender *fruit*, as they commonly put it over with, but *worthy fruits*, and such as may well be-seem *repentance* indeed.

The Summe.

The points we are to take into our consideration, are: ' That there is *wrath to come*: but, it is yet but *to come*. That it *will come*. There is no falling into it, when it comes: nor no abiding, till it comes. Fly from it we must, and fly from it we may. It may be fled from, is in the Text: we may be shewen a way, how. Who shall shew it us? That will *S. John* here; who well can: He was sent to *prepare it*. But (it seems) we may be shewed a *wrong* way too; the *Pharisees way*: But *S. Johns* is the *right*. He that takes any other, the *wrath of God* will come on him, which is to come upon all *impenitent sinners*.

The Division.

All which may be reduced to these two heads, which *S. John* would have imprinted in them and us: 1. There is no flying *Gods wrath*, but by a *true repentance*. 2. There is no *true repentance*, without *fruits*, and those *worthy*, and well becoming it. *Bring forth fruits* therefore.

Prov. 25. 11:
I. II. III.

IV.

V.

Of which words there is not any waste or to spare. Every one of them is *verbum vigilans* (as Saint *Augustine* speaks) *awake* all; never an one *asleep* among them, Each hath his weight. Nor, never an one out of his *place*, but (as *Salomon* speakes) *upon his right wheel*, standing just where it should. We will take them as they lye, 1. *Bring forth*. 2. *Bring forth fruits*. 3. *Bring forth fruit therefore*: wherefore? That you may *fly the wrath to come*: There, will that fall in. It is the only true way: Let no man teach you any other way to fly it. 4. Then, *fruits of repentance*. And *repentance* beares *fruits*, then it is a *tree*. ' Of the *tree* then first, that beares them. ' Then, of the *fruits* it beares: *Repentance's fruits*. 5. And last, that they be *worthy fruits* of *Repentance*. *Bring forth fruits therefore*, &c. So fall they in order, of themselves. To order them otherwise, were but to disarray them and do them wrong.

Bring

Bring forth: At vvhich, at the very first, vve shall have some sticking, as the vworld goes. All, *Bin carrying in: little in bringing forth.* For, to take our *Age* at the best, and our *ordinary Professors* in the time of their *profession*, and this is our *virtue*; vve carry vvell in, vve are still carrying in: but nothing, or as good as nothing *comes from us, bring vve forth.* So, this vword comes very opposite to our times. All our time, is spent in *hearing*; in *carrying in Repentance-seeds*, and other good seeds many. All, in *hearing* in a manner; none, in doing vvhath vve hear: None, in *bringing forth repentance*, or any other good fruit.

At *Athens* they said of *S. Paul*: *Nova quadam infers auribus nostris.* It is our case right, *infers auribus*: but it is an *infers* without a *profers*; any *profers* at all. In, at our *ears*, there goes I know not how many *Sermons*: and every day more and more, if we might have our wills. *Infers auribus*, into the *ears* they go; the *ears* and all filled, and even forced with them: but there, the *ear* is all.

It puts me in mind of the great absurdity, as *Saint Paul* reckons it. What, is all *hearing*? (saith he) *All hearing*? Yes: *all is hearing with us.* But that all should be *hearing* is as much as if all one's *body* should be *nothing but an ear*, and that were a strange body. But, that absurdity are we fallen into. The *corps*, the whole body of some mens *profession*; all *godlinesse* with some, what is it, but *hearing a sermon*? The *ear* is all, the *ear* doth all that is done: and but by our *ear-marke*, no man should know us to be *Christians*. They were wont to talke much of *Auricular Confession*: I cannot tell, but now, all is turned to an *auricular Profession*. And (to keep us to *Proferte*;) Our *Profession* is an *inning Profession*. In it goes, but *brings nothing out*; nothing comes from it again.

But, *Proferte, bring forth* (saith *Saint John*;) be not alwayes *loading in*. And there is reason for it. As, there is a *time* for *Exiit qui seminat seminare semen suum* (in the *Parable*) wherein the *Sower* goeth forth and carrieth with him *good seed*, and casts it in. So is there a *time* too (saith the *Psalms*;) for *Rediit messor ferens manipulos secum*, that the *Reaper comes back and brings his sheaves* with him; the *sheaves*, which the *seed* (he carried in) *brought forth*. But, with us, it is otherwise. For a wonderful thing it is, how many *Sermons*, and *Sermons upon Sermons* (as it were, so many *measures of seed*) are thrown in daily; and what becomes of them, no man can tell. Turn they all to wind? Or run they all thorow? For, *fruit* there comes none. *Omnia te adversum*, all in: *Nulla retrorsum*, None out. It went hard (saith *Aggee*) when, for *twenty measures of seed*, there came but *ten of grain*; but half in half: Why, we would think our selves happy, if that were our case. Nay, it was worse with *Esay*, an *Homer of seed yelded* but an *Epha of corn*; that, was but one in ten. It were well with us, might one but say that: for that were *somewhat* yet. To be wished we might see more: but, till more come, see but even that.

Now, that ground (saith the *Apostle*) that receives such a quantity of *Seed*, and returns no more for it, is *neer a curse*. And that *tree* (saith the *Gospel*) that was *well leaved*, and no *fruit* found on it, was so neer, that it had a *curse*. And those *ears* that have (I know not how many) *Sermons* and *Lectures*, and all in a manner *sine fructu*, without any *fruit* that can be seen, are not far from it, from a *curse*.

Which I would not have drawn to be spoken any way against *hearing*; but against our *evil proportioned hearing*: Not to flake our *devotion* in receiving *good Seed*; but to make a *conscience*, in some degree, to proportion our *fruit* to our *seed*: To reduce our *infers* and our *proferte* to some *analogy*. For, if there be an *analogy of faith*; so is there of *hearing* also. Sure, if the *body* thrive not with it, and yet be alwayes *hungry*, it is no good signe. It is a disease, which they call *Buxia*, or *Canina appetentia*; and would be looked to.

Well; there hath been old *carrying in*, and little else: let us have some *bringing forth* another while. Be not alwayes *lading in*: *bring forth* somewhat: Else we stumble at the very *threshold* of the Text, and are not come to the first word of it, *Proferte, bring forth*.

Bring forth fruit. VVith much adoe, at last somewhat there comes. *Forth* they *bring*; but what is it? It is well known, *trees* bring forth somewhat else, before *fruit*. And, somewhat brought forth there is, but it is but *leaves*. *Fruit* it should be, *leaves* it is: there is all our *product*. So that here, we shall be staid again. *Leaves* come of the *kernel*, as well as the *fruit*: so doth *chaffe*, of the *Seed*, as well as good *graine*, VVhat of that? VVe plant not for *leaves*; nor we sow not for *chaffe*. VVe count that no *bringing forth*. *Quid palea ad triticum?* (saith the *Prophet*;) And, *Quid foliis ad fructum*, may we say? It is not *chaffe*, or *leaves*; *fruit* it is, we are willed to *Bring forth*.

Vitis frondosa *Israel* we find in *Hosee*, and *Ficus frondosa*, we have in the *Gospel*. A *Vine* and a *Fig-tree*, that brought forth, both; and so passed the first; but stumble at this second: For, *fruit* it was not: But, as for *leaves*, well taken both; store of them. And so, to many a *tree* shall *CHRIST* come among us, and find *leaves* possibly; but, that will not serve. It is *bring forth fruit*. VVhat became of *Hosee's Vine* we may there read: what, of the *Fig-tree*, we all know.

VVill you know, what these *leaves* be: *Saint Augustine* tells us (No man can do it better;) It is to hear a *Sermon*, and to praise the *Preacher*: There comes somewhat; some *leaves*. His words are: *Audiuistis, laudastis, Deo gratias; Semen accepistis, verba reddidistis. Laudes vestra gravant nos potius, & in periculum mittunt. Toleramus illas, & tremimus inter illas. Tamen, fratres mei, laudes vestra folia sunt: modo fructus queritur.* Thou hear, and you commend (saith *Augustine*;) well, thanks be

I.

Bring forth:
carry not in.

A.C. 17. 16.

1 Cor. 12. 17.

Chap. 13. 3.

Psal. 126. 6.

Aggee 2. 13.

Esay 5. 10.

Heb. 6. 8.

Chap. 21. 19.

II.

Bring forth
fruit, not
leaves.

Jer. 13. 28.

Hof. 10. 1.

Chap. 21. 19.

Verse 6, 7.

What the
leaves be.

be to GOD. Good seed you receive, good words you give back. These good words profit us not; peradventure, do us hurt other-while. Bear with them we must; tremble at them we should. Yet, when all is done (good brethren) good words are but leaves; and it is fruit, fruit is it, we preach for. Not the fruit of your lips; they be but leaves: but, *fructus operis*, that fruit.

Now if you marke, what it is our best Sermons bring forth, we shall easily observe, the most is a few good words of some point or other in the Sermon, handled (peradventure) not amisse: and (hear you) well, if that: but, if that, look for no more; there's all. And this leafe, it lasts not long neither; fades quickly, as did the leaves of *Jona's gourd*; One day green, the next dry.

Jon. 4: 7.

Chap. 6. 2.

Prov. 11. 29.

And, is this the fruit of our labours? Is not this the Pharisees *Acceptistis mercedem vestram*? If the fruit of our labours be but the fruit of *mens lips*, we are like to make but a cold reckoning of it, to inherit the wind. As if we came hither to bring forth a leaf of praise; to preach art, and not Spirit: Art, to draw from men a vain applause; And not Spirit, to bring forth the fruits of the Spirit, fructifying to newnesse of life, by *fructus facie*; fruit, that may abound to your account and ours: *Tours*, that did; *Ours*, that preached to have them done.

Acts 2. 37:

The only true praise of a Sermon is, some evil left, or some good done, upon the hearing of it. One such fruit, so brought forth, were a more ample commendation, than many mouths full of good words spent, and copies taken, and printing, and I wot not what. And sure it is, On whome a Sermon works aright, it leaves him no leasure to say much, to use many words, but makes him rather full of thoughts. And when all comes to all, *fructus factus*, the deed done, is it. And, it is no good signe in a tree, when all the sap goes up into leaves; is spent that way: Nor, in an auditor, when all is verbal that comes, and nothing else: No reality at all.

Verse 9.

Saint John himself (in the next words following) tells us, the fruit he means, it is not *Dicentes*: And begin not (saith he) to Say: For, it is no matter of saying, either to your selves, or to others. This is but a green leaf; and, with the fruit, doth not amisse; without it, is little worth. It is not repentance in the leaves, but with the fruit, he calleth for.

I will shut up this point with St. *Augustines* prayer, before one of his Sermons: that God would vouchsafe, *quod utiliter meditatume est cor meum*, what my heart hath profitably thought on, to bring it thence into my tongue, and from thence into your ears, and from thence into your hearts, and from thence into your deeds: that so all may end in *Proferre fructum*, Bring forth fruits.

III.

Bring forth
fruit, therefore.
The Root or
Reason.
Esay 37. 31:

Proferre fructum igitur. *Igitur*, every where you find, slip it you must not: the whole weight of the sentence lyeth upon it. There is in it the ground and reason, wherefore; and so is indeed the root, all these fruits must grow from. And the Prophets Rule is, to look to the root downward, before to the fruit upward. First then, to find a wherefore for this therefore. Therefore, is the known note of a conclusion: Then must there be a *Sylogisme*: and here it is, *Quicunque vult, Whosoever of you will fly from the wrath to come, he is to bring forth fruit worthy of repentance*; But you are all of this mind, that you would fly from the wrath to come; Bring forth fruit therefore.

Flying from the
wrath to come.

We must then cast our eye back to this flying from the wrath to come, which is the *medius terminus*, or *cardo*, whereupon all the argument runs, and the very life of the whole inducement. There is wrath to come: That must you fly from: Fly from it you cannot, but by this *igitur*: *Proferre fructum igitur*.

Rom. 2. 4:

Verse 2.

Many are the *Therefore's*, why we should repent, and of divers natures. The goodnesse of God (saith the Apostle) doth (even) lead us to repentance: And well is him that will be led. But these (here) would not lead. St. John had used that before (ver. 2.) Do it; Repent, and the Kingdome of heaven is at hand, hard by you. One would think, this would have done it; have even led them to it. It stirred them not: He is faine to lay Heaven by, and the life, joy, glory to come; And to take him to Hell, to the anguish, tribulation, torments there (for, all these are in the wrath to come.) So, to drive them (if it may be) to it, since leading will not serve.

Strange: but such is our *indoles*. The Kingdome of Heaven works not with us, as doth Wrath to come: So doth sin bewitch us. For the losse of Heaven if that were all, we would never abstaine from it: if no *ira ventura*, never care for the losse of Heaven. Repent, or you lose Heaven, will not: Repent, or you must to Hell (the place of wrath to come) that bites soon; that makes an *igitur*; that will move us: And, to fly from it, makes us fly to Repentance.

Ventura, it is
something to
come.

Saint John takes the course to shew us somewhat to come: He chooseth *ventura*: For, the things present carry us and keep us from Repentance. Present good cheer, present sport and mirth, present good company, present twenty things else, they make us no fit soil, for these fruits to grow in. But then (as GOD would have it) besides these present things, there are *ventura*, some other to come, that would be thought on. For, in all our jollity, before we venture too farre, it will not be amisse, to look to those *ventura*, and what will come of it. There is an *ira ventura* for *peccata praterita*.

Deut. 32. 29.

Jer. 5. 31.

Luke 19. 41,
42.

Knowing the vertue of this piece of perspective, Moses doth wish but this, *o Si*, O that men would but look *חזק*, look but that way to the hindmost dayes, to the latter end! There is somewhat, there vworth our sight. The Prophets do the like: *Populus meus dilexit talia* (it is Jeremy:) My People, this sin they like; and that sin they love, *Sed quid fiet in novissimo*, but what will be the end of this? What vwill become of it, at the last? Yea, our blessed Saviour Himself (and He should move us) most earnestly vvith teares in his eyes: O that thou hadst known in this thy day! and could not speak out the rest for weeping: His meaning vvwas, the *ventura*, what vvwas to come upon them. So much doth it import us, sometime to open a vvindow that vvay. The clapping it to, and the putting them

them from us out of our sight, makes us, we care not, never look after the tree, or the fruit. *Ventura* would much help forrward this *Proferre fructus igitur*.

These *Ventura* (three of them) follow here close in the tenth and twelfth verses: the *Axe*,² the *Fanne*,³ and the *Fire*: I will onely touch them. The *Axe* first: For sure, our dayes be numbered: there is a line stretched upon every one of our lives, and it is no long line neither, *quia velox est depositio tabernaculi huius*, the taking down of this *Tabernacle* is not farre hence: death vwill come with his *axe* and down we go. For it is not (saith St. *John*) laid to the branches, but, to the root; and then, we are past fruit-bearing for ever. *Proferre fructus igitur*.

After the *Axe*, comes the *Fan*, to shew whether our bringing forth be corn or chaffe; which is our doom after death. So long agoe told of by old *Enoch* in his *Maranatha*, that the Lord will come, come to Judgment: *Et omnes stabimus*, and we shall all stand before His Judgment Seat, and the fan go over us: And there by these fruits here; and by these fruits only, all shall go: for none is in Heaven, but by it. Sinners, both they in Heaven, and they in Hell: only, this difference; they in Heaven had these fruits, they in hell had them not. And then, seeing they vwill be all in all, *Proferre fructus igitur*.

These two *ventura*, come they vwill to all, and to all alike: vve hear not of wrath yet? But, here it comes. I go further and ask, *Ventura*, to come: to come, vwhat? *Ira ventura*, wrath to come. VVhose wrath? His, vvho when He hath killed the body, can cast both body and soul into hell fire.

For, after the *Fan* comes the *Fire*. The fan divides the corn and the chaffe, sends each to his own place, the Corn to the Garner, the chaffe to the fire; and every tree that bringeth not forth good fruit, thither too. *Proferre fructus igitur*: Else, how will you scape the wrath to come (saith St. *John*) How will you scape the damnation of Hell (saith CHRIST?) and mean the same thing. That of CHRIST is but a Commentary of this of St. *John*. Ire and fire are but one thing.

Now the noise of fire will startle any of us, even at midnight; out of his dead sleep. Of any fire: but, much more, of this: *Non est iste ignis sicut qui ardet in foco suo* (saith *Augustine*.) This fire is another manner fire, than that on our hearths. Why? ours may be quenched: that, is (saith the twelfth verse) *unquenchable fire*. A worm ever gnawing, and never dying: So doth our *Sazzi-*

Now will I but ask the Prophet *Esay's* question, (Chap. 33.) *who of us can dwell in consuming fire?* That, is our fire, which as it consumes, so will it be consumed it self: But then, he comes over again, but *who is able to abide in everlasting burnings?* That can none do: *Proferre fructus igitur*. This (lo:) is the wrath, the very dregs of the wrath to come. But *who regardeth the power of this wrath?* They (I fear me) least, that shall feel it most.

I have purposely stood upon this a little, For that, as upon this day they were wont, by the ceremony of giving ashes; to put men in mind of this fire: For, ashes were not given to put men in mind of their mortality: dust had been more proper to have done that. Our mortality is grounded upon *Pulvis es & in pulverem*. But, ashes, they come not without fire: where they are, fire must have been first. And, so they most meet to represent fire and make us think of it. The ashes, they be blown away; but, not the memory of them (I hope.) Whatsoever becomes of the ceremony, the substance would not be blown away after it. Sure, these ashes laid well to the root of the tree, it hath been thought, will make it bear the sooner. The present fear of future wrath for sins past, will put some force into this igitur: If this will not, nothing will. This or nothing make the sap to ascend: This, or nothing bring them forth.

Scientes igitur terrorem hunc: you have seen the terror: Shall I open you a door of hope in the valley of *Achor*? All is not terror in *ventura*: there is some comfort, that it is but to come (this wrath;) it is yet to come. So, while it is yet to come, there is time given us to take order for it, before it come: that the fruit may come before the wrath, and not the wrath before the fruit: for then we are gone for ever.

There is another comfort: that though the axe and the fanne shall come upon all; and none fly from either of them, so shall not wrath. That shall not come upon all; but all may, and some shall fly from it. Fly from it (I say) for, there is no meeting it, no abiding of it when it comes: No standing it out, but fly from it we must (saith the Text;) and fly from it we may. There is a right way, if we may be shewed it; and there is no right way, but one, and who will shew us that? that will St. *John* teach us. He prepares it, and he is best able; and he knows no way but by *Proferre igitur*.

But if there be a flight, there is no flying it, not with the wings of an Eagle; not with the six wings of a Seraphin, onely the wings of repentance, will fly from it. But, there is no flight intended: *Proferre igitur* will serve: onely stand and bear this fruit, and it shall be a Superseadus to all wrath to come. You need not fly; you need not stir, no more than a tree; but keep your standing, and bear your fruit, and it shall not come neer you, but fly over you, as did the destroying Angel, their houses in Egypt. To come it is (this wrath:) fly from it we may: this, the way to do it.

Yea, this is one way: but, is there no way but this? It seems, there was some body shewing some other way besides, that St. *John* was a little stirred, and asked, *Who hath shewed you it, who?* Whofoever he was, he had shewed them a wrong way. So that, even then, even in CHRISTs time and St. *Iohns*, some there were that took a phansie, they had found a neerer way to cut between, to fly this wrath, and yet let tree and fruit alone, and care for neither. And (as it follows) by a *dicentes* *ita se*, said within themselves (somewhat strange things men will say there) fruits are for them, that have not Abraham for their father, but we have him for our Father: and so took themselves pri-

What that *ventura* is.
1
The Axe.
2 Per. 1. 14.
Verse 10.

2
The Fanne.
Verse 12.
Jude 14.

Luke 12. 5.
3
The Fire.
Verse 12.
Chap. 21.

Mar. 9. 44, 46.
Esay 33. 14.

The comfort of *Ventura*, it may be fled from.
a 2 Cor. 5. 11.
b Hosea 2. 15.

By *Proferre*.
Exod. 12. 23.

Verse 9.

Joh. 8. 39.

privileged from fruit-bearing, by that. *Christ* shews them their folly: Have you so; have you *Abraham* to your Father? then do the works of *Abraham*: that is, bring forth the fruits that he did. For, *Abraham* himself brought forth these fruits, went no other way but this, by *Proferre igitur*.

Luke 11. 76.

The same may be said to another *Dicentes intra se* of some of us. We have *Abraham* to our Father, so they: We have *CHRIST* to our Saviour, so we: and make a short cut and step to *CHRIST* straight, and lay hold on Him by faith, without any more ado: Thrust by St. *John Baptist*; Him, and his *Repentance*, Both. Indeed, so some goe (but with more haste than good speed) that vainly imagine to come to remission of sins, per saltum, over repentance head. But, it will not be: *Esay's* *qui crediderit, ne festinet*, is good counsel in this sense; Not to cast away all, with making too much haste, but take St. *John* in their way. To him it is said, *Tuon shalt go before His face to prepare His way*: And, but by that way, he prepares, *CHRIST* will not be come to. If he prepare one way, and you go another, you will never come at *Christ*. Therefore he wonders, *Quis offendit?* who hath shewed them any other way. St. *John* knew it not; *CHRIST* knew it not: And I cannot tell what to say, but, they that goe it, I pray God it deceive them not.

Luke 13. 3. 5.

But, for this [of no other way] *CHRIST* Himself is more peremptory than St. *John*. See you any, Hear you of any that perish? *Nisi, &c, Unless you repent*, and scape that way, so shall you too: that is flat. There is no Iron, no *Adamant* binds so hard as *Christ's Nisi*. If any but *CHRIST* had said it, we might have sought some evasion: Now when it is He that tells us, there are but two wayes, *Repent*, or *Perish*, choose you whether; *Repent* here, for a time; or *perish* there under Gods wrath for ever; Not to repent, and not to perish, is not possible.

Jon. 3. 4.

Psal. 34. 12.

VVhich Dilemma of *CHRIST'S* (no way to be avoided) makes of the twain to choose this fruit of *Repentance*, rather than to fall into the *Wrath to come*: To fly to the one, to fly from the other: which otherwise we are of our selves but coldly affected to. For, though it be somewhat bitter (this fruit) yet (sure we are) if it were ten times more, the bitter pains of *ira ventura* are far beyond it. Now, the *Physick* of the body and soul stand upon one *Maxime* both, *Melior est modica amaritudo in faucibus, quam aeternum tormentum in visceribus*: Better the bitter Electuary than a burning Ague: Better a short distaste in the mouth, than a perpetual torment in the bowels: Better *Repent Ninive* for forty dayes, than no *Ninive* at forty dayes end.

Shall we conclude then with the Psalmist, *What man is he that would deliver his Soul from the wrath to come?* And they all began at once to say; that would I; Yea, even they that shall not escape it, will yet say, That would I. VVhy, by the bringing, or not bringing forth of this fruit all goes; depends the coming; or not coming of this wrath: coming if you do not; Not coming, if you do bring them forth. *Proferre fructus igitur*.

And, now we have been at the root downward, to come upward to *the tree*, *the fruits*, *the worth* of the fruits, (three points yet behind) which will aske more time than is left; Nay, more than hath been already spent; and so the work of some other time. A word or two, of *Proferre*, and I have done.

1
Proferre, a
Precept.
Mark 1. 21.
Chap. 8. 9.

First, take it not (this *Proferre*) by way of advice, or, as the wish of a well-willing friend. No; St. *John* delivers it, *quasi auctoritatem habens*, as a Precept, or Injunction: the word will warrant it. To say, *do this*, belongs to authority; (the *Centurion* will tell you so:) and requireth obedience, *Do this*, and *He doth it*.

2
Proferre igitur,
a Conclusion.

Then, beside authority to enjoin us, there is reason, to conclude us. It is not made a Proposition barely, *Doe*; It is (beside) a binding Conclusion, *Bring forth therefore*; whereto we in reason, to conforme our selves, and conclude, vve vwill so bring them.

3
Proferre, an
injunction
with a penal-
ty.

Last, besides both these, it bindes the harder by the penalty annexed to it, As you vwill avoid the wrath to come: And falling into it, you fall from the fruition of Heaven to the damnation of Hell. VVhich is *poena penarum*, the penalty of all penalties most penal. This is the three-fold cord that bindes it about: Let some, or all of them prevail vvith us to bring them forth.

4
The Time:
now, Proferre:
in the Present
Tense.

But oft it falls out, vvhen vve are agreed of the thing, vve are not so, for the time. VVill vve at all bring them forth? If vve vwill, vve vwill take some time to do it in. Some time: yes, that vve all agree to. At vvhat time then? It is not *proponite*, or *promittite*, purpose or promise to do it, hereafter to bring them forth; but *Proferre*. VVhat Tense is *Proferre*? The Present: Do it then in Present. It requires an act instantly to be done, *Bring them forth out of hand*. This is a small note: but, it is no small matter, to get this small note borne vvell avay; to get our *Repentance* into the Present Tense.

In the Aorist.
vvhen.

Nay, then it fits neerer: for to tell you the truth as it is, The vvord, is not *Bring forth*, at this time, now; then, it should be *vvagere*, in the Present: But, it is not: It is *vvagere*, in the Aorist; (a tense the *Latine* hath not, nor our *Tongue* neither.) It signifies rather *Have done bringing forth*; rather than, *Bring forth presently*. And I would to GOD vve had even done so: had done bringing them forth; for then, all fear vvere past. *Vventura* is to come, but come it vwill, and, vvhen vve know not. Both, are yet to come (for ought I see) *wrath*, and our *fruit*. If the *fruit* come before the *wrath* come, it is vvell: But, if the *wrath* come, before the *fruit* come, vvhere are vvethen? VVe are past recovery.

But, vvhat speaks he to us, of having done? VVe have scarce yet begun, scarce set the root that should bear this fruit: VVell yet, this shewvs us, it is time vve vvere about it, seeing Saint *John* saith, it is more than time, vve had done bringing them forth.

But

But, well, to take no advantage of that tense, we will be content with the *present*, if we may obtaine that. And so would he have it, *now*: For, *now* (saith he) *is the axe laid to the root*: Now then, or not at all. Nay, not *now*: this is not a *time*; we have appointed other businesse which we cannot put off. Well, one question more will make an end; if not at this *time*; at what *time*? If not *now*, when? But then, this must be set down, now before we stir hence; And so set down, as if it be not *now*, it be as neere *now*, as may be, for fear *ventura* come not too soon, and take *tree* and all. This is sure; the *sooner* the *better*, because the more likely; the *later*, the *worse*, because the lesse certain.

But, when we speak of the *present*, we shut it not up in *ipso nunc*, in a *day* or *two* or *three*. *Fruits* require a time to *bring them forth*: who ever heard of *fruits* brought forth on a *sudden*? Saw ever any man such a thing? (It is *Esay*) *Shall the tree bring, or the fruit be brought forth at once*? A *Gourd* or a *Mushrome* may shoot up in a *night*; So cannot *fruit*: It askes *time*. I take it to be an error, and that of dangerous consequence; teaching *repentance*, to think it a *matter* of no more *moment*, than to be dispatched in a *moment*. Commonly, our *repentance* is too soon done.

GOD knew it well; and therefore He allows a *time* for it: *Ecce dedi ei tempus* (saith He to the Church of *Thyatira*) He gave a *time* to *repent*, to *bring forth these fruits*. VVhat time might that be? He never gave certain *time*, but to *Ninive*; and that was *forty Dayes*. You know, where we are now, and what that means.

We are not against allowance of *time*, so it be not to *slip the collar*, to be still *uncertain*. But, I like not his saying *Εἶρα ὡραῖον*, yea, when I find a *convenient time*; then He that said it, never found it: *had it then, never found it after*.

But, if we mean, as we say, would do it at a *convenient time*, we cannot find so *convenient a time* as *this*. Take it first, as the *time* of the *Fast*; that time may seem to claim a property in it. They go always together; In the *Law*, their *solemn repentance* was ever at the *time* of their *general Fast*. In the *Prophets*, *Joel* tells us the best turning to GOD (that is, *repentance*) is *cum jejuniis*. They that had not the *Law* (as *Ninive*) *Nature* itself taught them to do it *fasting*; when they took this *fruit*, to *taste nothing*. In the *Gospel*, *John Baptist* the *Preacher of repentance*, *came neither eating nor drinking*. And our *Saviour* though He did both, yet this *fast* He kept, though not for any need He had of it Himself, but (as in other) for *Exemplum dedi vobis*, to give us an example, and to point at us that had need, what time to do it in. Which hath ever since; from year to year been religiously observed; both, as a time of *publike penance*, and as a time of *General abstinence* in the Church of CHRIST, *Convenient*, for the time of *Fast*.

And, *convenient*, for the time of the *year*. For, if it will be the *tree* in the I. *Psalm*, to *bring forth fruit in due season*, this way it fits our turn: that *season* is at *this season*. It is now *tempus proferendi*: when can we better say *Proferre fructus igitur*? You can never *bring forth* at a better time. The season is now come; and *bringing forth* will shortly be in season, of which the Poet saith — *Nunc omnis ager, nunc omnis parturit arbor*, when the *trees* will fall in *travaile*, and they and the *earth* (both) make proffer toward, and give *pledges* in their *buds* and *blossomes*, of *fruit* that is comming, and will follow in due time.

We are made these *offers*, choose which we will; If we will keep time with the *heavens*. Now the *heavens* return again to their first degree: It is *turning time in heaven*. If with the *fowles of heaven* (and them CHRIST bids us *look to*) they know their *times* just, and just at this *time* make their return; the poor *swallowes* and all; And so let us; that the *Prophet Jeremy* upbraid us not with them. So, whether we will go by *heaven* and the *fowles of heaven*; or, by *earth* and the *fruits of the earth*, they all invite us to the dispensation of this *season*. Yea, if we will give our *souls* leave to keep time with our *bodies*, the *time* we take *physick* for one, may be (if we will) allowed in like sort for the other: The *opening* of the *year* for both. Equal need is of both: if any odds, on the *souls* side.

Nay, it hath so fallen out, that *Repentance*, *Fasting*, and the very season of the year (for the most part) hit together. That of *Ninive* the most famous: by the springing up of *Iona's gourd*, we may guesse, what time it was: we know what time it is, when *gourds* spring. And, for our *Saviour* CHRIST, if we will take up His *time*, it is supposed, He laid His also much about this time. For, when the people were *baptized*, then was CHRIST also *with them*, as St. *Luke* saith: And immediately after His *Baptisme*, He was *carried away into the wilderness*, and there began His *forty dayes fast*. *Exemplum dedi vobis*, A pattern for us; both for our *fast*, and for our *time* of it.

It is true, the *solemn fast* in the *Law*, was in *Tisri*, which answers our *September*: But then, take this wiche; vvhen it vvas so in *Tisri*, *Tisri* vvas vvith them their *first moneth*. So they also began their *repentance* vvith the *beginning* of the *year*.

And, take this besides, that, in that *first moneth*, the *trumpets* first blast of all, vvas to assemble them to their *Kipher*, their great *Repentance-day*, That, vvas their first vvork of all.

Novv I shall tell you, hovv it vvas. Betvveen the *Fast* and the *Sabboth*, it is vvell knowvn, there vvas neer alliance, inso much as the *Fast* is called a *Sabboth*, and both are said to be *sanctified*. *Sanctifie a fast*, as vvell as *Sanctifie the Sabboth*. Their *Sabboth* vvas the *seventh day*; their *Fast* vvas the *seventh moneth*. And it may vvell be thought, by vvhom and vvhen the *Sabboth* vvas removed from the *seventh day* to the *first*; by the same *persons*, and at the same *time*, vvas the *Fast* removed from the *seventh moneth* to the *first*, from *Tisri* to *Nisan* the *first moneth* of all. Novv *Nisan* is also called *Abib* of the first *bringing forth fruits* in it.

Novv, in *Nisan*, vvas the time vvhen their *Paschal Lamb* vvas slain and eaten. The same is also

That time more than a moment. Esay 66.

Application to Lent. Apoc. 2. 21. Jon. 3. 4.

Acts 24. 25.

Levit. 16. 29.

Joel 2. 12.

Jon. 3. 5.

Chap. 11. 13.

Joh. 13. 15.

Psal. 1. 3.

Chap. 6. 26.

Jer. 8. 7.

Luke 3. 21. 4. 1.

Joel 2. 15.

Joh. 1. 29. *the time of the killing of ours; of St. John Baptists Lamb, the Lamb of God; when CHRIST*
 1 Cor. 5. 7. *our Paschever was offered; Offered for us in Sacrifice; Offered to us in Sacrament; to whom St. John Baptists will point us to take special notice of Him, and of His time both.*

Exod. 12. 8. *And we, now at this time, to set those seven herbs, and see them come up, wherewith the Paschever is to be eaten; which are nothing else but these fruits of Repentance. Now, to set them; that then, we may gather them to serve us for saviour to the Paschal Lamb. Thus every way, we may say (with the Apostle) Ecce, &c. Behold this is the due season, Behold, now is the convenient time. Now then; Bring them forth.*

2 Cor. 6. 2. *And, now all that hath been spoken, would GOD it might bring forth but this; that, seeing the time serveth so well, we can no way except to it, we would not slip it. If we did but truly apprehend the words in a ventura, our eyes would not sleep, nor our eye-lids slumber, nor the temples of our heads take any rest, till we had taken straight order with our selves, for the when, when it should be; At what time we should not fail but to do it; and nothing should let us, but perform it once to purpose, and seal to our selves this fruit; that, yet once we may assure our selves, we are in good earnest, and that done it is, and such and such were the fruits, we had of it.*

Psal. 132. 3, 4. *A time, whensoever it shall happen, which will be to us no lesse memorable, than the day of our birth, or the day of our coming to any place or dignity. And as much joy and comfort shall we take in the remembrance of it, as of any of them. The rest and repose, our spirits shall find upon the accomplishment of it, will be worth our paines, and abundantly recompense our going through with it.*

And, when come back again to St. John Baptists, and to bring him word, you have brought forth this fruit, he will then shew you Agnus Dei: And, then is (indeed) the shewing of Him in kind, and the right time of Seeing Him. And, that sight shall be worth all: we will think, we never saw Him before.

We shall be sure to fly the wrath to come. Nay, it shall fly from us; by us, or over us, but, from us sure Wrath shall fly; and in stead of it, the Kingdom of heaven shall come neer to us, and we to it. For, Repent, and it is at hand, say St. John and CHRIST, both. It is our daily Prayer, it may come; and, this is the way to make it come. What shall I say? we shall sanctifie thereby this time of fast; and as it hath ever bin counted, make it an holy time: And we in it shall have our fruit in holynesse, and the end everlasting life.



A. SER.





A SERMON PRE- PARED TO BE PREACHED

On the Xth. of Februarie, A. D. MDCXXIV.

being ASH-WEDNESDAY.

MATTH. Chap. III. Ver. VIII.

Proferte Fructus igitur dignos poenitentiae.

Bring forth Fruits, therefore, worthy amendment of life (or Repentance.)



Of this Text, three points we have gone through; these three; 'Proferre, Bring forth, be not always carrying in: 'Proferre fructus, Bring forth fruit; Leaves will not serve: 'Proferre fructus igitur, Bring forth fruits therefore: Wherefore? that so you may escape the wrath to come. There is no way to escape it, but that. Now we goe on.

Bring forth fruits therefore. What fruits? Fruits of repentance; fruits growing on a tree called Repentance: For, the fruits ever carry us to the tree that carries them. If we be to have fruit, it must be brought forth: If brought forth it must be, there must be a tree to bring it forth. That tree is Repentance.

The reason, that St. John in his whole Sermon runs all upon this metaphor of tree and fruits, and axe, and root; that he, brings in Repentance as a tree, I have touched formerly. It seemes to refer us (this tacere) to another, the forbidden tree. That tree had fruit: This tree to have so too: Tree for tree, fruit for fruit. The worthy fruits of Repentance, for the unworthy fruits of disobedience. The fruit of that tree was our bane; the fruit of this to be our medicine. The fruit of that made it a ventura to come; The fruit of this will turne it away.

Gen. 3. 17th

It is true; the fruits of this tree of Repentance, they were not *prima intentionis*, first or principally intended. There was another more excellent plant, called the tree of innocence; the fruit whereof, *Ne peccetis*, not to sin at all. There were no fruit to that, if it were to be had. But, where shall we find that? Where growes the tree that beares that fruit? Who is there that sinneth not? The forbidden fruit was no sooner taken, but, that tree withered and died; could never be got to grow in our nature since. No talking of that.

Rom. 3. 23.

That tree failing, it pleased GOD, of his great goodnesse, to graft upon a new stock, this second plant, the Plant of Repentance: To the end it might serve for a counterpoison: the fruit of it against the venome of the forbidden fruit. To the end also that it might serve to supply that other of Innocency (they be Elisha's words in Job, to restore unto man his innocency. For, *quem pariter peccasse penè est innocens*, (could the Heathen man say) the next degree to Innocency, is Penitency. That if we cannot present God with the fruit of Innocency, at the seat of His Justice, yet, with the fruit of Repentance, we may, at the throne of his grace.

Job 3. 26

And this tree will grow in our soil; our soil will bear it, and with good tending, bring forth fruits, worthy fruits, which we may offer unto God, and He will take it in good worth. And this is the tree we must trust to, now: and blessed be God, that so we may.

Y

To

The Division.

I.

II.

III.

IV.

V.

To keep us close to our metaphore. We say first, that *Repentance*, if it be right, is no *Log*, no *dry piece of wood*: A *Tree* it is; hath *life* in it; *vegetable life* at the least.

2 A *Tree*, and that no *barren tree*: Such there be, that for all their *root*, *bring forth no fruit* at all. This *tree* is a *bearing tree*, you may say *Proferre* to it. It will *bring forth*.

3 *Bring forth*, and what? That, it was set for. It was not set for *shadow*, not for *fewel*. It was planted for *fruit*, and *fruit* it is to *bring*.

4 But, will any fruit serve? No: *trees* there be that carry *fruit*, but *fruit*, of no *worth*; *porcis comedenda*, for *swins* (perhaps) not for *men*. Neither for *meat* nor *medicine*. Neither meet to be presented to God, nor useful for the *service of men*. So¹ a *tree*: ² a *bearing tree*: ³ a *fruit-bearing tree*; and ⁴ the *fruit* it beares *worthy* the *tree* that beares it. ¹ If it be a *dead stocke*, and no *live tree*. ² If it be a *tree*, but *bare* and *barren*; No *proferre*; *Bring not forth*. ³ If it *bring forth*, be it what it will, if it be not *fruit*. ⁴ If it be *fruit* and not *dignos*, *fruit*, but such as is nothing *worth*, it comes not hence: *St. John* acknowledges it not. None of his *tree*; some *bastard* slip it is: None of his setting. His, lies laire before us. *Bring forth therefore*, &c. Of these four we are to proceed. ¹ Of the *tree*, ² The *bearing* of the *tree*, ³ The *fruit* it beares, ⁴ The *worth* of the *fruit*: and a word (if you will) of the *fruit time*, the *time* of all this: which will fall out to be at this very time.

I.
Of the Tree.

Heb. 6. 1.

WE are to treat of *Repentance*, as a *tree*, first. To speak properly; *Repentance* is a *Vertue*, a *moral Vertue*, a branch of *Justice*, of *Justice corrective*; and so should be delivered in *moral termes*, as (in the *Ethicks*) other *Vertues* use to be. It is not, though: you shall seldom find it so: but most what set out in the termes of some one passion of the mind or other. And why so? For no other cause, but that we are so dead and dull, when, we are about it (this businesse) as if *Repentance* were a very *log*, and no *quick* or *live tree*. Which cannot be; *Repentance* being from *dead works*, and therefore cannot be a *dead thing* it selfe, but have *life* in it. Marke it when you will, the *Holy Ghost* (as it were of purpose) still chooleth to expresse it under some terme of passion (as *sorrow*, *fear*, *anger*, and the like) rather than the other way: Rather in *Pathetical*, than in *Ethical* termes. And this he doth in a manner continually. For, *Passions* be *quicke*, there is *life* in them. Therefore, their termes he chooleth, to put *life* in us. To shew He would have us *affectionate*, when we are about this worke: and not so cold and so calme, as we use to be. And indeed, these *affections* be the very *radical humour* or sap: If they *goe up*, there is hope of some *fruit*: If *down*, and rise not, no *proferre* to be looked for.

Pal. 129. 36

Now, if *affections* give *life*, the *quicker* the *affection*, the more *life* it gives. And there is none *quicker* than that of *Anger*. For which cause, when time was, you may remember, we made it the chief *Ingredient* into *Repentance*. Even, *Anger* at our selves, we were so evil advised as to bring our selves into the *anger* of GOD. Whose *anger* when it comes, *Quis poterit*, who can, *who is able* (that is, none can, none is able) to *abide*. And why found we it so? Because most *life* and *spirit* appears in that: *Fear* and *Sorrow* and the rest, are but *dull* and *heavie* in comparison of it.

And this, I now mention the rather, because the *passion* of *Anger* (if you marke it) strikes upon *ira ventura* in the Text: doth even in a manner lead us by the hand unto it. *One anger to another*: *God's anger*, to *ours*: *God's to come*, to *ours for the present*. For by our *anger* for the *present*, we turn away *His to come*. Our *anger* is a *superseadeas* to *His*. Or, if you will have it in termes of *Justice*, *judging our selves*, we shall not be *judged of the Lord*.

But our *Anger*, and (generally) all our *affections*, are well compared to *lime*. Out of the *water*, where they should be hot, no *heat* appears in them: in *water* where they should be cold, there they *boile* and *take on*. Used there most, where they should be least: and again least, where they should be most. For, take me a worldly man, and let him but over-reach himself, in some good bargain, in matter of profit, you shall see him so *angrie*, so out of *patience* with himselfe, as oft it casts him into some disease. There (lo) is *repentance* in kind: there, is that which makes it a *tree*, the *Spirit of life*. *Ours* (for the most part) towards GOD is *dull* and *blockish*; neither *life* nor *soule* in it.

I I.
The Bearing
of the Tree.

Math. 5. 15.

Iam. 31 18.

But we may not stand thus about the *tree*: We are called on for *Proferre*, to *bring* somewhat *forth*: Else how shall we know, it is a *tree*, and no *log*? Small ods or none at all, between a *dead stocke* and a *barren tree*; one brings forth as much as the other. It is the *bringing forth*, that makes the difference.

Bringing forth is opposite to *keeping in*, we must have no *kept-in-repentance*. *Forth* it must come, *forth* it must be brought. From whence? from *within*. *Carrying in* (before:) *Keeping in* (now:) all *within's* are against, utterly against *Proferre*.

St. John saw well, which way the world would goe: Men would have their *repentance* *proveres intus peragenda*, a matter to be *sped*, *dispatched*, *shuffled up within*, between their *conscience* and *them* (forsooth.) And then they would tell you great matters, what they are *within*. There, *within*, they have it, that they have; where no body can see what they have. Under the *bushel* much, but nothing on the *candlestick*, that any man can see. So, instead of *Proferre*, we should have *Præferre*, nothing but *pretending*. Nay, no *Præferre*: *Proferre* (saith *St. John*) No *bosomo* *repentance*: *Bring it out*, *shew it*. For upon *St. John's Proferre* is grounded *St. James Ostende mihi*, *Shew me thy faith*: And it holds, in *repentance* too. Tell them not of a *repentance* under the *ground*; down in the *root*; *within*, in the *bollow*

hollow of the bark: They will not hear of it, *Ut in penitentia, sola conscientia praeferatur; sed ut aliquo etiam externo actu administratur*: Not only a pretence, or faire shew to be made of our conscience within; but some outward thing to be done and executed upon it: Somewhat to be brought forth. Take heed of this errour, as if repentance were a matter merely mental or intentional. It is not, good notions in the brain, nor good motions in the mind will serve, these are but the sap within: Look to the branches; what set you there? Look to *Proferre*, what is brought forth.

Bring forth then: And what, Many things doth a tree bring forth, and divers of them as fore-runners to the fruit, as boughs, and leaves, and buds and blossoms. Saint John mentions none of them; passeth by them all: stayes at none, till he come to the fruits. That is it, the tree was planted for. Not to make materials, not to give shadow: Not for the green boughs; nor the gay blossoms, not for any thing but for the fruit. The tree is for the fruit; and, but for the fruit, there had been no tree. Fruit it was, for which it was first set, and for which it is let grow: and when there is no longer hope of bringing forth fruit, downe with it (saith the Lord of the soile) why troubles it the ground any longer? And then comes *Ira ventura* with his axe, layes it to the root, and down it goeth, and into the fire it is cast: and seeing it will not serve for fruit, make it serve for fuel; the end of all unfruitful trees. Marke it well, this. It is the fruit of repentance; not repentance it selfe, but the fruit it is: is sought for. That, is all in all. So, not only a bearing, but a fruit-bearing repentance.

And, good reason. For, if the one tree (sinne) if that have brought forth fruit, so must repentance (the other tree) doe likewise. It is true, in sinne, the sense (and so the soule) is first in fault. In at that gate it first comes, and out at that, it must first goe. But, sinne hath her fruit in the body: So, is repentance to have hers too. Repentance is to be incorporate, and bring forth her fruits in the body. The soule alone; not to be put to penance; all laid upon it: The body to share, as in the pleasure, so in the paine.

Perhaps, in the sinne, that lies smothering in the thought within, never comes in action, there may be some question, whether Repentance alone may not serve. But, if it have brought forth the forbidden fruit (the body:) the body must have her fruit in Repentance also. To both, said it is, said it must be, *Proferre igitur fructus*.

And what be these fruits? To let goe the metaphor, if you would know in plain termes what fruit meane, Saint Paul will tell you without any figure. He saith (*Acts 26. 20.*) he preached; *Men should turne to God, and doe workes worthy of repentance*. Look ye: St. John's fruits (Saint Paul being his Commenter) are nothing but workes. Both mean the same thing: Saint Paul's workes are Saint John's fruits: fruits and workes are all one. *In omni opere bono fructificantes* (It is the Apostles, *Col. 1. 10.*) Every good work is a good fruit. To doe a worke then of Repentance, is to bring forth the fruits of Repentance.

There is no worke at all but hath her proper act or worke: but not any vertue of them all, so proper as repentance. For, of repentance it is said, *agere penitentiam*: So, it is not, of any besides. That in a worke, it may seem to claim a propriety, above and before all the rest. And that it so requires an Act, as, no Act, no Repentance: Now because we have taken up a distinction; that an Act is but a thing transient, but a fact, that is permanent. Therefore (to make all sure) besides *penitentiam agere*, you have *qua fructum non fecerit*. So, both *agere* and *facere*: Act and Fact both. And the fact, that is the fruit; that, hath some reality in it. So some fruit is to come; Something to be done: Not, thought, or said; but done, actually done. Otherwise, *facitur non agitur penitentia* (It is Augustine) we doe but dally, all is but counterfeit. No serious Repentance, if somewhat be not done.

For, that somewhat is to be done, is so sure, as ye shall not find any man in the minde or way to repent; but (ever) his first question is, *What must I doe?* And that, even by the very instinct of reason. Lord what wilt thou have me to doe? (Saint Paul's first words; when he began:) *Quid oportet me facere?* The Gaulers first words (being now a Convert) to St. Paul, when he began. As much as to say: Somewhat I am to doe; if I knew what. Thrice together you have this question here immediately after, *Quid faciamus?* Say the Publicans: *What shall we doe?* Say the Soldiers: *What shall we doe?* Say all the people to St. John, when they came to the baptisme of repentance. All agreeing in this, all implying, somewhat there was to be done, whatsoever it was: that the fruit of repentance is in the work.

And, what is that work? I will answer first in general. In moral Divinity (if we goe that way) the proper work of Justice, is to give to each his due. Of corrective Justice, to doe justice, to inflict correction, where it is due: And to sin it is due. The difference only is: Correction (for the most part) is done upon others: in repentance, it reflects, and is done upon our selves.

If you will put more life into it, and utter it more pathetically, goe by the way of affections; Anger is the predominant affection (we said.) The proper work of anger is to be avenged. What, shall I not avenge? Shall not my soul be avenged on such an indignity? saith Indignation. As anger then the chief Passion; so, that, the chief action. The Apostle therefore leaves not off, till he have asked; Yea, but *qua vindicta?* what revenge? what punishment? That is his last question: Comes not to his period, till he have shut up all with that. For till that be done, all is not done. That is the very *Consummation* est of all true repentance.

To grow to more particulars. We sort the workes of repentance, as they may best answer and suit with the workes of sinne. Now, all sinnes grow out of these three heads; and may be reduced

III.
The fruit it beareth.

Luk. 13. 7.

That fruit is workes.

Acts 9. 6,
Acts 16. 30;
Luk. 3. 10.
13,
14.

Jer. 5. 6.
2 Cor. 7. 10.

What these workes are.

In particular.
1 Joh. 2. 16.

to one of them, the *Spirit*, the *Flesh*, and the *World*: and are corrected each of them, by his *contrary*. In *Physicke* it holds, *Every thing is cured*: In *Iustice* it holds, *Every thing is best corrected*, by his *contrary*. Now, it is *contrary*, much against each of these, to be deprived of that, it loves and delights in.

1
Prayer, &c.

The *Spirit* loves to be at *liberty*, to range and to scatter it selfe in many manner of thoughts: Or, if it fix, to doe it, upon some pleasing object. *Confinde the spirit*, make it undertake some task of *devotion*, let it to *pray*: to *read*, to *meditate*, which is a dry object, and nothing pleasing to it: fix it so, and you punish it. For, nothing is more irksome. It is *vexatio spiritus*.

2
Fasting, &c.

The *Flesh*, that loves to *fare well*, put it to *fast*: loves to *sleep* and take her ease; put it to *watch*, or to *lie hard*: loves *vestiri molliori*; gird it with *sackcloth*: loves *mirth* and *good company*; make it *retire* and *sit pensive*: abridge it of these all or any, and you punish it more or lesse, I warrant you.

3
Almes.

The *World* and the *Worldling*, they love to part with as *little* as they can. *Charge* them with any thing that shall be to them *chargeable*, it punisheth them shrewdly, and is to them a *punishment*.

Thus then those three, they may be met with, each of them if they have made a fault. For neglect of *servng of God*, with some *task of devotion* more than ordinary: For *fulnesse of bread*, with that truly *sacra fames*, the exercise of *fasting*. For *loosnesse of life*, with *works* tending to the taking down of the *flesh*, and making it lesse *fleshy*. For taking that which was *others*, to depart with that which is *our owne*. For want of *bowels*, with *works of mercy*. In a word, with *suffering* that we would not, for doing that we should not. So, punishing our evil *concupiscence*, in that it is so bent to; and making it leave that; for which it left GOD. So the triplicity stands thus: for *spiritual finnes*; *Prayer*, and *works of devotion*: for *fleshy*; *works* pertaining to *castigo corpus meum*: for *worldly*; *Alms*, and *works of charity and compassion*. Let me shew you them briefly.

1 Cor. 9. 27.

I

For the *first*, *Simon Magnus* went not *through* with his *bargaine*; did but think the Holy Ghost had been ware for his money; all was but thinking; went no further than the *Spirit*. *St. Peter* prescribes him what to do, To fall to *prayer*: *pray* (saith he) *if it be possible, this thought of thy heart may be forgiven thee*. *Prayer* serves, where it goes no further than *thought*.

Acts 8. 12.

2

For the *second*, The *King of Ninive* and his people, they fell to *fasting* on all hands. What was their *sin*? *Nabum* will best tell us that: He wrote the *burden of Ninive*. This it was: *Because of the fornications of the harlot*. For that kinde of *fleshy sin*, that was the proper fruit.

Jon. 3. 5.

Nahum 1. 1.

33. 4.

3

For the *third*, One example shall be the *King of Babylon*. He had been a mighty oppressor of his people. There have ye now a *worldly sinne*. *Break off thine iniquity with mercy to the poor*, is *Daniels* prescribe to him. That is the right fruit for finnes of that nature. All may be comprised under these three: 1. *Works of devotion*, as *Prayer*: 2. *Works of chastisement* of the body, as *Fasting*: 3. *Works of mercy*, as *Almes*. These three, between them, make up the *corrective* or *penal* part of *repentance*.

Dan. 4. 7.

I

Prayer is a fruit of *Repentance*. For this cause (saith the *Penitential Psalm*) even for this and for no other cause, shall every one that is so disposed make his *prayer unto thee*. The penitent *Publicans* first moving was, *he went up to the Temple to pray*. Let them pray and say: *Spare thy people, O LORD, and give not over thine inheritance to be a reproach unto the heathen*: (saith *JOEL* in his repentance.) *Let them cry mightily unto the LORD*, (say they of *Ninive*, in theirs.) And the prayers of *DAVID*, *JONAS*, *MANASSES*, for their own sins: of *DANIEL*, *EZRA*, *NEHEMIAS*, for the sins of the Land; and in a word, the *Penitential Psalm* shew this, that were chosen for no other end but to be a task for *penitential persons*. There is one fruit.

Psal. 32. 7.

Luk. 18. 10, 13.

Jer. 2. 17.

Jon. 3. 8.

2

Alms is another. A fruit, and so (by the name of fruit) expressly called, *Rom. 15. 28*. For, *by mercy shewed, sins are forgiven* (saith *SALOMON*;) He that seeks *mercy* is to *shew mercy*, *Prov. 16. 6*. *DANIEL* (you heard) did prescribe it to no lesse person then the *King* himself at *Babylon*. And the same at *Jerusalem* was a fruit too: witnesse, *Esay 58. Break thy bread to the hungry*, made by him, there a part of true repentance. And *Zacharias* shewed as much in his own happy practice upon himself, of our Saviour *CHRIST'S* high approbation. There is another fruit.

Prov. 11. 17.

Esay 58. 7.

Luk. 19. 8.

3

Fasting is a third fruit: and that a special one, and so hath alwayes been reputed. It appeareth by the three *Kings*, *King DAVID*, who was a *religious Prince*: Not only by him, but by *King A H A B*, who was scarce found in religion. Nor by them only, but by the *King of N I N I V E* a *heathen man*, who even by the *light of Nature*, brought forth this fruit.

1 Sam. 12. 16.

1 Reg. 21. 27.

Jon. 3. 6.

Gen. 3. 6.

We name it last, but it is (indeed) first: First in *Nature*: first, *quoad nos*. First, in *nature*, as opposite to the *first transgression*, which was by *eating*. First, (I am sure) *quoad nos*, speaking of us and our countrey. *Excesse* that way in *fare* and *feeding*, hath been and is counted our *Gentile vitium*, our *National fault*. So, no fruit, that our Nation is more bound to bring forth, than it. For *Esca vesti*, and *venner escis*, *meat for the bellie*, and the *bellie for meat*, it no where reigneth so much. This is a third fruit.

A fruit, which if we would frame our selves to bring forth in kind, there would come with it both the other fruits besides. For if we could so *fast*, as we should, it would abate *lust* certainly; which otherwise, keep the *body high*, you shall hardly bring low: (that fruit.) And if we could so *fast*, it would mend our *devotion* much; our *Prayers* would not be so full of *yawning* as we find them: (that fruit.) And if we could so *fast*, there would be the more left to enable us to be so much the more plentiful in *Alms* than we be: (that fruit.) So as a good encrease or yeeld would come of this third fruit well brought forth.

These three in special are chosen out; but in general, any as vvell as these. There is a vway, how

h^owever it is possible, there is not a *virtue* of them all, but you may make the *work* of it a *fruit* of *Repentance*. In moral matters it holds ever. *Finis dat formam*, the end (that) gives the form, and so the true *essence* to every *work*: inasmuch as the *work* is reckoned a *fruit*, not of that *virtue* from whence it proceeds, by which it is done; but of that *virtue* to which it refers, for whose end it is done.

What these works are in general.

Nay, it falls out often so, as an act of virtue (as *Prayer*, *Fasting*, *Alms*), done for a *visions end*, (suppose, vain glory) looseth his own kind, and becomes the proper act of that *vice*; it is done for. So powerful a thing is the *End*, in moralibus. Whereby it comes to passe, the work of any *virtue*, be it what it will, undertaken with a mind and intent (or, as we say) *animo corrigendi*, conjoyned *eo nomine*, referred to that, alters the nature, and becomes a work of *Justice corrective*, and so a *fruit* of *repentance*.

For even in these three before remembered, so it goes. *Alms*, of it self, is a work of *charity*: *Fasting* (properly) an act of the virtue *typhaleia*, *abstinence*: *Prayer* of his own nature, a work of *religious worship*. But, *Alms* done some way to amerce our selves: *Fasting* done *animo castigandi corpus*: *Prayer* imposed as a *taskwork*, to spent so much time, to stand so long bend at it: all these thus referred still with an eye to that, change their nature and become *acts penal*, and so *fruits* of *Repentance*.

Of *fruits*, we said at first, two *lives* there are: *First*, to be offered as a *present*: So, *JACOB* sent them to the * *Governour of Egypt*. For the first: we have (in all) but three things to offer unto *GOD*, to *present*, to *honour* Him with; The * *Spirit* (or *Soule*) * the *Body*; and * our *worldly goods*. * The offering of the *soul* is, the pouring it out in *prayer*, and other *works* of that kind. * Of the *body* the *chastity* it by exercises that way tending: * Of our *goods*, by distributing and doing good with them in *Alms* and *offerings*.

The use of this fruit, As an offering, * Gen. 43: 11

Supposing the *sin-offering* in the *Law* best to suit with *repentance* (as it doth.) * *A sorrowful spirit is a sacrifice to GOD* (that we know;) * and no reason but a *chastened body* should be so likewise, * and why the *price and charges of the sacrifice* should not come into the reckoning, I see not, which was part of their *worldly State*; which being distributed and done good withal, in *meat* and *drink offerings*, this the *Apostle* calls a *sacrifice wherewith GOD is well pleased*. The first Use of these *fruits* brought forth.

Psal. 51. 17 Phil. 4: 18.

The *second Use* we spake of was, as they are *medicinable*. This difference there is between the *punishment* of *Justice*, and *Repentance*. *Justice* otherwhiles destroyes the *delinquent*; so doth *repentance* never, but saves always. So, it is more like the *punishment* of *Physick* than of *Law*. For, *Physick* though it be a *cure*, yet a *penance* it is to the *body*; if we deal with it thoroughly, and go through with it. And *repentance* is the *Physick* of the *soul* and *body* both. *Sit obsecro sanatio* (saith *DANIEL*) Let there be a *cure* done, when he exhorteth him to *repent*. Both are a *cure*: as *Corrective* of what is *past*, so *preservative* (or if you will, you may call it *corrective* too) of what is to *come*. When the sinner is *corrected*, hath *correction* given him, for the former, he *correcteth* his ways, amends his life for ever after. *Castigo corpus* serves for what hath been done: *In servitutum Redigo* serves, that he do it no more. Both to *wreak* our selves for so often offering to *soul indignities* to *Heaven* and the *GOD* of *Heaven*, in our former bad course of *life*: And to keep under the *flesh*, and hold the *concupiscence* in awe, that it runne not again into the former *riot*. This latter, we call *amendment of life*; which is not *repentance*, for it pertains rather to *typhaleia*, than to *typhaleia*, (being yet to come) but it never fails to follow it infallibly, in so much as if it do not, nothing is done.

2. As a medicine Dan. 4. 17. 1 Cor. 9. 27.

For I report me to you: Let it be but known to the *flesh* that this same *light* or *slight repentance* shall not serve the turn, but to a *round reckoning* it shall come and make full accompt to taste of these *fruits* thoroughly, without hope of being dispensed with; whether it will not take off the edge of our *appetite*, and make it more dull and fearful to offend? On the other side, let it be considered, whether this be not to lay the *bridle* on the *neck* of *concupiscence* to power it self into all riot, if (finning) it know, it shall be dispatched with any *repentance*, never so short and shallow, as *do no more so*; and *all is well*? Whether (I say) this will not make all the *sap* go down, as we shall never see *fruit* come: Nay, whether it be not to *destroy fruit* and *tree* and all?

Verily, they that for pure *zeal* and *indignation* at themselves for their *sins*, never shew a *tear*, nor misse a *meal*, nor break a *sleep*, nor do, nor suffer, nor part with ought; it may seem a question, whether they think not *S. Iohn* here over-seen in pressing that for so *needful*, which they can so easily *dispense* with.

But if when we come to *Castigo Corpus*, there we leave *S. Paul*; when to *neither eating nor drinking*, there we leave *S. Iohn*; and when to *flevit amarè*, there we leave *S. Peter*, and when to *modo* and *zakhousa* changing our *mirth* into *persuensesse*, there we leave *S. James*, I marvel, what manner of *repentance* we will leave before we have done, or what shall become of our *fruits* here?

1 Cor. 9: 27 Mat. 1: 18: 26: 75:

In our *repenting* (commonly) we make such haste, as we take away before the *fruits* come. But if there happen to come any, is not this even our case? Our *tears*, if any, *dry straight*: Our *prayers*, if any, quickly *tedious*: Our *alms*, indeed *pitiful*: O it *fasts*, *fast* or *loose*, upon any the least occasion: And so our *repentance* (if any) *penitencia penitenda*, a *repentance needing another*, a *new*, a *second repentance*, to *repent* us of it. To *repent* us, of our *repentance*, no less than of our *sin* it self.

IV. The worth of this fruit.

¹ Cor. 5. 10. So that, if any fruit, fruits of no worth. And if the fruit be of no worth, no more is the tree: unworthy one, unworthy both. Thus we are not yet where we should be, till unto fruits we have added dignos.

Nay then, if you fall to talk of worthinesse, we shall have satisfaction up again. And had we not best then to ask first, are there any worthy? for, if there be none such, bid S. JOHN beware how he talk of worthy fruits: bid Saint PAUL beware how he speak of worthy works of repentance. If none such be, they did ill to clog the bill with any such word. But they knew well, what they said: therefore, such there be (sure) get them where we can.

How it is worthy. Only, when we say worthy, it would be understood cum grano salis. How worthy? in what sense? whither referred? that we mistake not. I demand then first, shall we put them into the balance, to weigh the worthinesse of our fruits; with the unworthinesse of our sins, and the consequent of our sins the wrath of GOD? the dignity of the one, with the indignity of the other, and think by their dignity, to satisfy GODS great indignation? I trow not. At this beam, no fruits of ours will hold weight: None, so, found worthy: No, not if we could (I say not, shed, or pour out; but) even melt into tears, and every tear a drop of blood. No: Non sunt condigna passionis (saith the Apostle) we can suffer nothing worthy our sins, but (that, we cannot suffer) ira ventura, the wrath of God. The infinite incomparable high worth of Him, that in our sin is wronged; the foul contempt that is therein offered, are far above the worth of any our fruits; weigh them down as any feather. Why, all Lebanon (saith the Prophet) is not sufficient to find wood; nor, all the beast upon a thousand hills not enough for a sacrifice, to beekly rake to light all. Take them out of the scales, away with them, Non sunt digni; in that sense. In which sense, not the wicked prodigal child only, but even the good Centurion; nay then, even S. John Baptist here himself, cry all, Non sum dignus; neither their fruits, nor they. The honour of dignos (in this sense) belongs to the fruits of no tree, but the tree of the Crosse of Christ; to His sufferings, and to none but His.

Yet (I wot well) there hath been another manner of estimate by some men of their own fruits; but they weighed them with their own false weights, and made them a discharge both from pena and from culpa, and that stories quodis. Nay then, inventus est plus habens, they found a further surplussage too of: I know not what besides. What of that? CHRIST'S Caveat is here to take place: that needing out the sares, we take heed, we pluck not up together good corne and all. That to avoid certain wormes, that may hap breed in the fruit, if it be not the better looked to, we beat not all the fruit off the tree, and leave it all naked and bare; no fruits at all: and, for fear of teaching a proud, teach a fruitlesse repentance. Well: though not so compared, not this way, yet must we have fruits dignos.

How, worthy then? referred whither? As worthy, as the possibility of our Nature will reach to; as our soil will bear, or hath ever yeilded; as the Saints and Servants of GOD are reported to have brought forth in former ages: what say you to that dignos? That (indeed) were somewhat worth, if it might be had. They? they have become like bottles in the smoke, their knees have grown weak through fasting; they have also wet their pillows with their tears; they have restored bribes, and that four-fold; given in almes at once, half of all that ever they had. This were (indeed) somewhat worth: But, of this (I doubt) our worthinesse will be found short: or rather I dare not put it upon this dignos neither.

And yet, were there in us any portion of that heretical free spirit, of that Christian magnanimity that was in the Fathers of our Faith; (the Apostle bears them witnesse, that to their powers, nay, and beyond their powers they shewed themselves willing;) any never so poor fruit would not content us. But we, neither to our power, nor a great deal short of it, endeavour our selves: any never so slight, and slender will serve us well enough.

I wonder what we think? Do we think to post God off with any, it skills not what fruit? with wind-falls, with worm-eaten stuff? ESAYES sower grapes? JEREMIES rotten figs? Nothing comes amiss. Hold we Him in so vile account, as any is good enough for Him, it is well with Him, if He get any? Malachie tels us otherwise, That He holds us in great scorn: bids us go offer such fruit to our Prince: and see if He will take it well. Zaccary tels us so likewise: A goodly price (saith he) they value me at. Goodly fruit, is it not, they present me with? Nay (sure) we must have dignos too: Some worth there would be.

Is there any other way to take our dignos by? Compared with the justice of God, Not so: Nor with the great Heroes of our nature; Nor so neither. Nor (indeed) are they laid worthy of either of these; but how? Only, fruits worthy of Repentance: that is, such as may well beseech persons, as be truly penitent. Referred not to ought, but to Repentance it self. Laying by sin, as it is an aversion from an infinite good (for so it is infinite; admits no measure or degree;) but considering it, as it is a conversion to the creature, and that more or lesse: so, it falls within compasse of more or lesse worthy.

Say I this of my self? Saith not GODS Law the same secundum mensuram aestimationemque delicti, and promissura peccati? Is it not a clause there repeated more than once? If there be a measure of the one, so is there of the other: If an analogy of Faith, of Repentance too, why not? And, to that, we do apply our selves, in the magis or minus dignos of our fruits. This is once: Repentance may be too much, one may go to far in it: That, will be granted (I know.) And if too much, then too little: and we may fall too short the other way (that I am sure of.) Which part we should offend on (to choose) again in ayadaluon will soon teach us, that it would be home: rather, with the more than with the lesse. In the Corinthians case there it was too much; he was in danger to be swallowed up with sorrow. In Miriams case again, it was too little: for, though she were right penitent for her folly committed, yet

a Pal. 119. 83.

b Dan. 10. 4.

c Luke 19. 8.

d Luke 19. 8.

e Verse 11.

1 Cor. 8. 3.

Ezay 5. 2.

Jerem. 24. 1.

Mal. 1. 8.

Zac. 11. 73.

Lev. 5. 18.

Deut. 25. 2.

Rom. 12. 6.

1 Cor. 2. 7.

Num. 12. 15.

yet because the quality of her offence required a larger and more worthy Repentance, she was shewn out of the host yet seven dayes longer, and then, and not before, received to pardon. If there be an *ultra* and a *citra*, then is there a *tenuis*. If too much, and too little, then is there a *sufficit*, enough. And, that, is the *dignus* we seek for.

But who shall tell us, this *tenuis* what it is? Who shall say *sufficit*? I think it is not best to say it to our selves; it is not safe, that. We are like enough to give ear to *propitius esto tibi*, to spare and favour our selves, and to think that worthy, that is not: to dismiss the matter with a *do no more so*, never to follow it to sentence. Or, if we do, to reprove our selves; and stay the execution. It hath been held no way safe for us, to make our own *asseffment*: and as safe a way as could be, would ever be taken for the soul. Better, some other body do it: and, who shall that other body be?

In the Law, every may was not left to himself. The offering for sin, which was to them a fruit of Repentance) it was rated ever, ever taxed *בקרוב* by the Priests. According to his ordering, so it went: he made the estimate, how much was enough, what would serve. And here now, in Saint John's time (which was the interval or passage, as it were, between the Law and the Gospel,) at the baptism of John, they knew not what to do, they were not so well skilled; to Saint John, they come with their *quid faciemus*? What shall we do? And what shall we do? All three one after another, the *Publicans*, the *Souldiers*, the *Common sort*; and they had all their answers severally. One answer served not all. Several kinds of sin required several sorts of fruits. And, under the Gospel; there (we see) for the *Corinthian*, S. Paul said, *Sufficit viro huic: Thus much is enough*, this shall serve: his conscience may be quiet; I restore him to the Churches peace. And the *Canons penitential* which were made in the times under persecution, the very best times of the Church, lay forth plainly, what is to be followed and observed in this kind.

And (sure) I take it to be an error added to the former, to think, the fruits of Repentance and the worth of them to be a matter, any common man can skill of well enough; needs never ask S. John, or S. Paul, what he should do; knows what he should do, as well as S. Paul, or S. John either: And that is not rather a matter, wherein we need the counsel and direction of such, as are professed that way. Truly it is neither the least nor the last part of our learning, to be able to give answer, and direction in this point. But, therefore laid aside, and neglected by us, because not sought after by you. Therefore not studied, but by very few, *quia nemo nos interrogat*, because it is grown out of request quite.

We have learned (I know not where) a new, a shorter course, which flesh and blood better likes of; to passe the whole course of our life, and, in the whole course of our life not to be able to set down where, or when, or what we did, when we did that, which we call Repenting: what fruits there came of it; what those fruits might be worth. And but even a little before our death (and, as little as may be) not, till the world have given us over, then (lo) to come to our *quid faciemus*? to ask, what we should do? when we are able to do nothing. And then must one come, and (as we call it) speak comfortably to us, that is, minister to us a little *Divinity Elixir*, rather stupefactive for the present, than doing any sound good: and so, take our leaves to go meet with *ira ventura*.

This way, this fashion of repenting, S. John knew it not: it is far from his fruits dignos: S. Paul knew it not; it is far from his *opera digna*: and I can say little to it, but I pray GOD it deceive us not. It is not good trying conclusions about our souls. Here is the plain way, this is the straight path laid out before us, by him that was sent to prepare the wayes of the Lord, and to make his paths straight: and go we which way we will, we shall hear the voice behind us, crying to us, *Hac est via, ambulato in ea*. Set your tree; bring forth your fruits; see to them: altogether unworthy they would not be; Somewhat worth, raised to some degree of worthinesse.

Quod petuit fecit, did CHRIST accept of Mary Magdalens case; and *quod habuit dedit*, in the poor Widows case, with her (but) two mites. We doing our endeavours to raise them, to what degree we can, He for His part, will not be behind, but relieve and help us out. For *expectat Dominus, ut misereatur nostri*; God (even) waits that He may have mercy on us. And therefore laying away His rigour, will not go exactly to work, but be ready to relieve and repute that worthy, that is not all out so. So in the Church of Sardis, we find, He saith, *Non inveno opera tua plena*, their works were not found to have the full poise, yet notwithstanding He saith, *digni enim sunt*, the Parties found worthy for all that.

All the worth is not intrinsecal, to the thing it self: When all is said that can be said, that which makes all full, the chief part of their worth lyeth in *digni habebuntur*. It is therefore CHRISTs counsel, *Orate, ut digni habeamini*, Pray, they may be found in so good a degree towards it, as God may count them, and so accounting make them: *Quamquam sat digni si quos dignatur* (saith the Christian Poet,) in one Chapter, we have them both in the 2 Thes. 2. counted worthy, at the 5 verse: made worthy at the 11 verse. Both come to one. Two words there are in the Greek *ἀξιόβητος* and *ἀξιόβιος*: Two in Latine, *dignitas*, and *dignatio*: And, as there is *dignatio ex dignitate*; So is there *dignitas ex dignatione*. And that is it: *Worthy* is the fruit, *He so esteemeth*; But, upon the point, rather *dignatione Ejus*, than *dignitate sua*, rather by His deigning or dignifying them; than by the intrinsecal, by their own dignity, they have in themselves.

Yet, let us never think, be so base as to conceive, He will hold for such, any at all, let them be what they will, it skils not how worthless, how far from all degrees toward it. No: But such, as wherein He seeth some conscience made, some care taken, some zealous desire, some earnest endeavour appear. Some proffers (at least) towards those seven degrees, in 2 Corin. 7. which may serve to assure our selves and to shew the world we dally not with Repentance, but make a serious matter of it, and go to it in good

Mar. 16. 23.

Levit. 5. 18.

Luk. 3. 10.

12.

14.

2 Cor. 2. 6.

Esay 40. 3.
30. 11.

Mark 14. 8.

Mark 13. 44.

Esay 30. 10.

Revel. 3. 2.

4.

Luke 10. 35.

21. 36.

2 Cor. 7. 11.

2 Cor. 12: 9.

good earnest; In witness whereof this and this fruit we have brought forth. Somewhat like yet, somewhat befitting persons truly penitent, whereto he would say, *sufficit tibi gratia mea, My grace is sufficient for thee.* And, in that we may rest.

It remains, we examine our selves, touching these points: ¹ Our *Repentance*, is it like a *live tree*, and not a *dull heavy mood*, neither *life* nor *soul* in it? ² Have we set it on growing, *brings it forth at all*? ³ Is it *fruit*, it brings forth? For, whatsoever else it is, it is not for S. *Johns* turne. ⁴ The *fruit* it brings, is it ought *worth*, for the *quantity*, the *quality*, the *well lasting* of it? GOD grant it be so, and thanks be to GOD, if it be so.

V.
The fruit-
time.
Jonah 4. 6:

But this *proferte* will ask sometime. *Jonas* Repentance was not like *Jonas* gourd. His gourd was up in a night, suddenly: trees come not up so quickly: they require more time than so. Never trust a Repentance repentine; no sudden flash or brunt. It is altogether an error, to think; Repentance is a matter of no more moment, than to be dispatched in a moment.

1 Pet. 3. 9.

1 Cor. 7. 5.

There be two words (words of weight:) one is S. *Peters*, and that is *ἐκπορεύειν ἑαυτοὺς* to withdraw, go aside, to retire, and be private, to sequester our selves to our Repentance: The other S. *Pauls* *ἐχολάζειν ἑαυτοὺς ὑποδύειν* to take us a time, nay, to make us a time, a vacant time, a time of leisure to intend fasting and prayer, two fruits of Repentance. I ask then, did we never *ἐκπορεύειν*, withdraw our selves to that end? what was the place, where we so did? did we at any time *ἐχολάζειν*, take any such vacant time? what was the time and when, we so did? I doubt ours hath been rather a flash, a qualme, a brunt, than otherwise; rather, a gourd of Repentance, than any growing tree, A time there must needs be taken for this *Proferte*.

Now the time, S. *JOHN* gives, is, but while *Ira ventura*, the wrath to come is in coming. *Ira ventura* are two words: In that it is *wrath*, and GODS *wrath*, there is just matter of fear: In that it is *ventura*, to come, but to come, and not yet come; there is hope yet, some good may be done, before *venit qua ventura*, that come, that is to come.

If these fruits come, the *wrath* (when it comes) shall not come upon us, but passe by us, and not touch any fruit-bearing-tree. To take a time then.

Now, there cannot be a fitter time than that the Church hath set us forth; that is, (now) at this time of the year. For, now, is the time of the year to plant in it. In the picture of the months, the next month at hand, you shall see nothing but men grafting and setting trees: it is the Husbandry and business of the month: wonderful fitly chosen therefore, that this tree may keep time with the rest. And, now is the time that the sap goes up: So as there could not be a fitter time for S. *JOHN* to call upon us. Look abroad, they begin now to bring forth: now best speaking for *Proferte*. To which *Proferte*, *Differte* is clean contrary. Defer it not then, but take the time while it is in season.

Exod. 13. 12.

And with high wisdom is this time so set, that the time of our Repentance, the forty dayes of it end in the *Passover*, in the passing of *ira ventura* over us, as did the destroying Anger over the houses in Egypt. That the mortifying of sin might end in the rising of CHRIST in us. The use of fruit is fruition: And this is the fruition in this life, even the fruits of the Spirit, fear and love and joy in the HOLY GHOST. And in the life to come, the fruit of the Tree of Life in the midst of Paradise: in stead of *Ira ventura*, *visa ventura*, *gandia ventura*, the glory and joy eternal of the life to come.

To which Life, Glory and Joy, brings us Almighty
GOD.

SERMONS
PREACHED
IN
LENT.

Z

SERMONS
PREACHED
IN
LENT.



A
SERMON
PREACHED

BEFORE

Queen Elizabeth,

AT

GREENWICH,

On WEDNESDAY the XI. of MARCH,
A. D. MDLXXXIX.

PSALME LXXV. Ver. III.

Liquefacta est terra, & omnes qui habitant in ea:
Ego confirmavi Columnas ejus.

*The earth, and all the Inhabitants thereof are dissolved: but I will
establish the Pillars of it.*



IT was MOSES the Man of God, that, by special direction from GOD; first began, and brought up this order, to make *Musick* the conveyer of mens duties into their minds (*Deut. 31. 19.*) And DAVID thence hath continued it, and brought it to perfection, in this Booke, as having a special grace and felicity in this kind: He, for *Songs*; and his Sonne SALOMON for *Proverbs*. By which two (that is) by the *unhappy Adage*, and by a *wanton Song Satan* hath ever breathed most of his infection and poison into the mind of man.

Deut. 31. 19.

In which holy and heavenly use of his Harpe, he doth, by his tunes of *Musick* teach men how to set themselves in *tune* (*Psal. 15.*) How not onely to tune themselves, but how to *tune* their households (*Psal. 101.*) And not onely there, but (here) in this *Psalme*, how to preserve harmony, or (as he termeth it) how to sing *Ne perdas*, to a Common-wealth. So saith the *Inscri-*

ption, which St. *Augustine* very fitly calleth the *key* of every *Psalme*.

For, the time of setting this song (by general consent of all Expositors) being the latter end of the long dissension, between the Houses of *David* and *Saul*; evident it is, the estate of the Land was very neare to a *Perdas*; and needed *no Perdas* to be sung unto it.

For, besides the great overthrow in the Mountains of *Gilboa*, given by the enemy, wherein the King and three of his sonnes were slain, and a great part of the Countrey surpris'd by the *Philistin*; the *Desolation of a divided Kingdome, was come upon them too*. For, within themselves, they were at *Cujus est terra?* (2 Sam. 3. 12.) even at civil wars: At the beginning, but a *play*; (So *Abner* termeth it, 2 Sam. 2. 14.) but *bitternesse* at the end, as the same *Abner* confesseth, *vers. 26*. Surely, it was a weake State and low brought: So much doth *David* imply (in the fore-part of the *verse*), that he found the Land a weak Land, by meanes, the strength and *Pillars* of it, were all out of course, by the mis-government of *Saul*. But then withal (in the latter part of the *verse*) he professeth, he will leave it a Land of strength, by *re-establishing the Pillars*, and re-edifying the State new again. *The earth, &c.*

The stile whereof runneth in the terms of *Architecture*: very aptly resembling the government, to a frame of building; the same set upon and borne up by certain *Bases* and *Pillars* (the strength whereof assureth, or the weaknesse endangereth the whole :) and *David* himself to a skilful Builder, surveying the *Pillars*, and searching into the decays; repairing their ruines, and setting them into course again.

The Division.

1
2
3
4

Whereout ariseth naturally the entreaty of these four points:

That the *weaknesse, or strength* of a Land, is a point of important consideration.

That the strength of a Land, is in the *Pillars*: And, what they are.

That the upholding of those *Pillars* appertaineth to *David*.

How, and in what sort *Saul* weaken'd them in his time; and *David*, in his, made them fast.

I.

First, *David* had read, that among the instructions delivered by *Moses* to the spies (*Numb. 13. 19.*) the very first and chief of all was, Whether the Land were weak or strong. So he had read; and so he believed it to be: and, so it is. For sure in such Lands, where this is their song, *The Earth is weak*; their Musick is all out of tune, For, the note is such, as affecteth the Inhabitants with fear. 1. Fear, in the inhabitant, for these two, *Virtustestacea*, and *Cor cereum*, strength like a potsherd; and a heart like wax: A weak Land, and a fearful Inhabitant go together. 2. Courage, in the enemy: For, where *Rabsaketh* knoweth but so much, that the Land is weak, you shall not intreat him to speak any thing but *Hebrew*, (*Esay 36. 12.*)

Psal. 12. 14, 15.

This Musick is heave: and therefore *David* saw, the song must be new set. And so he doth set it new, changeth it into a more pleasant note, *But I will strengthen it*. And when the note is so changed, in that day shall this Song be sung in the Land of *JUDA*, *We have a strong City; Salvation hath GOD set, for the walls and bulwarks of it.*

Esay. 26. 1.

This Musick hath life in it, and heartneth the inhabitant afresh; quaileth the enemy, and resolveth the neighbour to say, (*1 Samuel 12. 18.*) *Thise are we O David, and on thy side, thou sonne of JESSE*. When a Prince may say of his Land, as *Moses* did of *Juda*, *Dent. 33. 7.* *His own hands are sufficient for him (if the Lord help him) against all his enemies*: And the Land may say of the Prince, that which *Salomon* setteth down, as the high commendation of a Prince, that he is *Rex Alkum* (that is) *Ne surgito, rise not*; No rising, against him; for that, they which have risen, had better have fate still. And they both may send word to the enemy (if he threaten to come and visit them) the word that *Joas* sent (*2 Reg. 14. 10.*) *Tarry at home, and provoke not evil against thy selfe*. This Musick is blessed; and such hath hitherto been the song of our Nation.

Prov. 30. 31.

What *Samuel* said, when he pitched the *Stone of Help* (*1 Sam. 7. 12.*) we cannot deny, but we may say the same; *Thus far hath God holpen us: whose arme is not shortened*, though *Pharaoh's* heart be hardned. Hitherto, *Salvation* hath *GOD* set for our wals and bulwarks, and our Prince, Prince *Alkum*; and our enemy hath not boasted himself at the putting off his armour, as at the buckling it on: and our Neighbours glad to lay hold of our skirts and say, *We will be yours, for we see, GOD is with you*; (*Zach. 8. 10.*) *The great blessing of GOD* having been upon us (*Dent. 28. 12.*) *Thou shalt lend to many Nations, but shalt borrow of none*. Such hath hitherto been our song: and, such may it long be; yea, ever, O LORD. And, that it may so be, *David* teacheth the way of keeping it so still; Namely, by *Setting fast the Pillars of it*. Which is the second principal point: What this strength is; and what the Pillars are that bear it up.

1 Reg. 10. 11.

II.

The HOLY GHOST speaking of strength, nameth two (*Gen. 32. 28.*) as (indeed) the Scripture knoweth no more: *The strength of Jacob*; and *the strength of Israel*: *Of Jacob*, subplanting, or prevailing over men: *and of Israel*, prevailing with GOD.

1

JACOB'S strength I call, whatsoever the counsel or might of man affordeth; *His prudent forecast*, whereby he over-reached *ESAU* (*Gen. 27. 36.*) and *LABAN* (*30. 37.*) *And his bow and sword*, whereby he wanne from the *Amorite* (*Gen. 48. 10.*) Under these two, I comprehend all humane strength, the strength of *Jacob*.

2

Nahum 3. 8:

But, when all is done, we must reserve and keep a strength for GOD, saith *David* (*Psal. 59. 9.*) *Who if he forsake Alexandria*, though it have the Sea for his Ditch, it shall be carried captive: who if he

he forsake Ephraim, though they be well harnessed and carry bowes, they shall turn themselves back in the day of battaile. Therefore, ever DOMINUS commeth in: (*Dent. 23. 7.*) *Juda's own hands are sufficient to help, Sit in DOMINE, If thou Lord help him against the enemy: And Nisi Dominus, If that the LORD doe not keep the house, and watch the house, and make fast the Pillars, all is in vain* (*Psal. 127. 1.*) Joyne (*saith the Wiseman*) *Itiel* (that is, *Dominus tecum*;) and then, *Vcal* (that is *Prevalebo*) will not carry from you: *Vcal* and He go ever together. Sever (*saith David*) *Hii in curribus, Hii in equis, from in nomine Domini*, the next newes, you shall hear of them, is, * *Ibi ceciderunt, There they are brought down and fallen.* Therefore we must allow Israel a strength, also; without which, *Jacobs* fore-cast shall fail: (*for, He casteth out the counsels of Princes, Psal. 33. 10.*) and his sword too: For, He can rebate the edge of the sword *Psal. 89. 43.*

Psal 77. 9.

Prov. 30. 1.

* Psal. 30. 8.

Two strengths then there are: and these two DAVID (here) termeth two Pillars (that we may know what be the Pillars of the Land. For, such was the manner of the Jewish building; arch-wise, upon two main pillars to set it. We may see it by *Samsans* desire, *Judge. 16. 29.* so to be placed, as the two Supporters of the Temple might be in his two hands, that bowing them, all the Church might come down upon their heads. Such an arch of government doth David here devise, and two Pillars bearing it up. He telleth us, they be two: and he telleth us, what they be; for, he hath already named them, in the two former Uses: * *Celebrabimus te JEHOVA* in the first: And, * *Iustitias judicabo*, in the second. GOD, and Right, the pillars, The worship of God; and the execution of Justice or right. With these two he beginneth; and with these two again he taketh his farewell; the regard of Religion (in the ninth;) and the care of Justice (in the last.) These two he teacheth us: For, these two (he saith) GOD taught him (*1 Sam. 23. 3.*) GOD (saith he) the strength of Israel spake to me and said, thou shalt bear rule over men, * *Doing Justice, and guiding them in the fear of God.* So that these two are the Pillars: * GOD, and * Right, Justice, and the feare of God. These two give strength, to that, and to all Lands: * *Celebrabimus te JEHOVA*; and * *Iustitias judicabo*. These two decay all, and weaken the Land, * *Neglegimus te JEHOVA*; and * *Injurias judicabo*.

GOD is a Pillar: So, is His most common name, in the Hebrew ADONAI; My Pillar: and His Sonne, a Rock; Not onely *Peters Rock* (*Matthew 16. 19.*) but, *Davids Rock* too (*2 Sam. 22. 2.*) the Rock both of Church and Kingdome: And His Spirit, a Spirit, not of Holinesse only and Truth; but, a Spirit of Judgment, to them that sit on the Throne; and a Spirit of strength for them that keep the battaile from the gate, *Esay 36. 8.* And his favour a shield, *Psal. 5. 10.* and his NAME, *turris fortissima, Proverbs 18. 10.* And therefore *Celebrabimus te JEHOVA*, we will praise thy name. For, the nearer thy name is to us and we to it, the more wondrous works wilt thou declare towards us. Arise O God into thy Resting place, Thou and the Arke of thy Strength, *Psal. 132. 8.* therefore the Arke sendeth forth a Strength. And Salomon when he called the two Pillars (which he set at the Temple gate) Strength and Steadinesse, meant, that; out of that Gate, there proceeded Strength and Stablishing to the whole Realme, *1 Reg. 7. 21.*

Verse 1.

Jacob and Boaz

Heb. 11. 34.

Even the Strength and Stablishing of *Sic credideris Stabilitur tibi*, *Esay 7. 6.* By which, not only the Devils darts are repelled in the Spiritual, *Ephes. 6. 16.* but the armes of the aliens are put to flight in the earthly warfare, (*Heb. 11. 34.*) Therefore Moses made such reckoning of *Celebrabimus*, that having recounted (as the strength of *Cains* progeny) their inventing of the Tent, making of the Flute of brasse, and iron works, *Gen. 4. 20.* he opposeth to them all, as able to match them all (in the posterity of the Sons of God) the Invocation of his Name, begun and set on foot, first, by *Enoch*, *verse 26.* as the main pillar of strength which the People of God trust to. And Saint Paul is bold, *1 Tim. 2. 1.* Where, laying (as it wer) the Chamber-beames and stories of each Christian Government; (*Princes*, first, by whose meanes Peace and Quietnesse; from thence knowledge of the truth; from it, godly and honest life; and from them, Salvation;) As the base or Pillar of all, and that which beareth up, and giveth Strength to all, setteth prayer: prayer to be made, that so, *Princes* preserved; that so, peace maintained; that so, knowledge intended; that so, a godly and honest life practised; that so, Salvation attained. Reckoning invocation as a special pillar of each state; And as a Prerogative Royal, prayer for all men, but above all men, for Princes. Thus doth Religion strengthen us, and is Israel with God: And not with God onely, but is Jacob also, and prevaleth with men too.

Indeed, nothing prevaleth so much, nor worketh so deep, with man, as doth it: And, no men more fast and faithful, than *quorum DEUS corda tetigit*, *1 Samuel 10. 26.* DAVID therefore, undertaking, in this verse, to stablish the pillars; sheweth, how he will doe it, in the next: *Dicam*, by telling them their duty out of Divinity; by laying before them *Deus est iudex*, GODS judgement, and the dregges of the cup which He holdeth in His hand. To make so many men so many pillars, well and wisely said the Heathen man, *Odium oportet peccandi non metum facias*: To hate sinne, is the pillar; to fear it, is not: for, fear will fall away, if his understanding be removed, and where the duty is not grounded on *Deus est iudex*, it is no pillar to be built on. Certain it is; that (except GODS Law) all Lawes, fear of sinne they breed; but a kind hatred or conscience of sinne, they breed not. Well may they binde the hand, fetter the foot, and imprison the body; there is nothing can imprison the heart or thought, save *Arma militia nostra*. And thus is Religion, a Pillar among them also.

1 Cor. 10. 4.

For sure, the *Christian* duty of *bearing wrong* (where it is well perswaded) doth mainly strengthen the *Civil*, of *doing no wrong*: And, the *Christian*, of *departing with our own charitably*, doth strengthen the *Civil* of not *taking other mens injuriously*: And so, of the rest. That he called it not amiss, that call'd Divinity the *Back-bone* of the *Princes Law*; and consequently, Religion of the *Common-wealth*. So that, not only *Moses* and *Paul*, by *calling on the name of God*; but, *Elias* and *Jeremie*, by teaching the *will of God* (Not by *Prayer* only, but by *Preaching*) are the one; an *Iron Pillar* (*Jer.* 1. 48) the other, *the chariot and horsemen of Israel*, in his time.

2 King. 12.

2

Now, if all men had faith, *Dicam* would have served, and this one *Pillar* have been enough: But, because all men have not Religion, but there be in the world *evil and absurd men* (*2 Thes.* 3. 2.) therefore needed the second, therefore needed *Justitias Inducabo*. Indeed, *meliores sunt*, the better part be they *quos dirigit amor*, whom love leadeth: but *plures sunt*, *quos corrigit timor*, the greater by far, that feare driveth: Even such as will not be *led with the cords of a man* (that is,) inducements of Religion and reason, (*Hos.* 11. 4.) but they must be held with *bit and bridle* (that is) the curb of Justice, *Psal.* 32. 9.

Exod. 2. 11, 13.

VVhich kind of men are of two sorts (therefore is it *Justitias*.) 1. The *enemie* or *Egyptian smiting Israel*, from *without*. 2. The *Injurious Israelite wronging his brother*; from *within*. VVhy then, *Sit nobis Rex*, say the people, *1 Sam.* 8. 20. (which is a perfect comprehension of this *pillar of Justice*) to do them *right*: And to defend them by *VVar*, when need is, against the *forreine enimie*; by *Justice*, when cause is, against the *domestical oppressor*. Against the one, *Ishobaphat* placeth *gar-risons* (*2 Chro.* 17. 2.) that is, against *outward hostilitie*: Against the other, he ordaineth *Judges* (*2 Chron.* 19. 5.) that is, *inward injury*.

Mic. 6. 5.

Dicens Cyro (saith God) *Pastor meus, &c.* (*Esay* 44. 28.) which say to *Cyrus* (the mighty Monarch) *thou art my Shepheard*. A *Shepheard*, by pastoral Justice, To see the flock *safe* from *without*, and quiet from *within*. From *without*, To keep the *wild Boar* of the *Forrest* from spoiling our lives and goods (*Psal.* 80. 13.) and from *within*, the *ravenous Wolfe* from *making havock* of our *soules* (*Alis* 20. 29.) Will you know, what these two mean? *O my people*, (saith God) *Remember what Balak the King hath devised against you* (speaking of a *forreine Prince*, of the *Bore*.) And *what Balaam hath answered him* (speaking of a *false Prophet*, of the *Wolfe*.) The case is very like ours, and God grant us a thankful remembrance and meditation of it: Of the long intelligence between *Balack* and *Balaam*, for our overthrow; and how graciously and marvellously God hath delivered us:

Verf. 45. 3.

Ezek. 34. 20:

Now, as *without* the *fold*, these beasts be *busie*, and God therefore hath *girt the Prince with a sword*: So, *within*, also, there are certain *fed Rammes* (saith *Ezekiel*) that *with their hornes, push; and with their heeles, lay out* against the *poore weake sheep* (that *with vis and fraud*, deceit and violence, keep *evil rule within*;) against whom He hath given into their right hand a *Scepter*, That, by the *arrest* of the *Scepter*, they might be quiet from *within*; and by the *edge* of the *sword*, *safe* from *without*: So intending the *mysterie* of *godlinesse*, and the knowledge thereof, and after it, the *exerceise* of *godlinesse*, and the practice thereof; that so after *Stabilitur Regnum meum* in this life, by Justice, we may come to *Adveniat Regnum tuum* in the life to come, by Religion. And this is the second *pillar* yeelding us *Jacobs* strength, who (as we said) was furnished both with *his Staffe*, to see good order in his flock, and with *his sword* and *bow* against the *Amorite*.

Gen. 31. 10. 48.

Thus have we the two *pillars of the earth*, each strengthening other: *Religion* rooting *Justice within*; *Justice* fencing *Religion without*, and they both making an arch of government irremovable,

III.

Yet, these two *Pillars* as strong and as steady as they are, except they be looked to, and upheld; except they have an *Upholder*; and that a good one, *Religion* will *cleave*, and *Justice* *bend*, and they both *sinck*, and the whole frame with them. Therefore mention is made here of a person, put in *trust*, with the bearing *them up*; which is the third point.

2 Sam. 15. 17.

Lam. 4. 20.

Which *Person*, is here, *Ego autem*, the *first*; that is, *David*; the *first* and the chiefe *Person* in any government. He it is upon whom both these leane: He is the *Head*, that guideth these two armes. He the *breath* of life in both these *nostrils*: Yea, of all the body (saith *Jeremy* of *Iosias*.) Even *Christus Domini*, the *Annointed of the Lord*, is the *breath* of all our *nostrils*.

Esay 22. 23.

Familiar it is, and but meane, but very full and forceable, the *Simile* of *Esay*: wherein he compareth the *Prince* to a *naile driven into a wall*, whereon are hanged all both the *vessels of service*, and the *Instruments of Musick*; (that is) He *bears* them up all. And great cause to desire God, fast may it stick and never stirre (this *naile*;) for, if it should, all our *Cuppes* would batter with the fall, and all the *Musick* of our *Quire* be marred: (that is) both *Church* and *Countrie* be put in danger. VVhich GOD willing to shew (saith *Philo Judaeus*) he did place the *fifth Commandment* (which is the *Crown-commandment*) *deus in medio*, as it were, in the middle, and confines of both *Tables*. Those touching *Religion*, and those touching *Justice*; that, with one arme He might stay *Religion*, and with the other stay *Justice*, and so uphold both.

And, where such support hath wanted, both have lyen on the ground. For, both of *Mica's Idolatry* (that is, corrupt Religion) and of the *villany* offered at *Gibeab*, and of the *outrage* committed by them of *Dan*, both in *rising houses*, and *sacking whole Townes* (that is) of open injustice, God rendereth no cause but this, *Non erat Rex*: the *Pillars* went down: *Ego* wanted. VVithout which (that is, an established government) we should have no *Common-wealth*, but a *wild forrest*, where

Nim.

Nimrod and his crew would *hunt* and *chase* all others: No Common-wealth, but a *Pond*, where the *great fish* would devour the small: Nothing but a sort of *sheep scattered without a Shepherd* (saith *Moses*.) No more *Oves Pasce*, sheep of the Pasture, when their Governor is gone, but *Ovis occisionis*, sheep for the slaughter. *Non populus, sed turba*, No People, but a *multitude*; No building; nor *Pillars*, but a heap of stones. Therefore a *joyful noise* is the *shoot of a King* among them.

Joyful indeed every way; but joyful especial, if this *Ego*, be not *Saul*, but *David*. *David*, which giveth *strength* unto the *Pillars*, and not *Saul*, an impairer or *Weaker* of them. It is *David's* complaint, in the fore-part, he *found the land weak*, when he came to it. So, *Saul* had left it. It is his promise that, as *Saul* by his slackness, had brought the estate low; So he, by his vigilancy, would raise it up again. And this is the last point, how *Saul* decayed, and *David* restored the *Pillars* again.

The *Wiseman* saith, that *evil looking to, will decay the principals of any building*: and that was *Saul's* defect (as the Scripture recordeth.) *Religion* first: Instead of *Celebramus*, *Negligimus* *JEHOVAM*. King *David*, in his oration to the States of his Realm before his first *Parliament*, testifieth, *the Ark was not sought to in the dayes of Saul*: That *Pillar*, was not looked to. Sought to it was, after a sort (*Religion*:) but nothing so as it should. Come let us have the *Ark* (saith he.) And then, *Go to, it skils not greatly; carry it back again*: which, what was it, but to play fast and loose with *Religion*? To intend *Paul* (as *Felix* saith) *at our idle time*; and not to *Redeem time*, to that end? Judge of *Religion's* case, by the reverence of the *Ephod*: A daughter of his own bringing up (*Mical*) saw *David*; for honour of the *Ark*, wear it, and *despised him in her heart*. Judge of it, by the regard of the *Priest*, the keeper of the *Ark*: For very love to it, that calling was kept so low and bare, that they were tied to the allowance of their *Shew-bread*, the *High priest had not a loaf in his house* besides. This was the first root of his kingdom: The *Ark* not sought to; The *Ephod* in contempt, the *Priest-hood* impoverished: *Et Saulo nihil horum cura*, and *Saul regarded not any of these things*.

Such another indifferency for Church matters, we find in *Jeroboam*. *Tush* (saith he jestingly) *let them kisse the calves, and spare not*. Let it go which way it will. But therefore God sends him word by *Abijah*, that *Israel should be like a reed in the water*, bowing to and fro, at the devotion of every wave, and every wind, without any steadiness. And was it not so? Search the *Chronicles*. So GOD saw this mind in *Saul* to His *Ark*, and was wroth; with-drew from him his religious and good spirit, and sent upon him a prophane and *ferious spirit*, which carried him on, first to a sinful life; and never left him, till it had brought him to a shameful death. And God was even saying his *disperdas*, to the Kingdom, but *David* (here) entreated for a (*Ne perdas*) and promised a better care of *Celebramus Jehovam*.

Now where *Religion* thrives not, the other (of *Justice*) will not hold long: when one *Staffe* is broken, the other holdeth not whole, long after. And surely his *Justice* was suitable to the former, to his weak regard of *Religion*; That also was weak too.

1 *Weak* toward the enemy. It is said, there was want of necessary furniture of *armour* and munition, in his dayes. And there had been defect, in teaching them to *shoot*: which *David* supplied at his entrance.

2 *Weak* at home too: where, he did not *justitias*, but *injurias* *indicare*.

The parts of *Justice* are two (as we find in the tenth Verse.) To *exalt* the horns of the righteous; and to *break* the horns of the wicked.

1 For the first. Reason was, and so was promised too, that *David* should have been rewarded with *Meroe* his eldest daughters marriage. I know not how, one *Adriel* (an obscure fellow; never to have been nam'd, but to shew, such a one put *David* by) had his horn exalted above him. This for reward.

2 And his punishment was no better. Merciful to *Agag* (whose horns should have been broken) and in *Abimelechs* case, too rigorous, putting him, and eighty four more, to the sword for a dozen of bread.

And whereas, in *kindly justice*, the rigour of *frangam cornua* commeth not at first, but *Clemency* giveth gracious warning, with *Dicam imprudentibus* (verse 4.) So without regard hereof, as upon any displeasure, without any word at all, his *Javelin* went straight to *nail men to the wall*, they knew not, wherefore. Thus did *justice* decay after *Religion*, and one *Pillar* fall upon another, whereof ensued his overthrow, and the Land dangerously sick of the *Palsey*. Whereof *David* complaineth, and prayeth, *Heal the sores thereof, for it shaketh*.

Now, *David*, as when he read *Abimelechs* mishap in the Book of the *Judges*, he made his use of it as appeareth, 2 Sam. 11. 21. So here, when he saw, what had turned *Saul* to damage, took warning by it (*Ruina precedentium, admonitio sequentium*), and to make the Land strong, falletch to underfet the *Pillars*.

And first, of the first (that is) the *stone* which *Saul* and his builders cast aside. For, coming to the Kingdom, he consecrates all his Laws, with his Act *De Archa reducenda*: whereat he would needs be present in his own person, because it touched *Celebramus Jehovam*; and that with some disgrace, as *Mical* imagined: but he was resolute in that point, He could receive no dishonour, by doing honour to *God's Ark*. And, when it was brought back, set such an order for the service of it, by the *Levites*; for maintenance so bountiful; so reverend for regard; so decent for order; so every way sufficient, as the care of the Temple might seem to reign in his heart. As indeed it did; and as he professeth, *he could not sleepe*, till he had set a full order for *Gods matters*, and brought this *Pillar* to perfection.

Which

Gen. 10. 5.
Abas. 1. 15.
Num. 17. 17.
Psal. 95. 7.
Psal. 41. 21.
Num. 23. 21.

IV.

Ecc. 10. 18.

1 Chr. 13. 3.

1 Sam. 14. 18.

19.

As. 24. 2.

2 Sam. 6. 10.

1 Sam. 21. 4.

As. 19. 17.

Hof. 13. 2.

1 Reg. 14. 13.

Deut. 33. 27.

Zach. 11. 4.

1 Sam. 17. 13.

2 Sam. 1. 18.

1 Sam. 28. 17.

19.

1 Sam. 15. 9.

2 Sam. 22. 7.

1 Sam. 18. 17.

19. 10.

20. 33.

Psal. 60. 2.

1 Chron. 13.

1 Chron. 28.

2 Reg. 11. 11.

Esay 22. 22.

Which his care was *secundum cor Dei*, and God would signifie so much; by the ceremonie in the Coronation of the Kings of *Juda*. Wherein, putting not only the *Diademe Imperial*, but the *Bookes of the Law* also, upon the Kings head; It was intended, that *bookes* should be as deare to them as their *Crowne*, and they equally studie to advance it. And in putting the *Scepter of Justice* in their hands, and in laying the *key of the house of David* on their shoulders, what else was required, but as they executed the one with their hand, so they should put to the other, arme and shoulder and all? That is (as *David* here expresseth it) two *Celebrabimus's*, to one *Indicabo*.

2 Sam. 8. 15.

Psal. 99. 4.

2 Cor. 13. 10.

Verf. 6.

1 Chron. 11.

2 Sam. 23.

Thus was *strengthened* the first *Pillar*: and for the second; the *Holy Ghost* giveth him an honourable testimony (I speak not of his Military Justice; I need not, therein he was trained up;) but that in peace, he executed judgment and justice to all his people. The Kings power (saith he) *loves judgment*: Not power in injury, but power in judgment (saith *David*): Power to edification, (saith *S. Paul*) not to destruction: that is, to build up, not, to decay the building. Therefore, Vertue and Valour wanted not their reward in his time. He professeth after, in this *Psalm*, *The wind should blow no man to preferment, out of what quarter soever it came*, but God by his graces should point them to it. And sure, the diligent description, the *Holy Ghost* useth of his *Worthies*, and men of *Place*, sheweth him to have been most exact in this point: First, his *Three*; and then after, his *thirty* in their order; and that those *thirty* attained not unto the first *three*, but every one esteemed and regarded, in his worthinesse.

Hof. 11. 4.

Prov. 19. 13.

And for depressing the wicked, it was his *morning work*, as he testifieth *Psal.* 101. 8. and that (as himselfe here lets downe) in a most heavenly order, with *Dicam* first, as being set over men, and therefore willing to lead them with the cords of men (that is) faire and gentle, yet effectual perswasions. And *Never did the dew of heaven more sweetly refresh the grasse, than doth a favourable saying pierce the inferior, from the mouth of a Prince*. Therefore, there was no estate in the Land, but, in this Book (I will not say, he mildly said; but) he even sweetly sung their several duties unto them: To his Court (*Psalms* 101.) his Church (*Psal.* 45.) his Judges (*Psal.* 82.) his Commons all in one (*Psalme* 144.) I will adde this, that if *David* offended in ought, herein it was, in that he used *Dicam* too much, and *Frangam* not oft enough. *Absalom* could object it, when it served his turne: And, when *David* was to leave the world, it lay on his Conscience, his Clemency used in *Joab's* and *Shimei's* case. *A deare and precious thing is the meanest blood in the eyes of David* (so he saith:) And that made his people more afraid for him, than of him, and to value his life at ten thousand of their own: and that, to many Subjects, so many of his Guard: Not, so many Subjects, so many Conspirators, as *Saul* complained.

2 Sam. 15. 3.

1 Reg. 2. 5.

Psal. 72. 14.

2 Sam. 18. 3.

1 Sam. 22. 4.

Prov. 20. 28.

Ver. 2.

Ezek. 21. 9, 10.

2 Sam. 20. 21.

Psal. 58. 5.

Yet, because Clemency is but one foot of the Throne; and Severitie, at some other time (for, *Cum accipero tempus*, time must be kept in this musicke) doth no lesse support it: Therefore, where laying will not serve, nor singing, *Frangam* must sometimes be used; where the *Rod* condemned, let the *Sword* be drawne. It is Gods owne course. If he, for all *dicam*, lift up his horn against God or good orders, saw of his horne; if he doe still *mutila fronte minitari*, *Caput ejus mittetur ad te*, was *David's* Justice, Take off his head. For, *dicam* is the *charme* he speaketh of: which (if the viper stop not his care) will doe him good: If it do not, *contunde in theriacum*, be must be bruised and made into Mithridate, that others may be amended by him, seeing he would not be amended by others.

Thus did *David* repaire *Saul's* ruines; these are his *steppes*, thus did he shew Himselfe as good as his promise (here) a Skillful Upholder of these two maine Pillars, which beare up and give strength to every Land. And by this meanes, he changed both the Nature and Name of his Countrey; finding it *Jebus* (that is) *conculcata*, (and so, indeed, it was a City contemned and trodden downe with every foot:) And leaving it a new name, *Ierusalem*; and so it was *Salem Ieru*; a City to be feared and envied of all round about it. So, the Land grew strong, and the Pillars fast; and *David*, for his fasting, in favour with God and man. GOD, whom he praised, graciously assisting him; and men, whom he preserved, willingly serving him.

The LORD who hath sent forth the like strength for our Land, stablish the good thing which

He hath wrought in us. The LORD so fasten the Pillars of our earth, that

they never be shaken. The LORD mightily uphold the Upholder

of them, long and many years. That we may go forth

rejoycing in his strength, and make our boast

of his praise, all our life long.

Which our gracious God;

&c.

A SER.



A
S E R M O N
 PREACHED BEFORE
QU. ELIZABETH
 A T
G R E E N V V I C H :

On the Four and twentieth of *February*, *An. Dom. 1590.*
 Being *St. M A T T H I A's Day.*

PSALM LXXVII. VER. XX.

Thou didst lead thy People like Sheep, by the hand of Moses and Aaron.

SOME, either present or imminent danger, and that no small one, had more than usually distressed the *Prophet* at the writing of this *Psalm*; wherewith his spirit, for a while being tossed to and fro in great anguish (as may appear by those three great billows in the 7, 8, 9, *Verses*) yet at last he cometh to an *Anchor* (in the tenth *Verse*) upon the remembrance of the right hand of the most High: Which right hand in one even tenor, throughout all ages, not onely to that of *Dauids*, but even to this of ours, hath ever shewed it self a right hand of pre-eminence and power, in the two points in the latter part of the *Psalm* specified, the special matter of his and all our comfort. 1. The final confusion of his enemies, though for a while exalted (until this *Verse*) 2. The final deliverance of his people, though for a while distressed (in this *Verse*.) Which twain, of many *Psalms* are the substance, and of this now before us; and indeed, all the whole story in a manner is nothing else but a *Calendar* of these two. That the Lord of Hosts, the God of Israel, is *El Nekamoth*, a God of Vengeance against his enemies; and but a letter changed, is *El Nechamoth*, a God of Comfort unto his people: That his *Cherubims* hold a flaming sword to repress the one, and have their wings spread to shadow and succor the other: That his Creatures; the cloud from above is a mist of darkness to confound the Egyptians; and the same cloud a pillar of light to conduct the Israelites: That the water from beneath, to the Egyptian is a gulf to devour them, but to the Israelite, a wall of defence on their right hand and on their left. We need not to seek far; in the *Psalm* next before, and again in the *Psalm* next after this, you shall finde these two coupled; as (indeed) for the most part they go still together.

And as they go still together, so still they end in the safeguard of the Church. Of all *Prophecies*, of all judgment, of all miracles, past or present; new or old, that is the Key and Conclusion. The last *Verse* (if I may so say) of the *De'uge* was the *Rainbow*; of the Egyptian bondage, was the Feast of *Pass-over*; and even here in this *Psalm*, after it hath, in the four *Verses* next before, rained and poured down,

and lightned and thundred, and Heaven and Earth gone together, there doth in this *Verse* ensue a *calm* to *Gods* people. This is the blessed period that shutteth up the *Psalms*: *Them that hated thy people, or dealt unkindly with thy servants, them thou drownedst and destroyedst.* But, *Thy people thou ledest like sheep by the hands of Moses and Aaron.*

And in these two, may all *Kingdoms* and *Countries* read their own destinies, what they are to hope for, or to fear, at the hands of *God*. If they be *Lo-ammi* not his people; they may look back, what they finde in the *Verse* before, and that is *storm* and *tempest*. If they be his (and we I trust are his; and more and more his, he daily make us) this *Verse* is for us, that is, safe and quiet conduct: *Thou didst lead thy, &c.*

The Sum. In which *Verse* there is mention of three persons: 1. *God*. 2. *Gods hand*. 3. *Gods people*. 4. And of a blessing of benefit issuing from the first (that is) *God*; conveyed by the second (that is) *Gods hands*, *Moses and Aaron*; and received by the third (that is) *Gods people*; and it is the benefit of good guiding or government. This is the sum of the *Verse*.

The Division. As for order, I will seek no other, than as the *Holy Ghost* hath marshalled the words in the Text it self; which of it self is right exact; every word, in the body of it, containing matter worth the pausing on.

1. First, in the foremost word *Tu*, *God* who vouchsafed this benefit.
2. And secondly, in *Duxisti*: The benefit it self of guiding from him derived.
3. And thirdly, Derived to his people the parties that receive it.
4. And fourthly, Derived to his people by his hands, which hands are *Moses and Aaron*, the means that convey it.

I. Thou ledest thy people, &c.

The first part.
Thou.

TO begin with *God*; who beginneth the *Verse*, by whom and to whom we lead and are led, and in whom all right leading both beginneth and endeth.

It is, *Thou* (saith the *Psalmist*) *that ledest thy people*; and (in the next *Psalms*) it is *He* *that carried his people in the wilderness like a flock*; who is that *He*, or this *Thou*? It is *God*, saith the *Prophet* in the sixteenth *Verse*.

That is; whoe'er be the hands, *God* is the person, he is the *Tu*. Whose names soever we hear; whose hands soever we feel; whose countenance soever we behold; we must yet look up higher, and see *God* in every *Government*. To him we must make our *Apostrophe*, and say, *Thou ledest, &c.* For he it is ledesth properly; and, in strict propriety of speech, *Moses and Aaron* lead not; but *God*, by the hands of *Moses and Aaron*. And that thus it is, that *God* is the person that ledesth, and all other but hands under him and unto him, the *Prophet* giveth us in this same *Verse*, matter of three marks of difference, between him and them.

1. The first is in *Duxisti*, *Thou didst lead* (saith the *Prophet*;) *Didst* and *doest* lead; *didst* then, and *doest* still: But, *Thou didst lead* by *Moses and Aaron*; so *doest* thou not now. The hands are changed: then, *Moses and Aaron*; after, *Joshua and Eliazar*; after, *Othniel and Phineas*; after, others: *Sed tu idem es*, *But thou art the same still*, and *thy years shall not fail*: As if he should say, *Their years* (indeed) *fail*, and come to an end; within so many years they were not so led, and within so many more they shall not be. But *God* hath a *Prerogative*, That he is *Rex a Saeculo*, and *Rex in Saeculum*; *Was our King of old*, and shall be our *King for ever and ever*.

Psal. 102. 17.

Psal. 74. 12.
& *146. 10.*

2.

Psal. 19. 4.

Psal. 47. 7.

3.

Psal. 80. 1.

1 Tim. 6. 15.

Heb. 13. 14.
& *12. 2.*

1 Pet. 5. 4.

Psal. 96. 10.

The second is in *Populum tuum*, *Thy people*; another limitation. For, this people are (in the sixteenth *Verse* before) said to be the sons of *Jacob and Joseph*: So far stretcheth *Moses* line, and no further. But, *Tu Duxisti*, *Gods* line, *ivit in omnem terram*, goeth over all *Nations*, even to the uttermost parts of the world. *Gods* leading hath no marches: This people, and all people are his; and he by special *Prerogative* is *Rex universa terra*, *King* (not of one people, or of one Country or Climate, but) of all the people of the whole earth.

The third is, *Per manus*, *By the hands*. For as he guideth the people by the hands, so he guideth the hands themselves, by whom he guideth: Ruleth by them, and ruleth them; ruleth by their hands; and ruleth in their hearts: Is both the *Shepherd of Israel*, leading them like sheep; and further ledesth *Joseph* also (their Leader) *tanquam ovem*, like a sheep: That is, they be *Reges Gentium*, *Kings of the Nations*, but he is *Rex Regum*, *King over Kings* themselves. *Moses* and they with him be *ἡγούμενοι*, *Guides* (as *St. Paul* calleth them;) but *Jesus Christ* is *ἀρχηγός*, the *Arch-guide*. *Aaron* and his family be *ποιμένες*, *Shepherds* (as *St. Peter* termeth them;) but *Jesus Christ* is *ἀρχιποιμήν*, the *High and Sovereign Shepherd* over all. Why then, *Dicite in Gentibus*, *Tell it out among the Nations* (saith the *Prophet*) that *God* is *King*; that he is the *Tu*, the *Leader*, the perpetual, the universal, principal *Leader* of his people.

From which plain note (that the *Lord* is *Ruler*) the *Psalmist* himself draweth a double use, containing matter both of *comfort* and *fear*.

Psal. 97. 1.

1. Of *Comfort*; (in the ninety seven *Psalms*) *Dominus regnavit, exultet terra*: The *Lord* is *Ruler* (or *Leader*) let the earth rejoice.

2. Of

2. Of fear (in the Ninety ninth Psalm) *Dominus regnavit, contremiscat Populus*: The Lord is Ruler (or Leader) let the people tremble.

First, From Gods ruling, matter of joy. For if we will be ruled by him, he will appoint over us, a Ruler according to his own heart, he will prevent her with the blessings of goodness: He will deliver the power of Sifera into her hands: He will sloath her enemies with shame, and make her crown flourish on her head, and set the days of her life as the days of Heaven.

Secondly, Matter of fear too. The Lord is Ruler, let the people tremble: For if they fall to be unruly, he can vindemiare spiritum principum, as easily gather to him the breath of a Prince, as we can slip off a cluster from the Vine. He can send them a Rehoboam without wisdom; or a Jeroboam without Religion; or Ashur (a stranger) to be their King; or (which is worst of all) Nullum Regem, a disordered Anarchy; quia non timuimus Jehovam. Therefore exultantes & tremantes in joy and trembling, let us acknowledge God and his supreme leading, that our parts may be long in Dominus regnavit, exultet terra. The Lord doth lead us, let the Land rejoyce.

Yet one point more, out of this *Tu*. By comparing it with the Verses before, on which it dependeth: That as it is the Person, and Power of God that is chief in every rule; so, not every power, but even that very power of his, whereby he worketh wonders. For the Prophet (in the Fourteenth Verse) having said of God; Thou art the God that doest wonders, and so particularizing; Thou thunderest from Heaven; Thou shakest the Earth; Thou dividest the Sea; at last cometh to this Thou, Thou leadest the people. Very strange it is, that he should sort the leading of the people with Gods wonders, and that not onely among them all, but after them all, as chief of all. Recount the Government of the people, as if it were some special miracle: And indeed, a miracle it is; and whosoever shall look into the nature and weight of a Monarchy, will so acknowledge it. The Rod of Government is a miraculous Rod; both that of Moses, for it would turn into a Serpent, and back again; and Aarons Rod too, for of a dry and fear stick, it came to blossom again, and to bear ripe Almonds: To shew, that every Government is miraculous, and containeth in it matter of wonder, and that in two respects.

For, whereas there is naturally in every man a seeking his own ease; to lie soaking in his broth (as Ezekiel speaketh;) not to be custos fratris, nor to afflict and vex his soul with the care of others: It is surely supernatural, to endure that cark and care which the Governors continually do (a matter that we inferiors can little skill of;) but to read *Ea nocte dormire non potuit Rex*: Such a night the King could not sleep: And again, Such a night no meat would down with the King, and he list not to hear any Musick. To endure this (I say) is supernatural, and it is God; which above all nature, by his mighty Spirit worketh it in them.

Again, whereas there is, in every inferior, a natural wildness or unwillingness to brook any Ruler, or Judge over them (as was told Moses flatly to his face;) for, by nature, the people are not like sheep: It is not (certainly) any power of man, but a meer supernatural thing, to keep the Nations of the Earth in such awe and order, as we see them in. Quis potest (saith Solomon) who is able to manage this mighty multitude, so huge in number, so unruly in affection? Nonne potestatem habeo? Have not I power (saith Pilate) but our Saviour Christ very fitly telleth him, Power he hath indeed, but it is not innata, but data de super; and except it were given him from above, he should have none at all. It is Tu dixisti that doth it; Even thou, O Lord, and thine Almighty power that holdest them under. And very fitly from the wonder in appeasing the Sea (in the last verse before) doth the Prophet pass (in this) to the leading of the people: Their natures are alike; himself in one Verse matcheth them, Thou rulest the raging of the Sea, and the noise of the Waves, and the madness of the people. That is, no less unruly and enraged, by nature, is the multitude, than the Sea. No less it roareth, *Drumpanus vincula eorum*, and *Nolumus hunc regnare super nos*, when God unlooseth it. Of one and the same power, it proceedeth to keep them both within their banks; thou that calmest the one, charmest also the other.

Wherefore when we see that careful minde in a Prince (I will use Moses own words) to carry a people in her arms, as if she had conceived them in her womb, as no Nurse, nor Mother more tender: And again, when we see the tumultuous and tempestuous body, this same Sea of popularity kept in a quiet calm, and infinite millions ebbing and flowing (as it were) that is, stirring and standing still, arming and disarming themselves, killing and being killed, and all at the monosyllables of one person. Go, and they go; Come, and they come; Do, and they do it: Let us see God sensibly in it, and the power of God, yea, the miraculous power of God, and say with the Prophet, Thou art the God that doest wonders; thou leadest thy people like sheep, by the hands of Moses and Aaron. And so much for the first part, first word, and person.

The second word compriseth the benefit issuing from God, which is a leading or conduct, the second part. A word of great compass, and includeth many leadings under it. For, to be our Jehovah Nissi, our Standard-bearer, and to lead our forces in the field; to be our Wonderful Counsellor, and to lead that honorable Boord; to sit in the midst of our Judges, and to lead them in giving sentence: All these, and more than these, are all in duxisti; and all these are especial favors; but the chief of all, and that whereof all these are but the train, is the leading us in his heavenly truth, and in the way of his Commandments, to the Land of the living. All the rest attend upon this; this is chief, and therefore the leading of principal intendment.

And in this leading there be these four points. For that it be a leading, it must be orderly without straying, skilfully without erring, gently without forcing, and certainly without missing our journeys end. First, Orderly without straying: Led, and not wandered. Secondly, skilfully without erring: Led, and not misled. Thirdly, gentle without forcing: Led, and not drawn. Fourthly, certainly without missing: Led, and not led about, ever going, but never coming to our place of repose.

- I. In the first whereof, we are but let see, the wandering and stay-less state we were in, till God vouchsafed to send us this gracious conduct: *Sicut Oves*, like *Ezekiel's stray sheep*, stragling upon every Valley, and upon every Hill. The very case these people here were in, when God in mercy sent them these two Guides, scattered all over the Land to seek stubble. Which estate of theirs, is the expresse pattern of the World, wandering in vanity, picking up straws, and things that shall not profit them, Seeking death in the error of their life, till God look mercifully upon them, and from this wilde wandering, reduce them into the right way.
2. Which right way is the second point; for else, it is not *Duxisti*, but *Seduxisti*; and as good no leading at all, as misleading. Now this right-way, if we ask where it lieth, the Prophet will tell us, *Thy way, O God, is in the Sanctuary*; that is, It is the Word of God which is the Leadstar, when God is the Leadsman. *Sicut Oves* it must be, and this is the voice of the true Shepherd, to be lifted to of all his flock, that will not rove and run headlong into the Wolfs den. This is the *Pillar of the Cloud*, in regard of this people here, to be kept in view of all those that will not perish in the Wilderness, wherein is no path. Indeed it is both; first, the *Pillar of the Cloud* before, directing us in the day; secondly, and the *Voice of the Shepherd* behinde us (as *Isaiah* saith) telling us when we miss, and crying, *Hæc est via, ambulate in eâ, This is the way, the right way, walk in it.*
3. And in this way, our guiding must be milde and gentle: Else it is not *Duxisti*, but *Traxisti*; drawing and driving, and no leading. *Leni spiritu, non durâ manu*, rather by an inward sweet influence to be led, than by an outward extrem violence to be forced forward: So did God lead this people here. Not the greatest pace (I wis) for they were a year marching that, they might have posted in eleven days, as *Moses* saith. No, nor yet in the nearest way neither, as *Moses* telleth us: For, he fetched a compass divers times; as all wise Governors by his example must do, that desire rather safely to lead, than hastily to drive forward. The Spirit of God leadeth this people (saith *Isaiah*) as an Horse is ridden down the Hill into a Valley; which must not be a gallop, lest Horse and Ruler both come down one over another; but warily and easily: And *Sicut Oves* still giveth us light, seeing the Text compareth it to a sheep-gate.
- Touching which kinde of Cattel to very good purpose, *Jacob* (a skilful Shepherd) answereth *Esau* (who would have had *Jacob* and his flocks have kept company with him in his hunting pace.) Nay not so Sir, (saith *Jacob*) it is a tender Cattel, that is under my hands, and must be softly driven, as they may endure; if one should over-drive them but one day, they would all die, or be laid up for many days after. Indeed, *Rehoboam* left ten parts of his flock behinde, onely for ignorance of this very point in *Duxisti*. For, when in boisterous manner he chased them before him, telling them what yokes he would make for them (a far unmeet occupation for a Prince to be a yoke-maker) they all shrunk from him presently, and falsified his prophesie clean. For whereas he told them sadly, *His little finger should be as big as his Fathers whole body*, it fell out clean contrary; for, his whole body proved not so big as his Fathers little finger. A gentle leading it must be; and in the beginning, such was the course. Therefore ye have the Kings of *Canaan* in *Genesis*, for the most part called by the name of *Abimelech*, that is, *Pater Rex*, a King in place, a Father in affection. Such was *Moses* our Leader here, a meek man above all the men on the earth: Such was *David* himself, who full bitterly complaineth, *Al these sons of Zervia are too hard, too full of execution for me.* And (to end this point) thus describeth he his good Prince (in the Seventy two Psalm) *He shall come down* (not like hail-stones on a house top, but) *like the dew into a fleece of wool*; that is, sweetly and mildly, without any noise or violence at all.
- Last of all. All this reducing and right leading and gentle leading, must end in an end; they must not go and go still in infinitum, that is, no leading but tiring out-right. It must be *Sicut Oves*, whom the good Shepherd (in the Three and twentieth Psalm) leadeth to a place, and to a place meet for them, where there is green pasture by the waters of comfort: So was it in this people here. They were led out of Egypt to sacrifice to God, and to learn his Law in the Mount of God, *Sinai*; and from thence also to *Sion* itself, his own rest, and holy habitation. And even so our people are led from the wandrings of this world, unto the Folds of Gods Church, where (as the Prophet saith in the Seventy third Psalm) first, *God will a while guide them with his counsel, and after will receive them into his glory.* And this is the end of all leading: To bring us all from the vain proffers of the world, which we shall all finde (as *Solomon* found it) *vanitas vanitatum & omnia vanitas*, to the sound comfort of His Word in this Book, which is indeed *veritas veritatum & omnia veritas*: In the knowledge and practice whereof when they shall have fulfilled their course here, God will bring them to his own rest, to his heavenly *Jerusalem*, where is and ever shall be *felicitas felicitatum & omnia felicitas.*
- But in this life here, we come no further than the borders of his Sanctuary, (as he telleth us in the next Psalm) in the way whereof, if God lead us constantly, constantly; not after our wanton manner, out and in when we list, all the other inferior leadings shall accompany this one; for, this leading leadeth them all. He shall lead our Counsellors, that they shall advise the counsels of his own heart: He shall lead our Judges, that they shall pronounce the judgments of his own mouth: He shall lead our forces into *Edom*, the strong Cities and holds of the enemy: He shall lead our Navy in the Sea, by unknown paths, to the place it would go; and I can say no more. Thorow all the dreads and dangers of the world, thorow the perils of the Red Sea, thorow the perils of the Desert, thorow the malice of all our enemies: He shall safely lead us, and surely bring us to his promised Kingdom, where we shall see the goodness of the Lord, in the Land of the living. And this is the benefit, and thus much for that part.
- The third part. The value of which benefit we shall the better esteem, if we consider the state of the parties, on whom it is bestowed, set down in these words, *Populum Tuum*; which is the third part. That all this good is for the people, worthy not so much as the least part of it. For, what is the people? Let *Moses* speak (for,

(for, he knew them) *Siccine popule stulte & insipiens*? And Aaron too (for, he had occasion to try them) *This people is even set on mischief*; and (if you will) David also, *Inter belluas populum*. And to conclude, God himself, *Populus iste dura cervicis est*. This is the people. We may briefly take a view of all these. Will you see the folly and giddiness of this multitude? Ye may, *Acts 19*. there, *they be at the Town-house, some crying one thing, some another; and the more part knew not why they were come together*. Therefore Moses truly said, it was a fond and giddy-headed people.

Will ye see the brutishness of the people? In *Acts 22*. you shall see them taking up a cry, upon a word spoken by St. Paul, and casting off their cloaths, and throwing dust into the air, as if they were quite decayed of reason; that David truly might say, *Inter belluas populum*.

Will ye see the spite and malice of the people? In the Sixteenth of Numbers, for Corahs death they challenge Moses and Aaron, *ye have persecuted and killed the people of the Lord*. Yet neither did Moses once touch them, but God himself from Heaven, by visible judgment, shewed them to be as they were. Neither were Corah and his crew, the people of God, but the sons of Belial. But that is their manner, in despite of Moses, if for ought they like him not, presently to canonize Corah and his complices, and make them the Saints of God. That Aaron said truly of them, *This people is even set on mischief*.

Lastly, If ye will see their head-strongness, look upon them in the Eighth of the First of Samuel, where having phansied to themselves an alteration of estate, though they were shewed plainly by Samuel, the sundry inconveniences of the Government, they so affected, they answer him with: *No* (for that is their Logic, to deny the conclusion) *but we will be like other Countreys about us, and be guided as we think good our own selves*. That (of all other) Gods saying is most true, *It is a stiff-necked and head-strong generation*.

And yet, for all these wants, so well weening of themselves, as they need no leading, they: Every one among them is meet to be a leader, to prescribe Moses and control Aaron in their proceedings: So that, where God setteth the sentence thus, *Thou ledest thy people like sheep by the hands of Moses and Aaron*; might they have their wills, they would take the sentence by the end, and turn it thus, *Thou ledest Moses and Aaron like sheep by the hands of thy people*.

And this is the people, *Populus*: And surely, no evil can be said too much of this word *people*, if *Tuum* ye take it apart by itself, *Populus* without *Tuum*, *The people*, and not *Thy people*. But then, here is amends for all the evil before, in this word *Tuum*; which qualifieth the former, and maketh them capable of any blessing or benefit.

A common thing in Scripture it is, thus to delate one word with another. *Si peccaverit in te frater tuus*: *Peccaverit* stirs our choler straight; but then, *Frater* makes us hold our hand again. *Tolle festucam ex oculo*: *Festucam*, a mote? Our zeal is kindled presently to remove it; but then *Ex oculo*, the tenderness of the part tempers us, and teacheth us to deal with it in great discretion. And so it is here: *Populus* so unruly a rout, as Moses and Aaron would disdain once to touch them; but when *Tuum* is added, it will make any of them, not onely to touch them, but to take them by the hand. For, it is much that lieth upon this pronoun *Tuum*; indeed, all lieth upon it: And put me *Tuum* out of the Verse, and neither God respecteth them, nor vouchsafeth them either Moses to govern, or Aaron to teach, or any heavenly benefit else. For, *Populus* is unworthy of them all; but for *Tuum*, nothing is too good.

For there is in *Tuum*, Not onely that they be men, and not beasts; *Freemen*, and not *Villains*; *Athenians* or *Englishmen* (that is, a civil) not a *barbarous* people (the three considerations of the Heathen Ruler;) but that they be Gods own people and flock; and that is all in all. *His people*, because he made them; and so, the lot of his inheritance. *His people* again, because he redeemed them from Egypt with his mighty arm; and so his peculiar people. *His people*, the third time, because he redeemed their Souls by his sufferings; and so, a people purchased most dearly, purchased even with the invaluable high price of his most precious blood. This is that, that sets the price on them: For over such a flock, so highly prized, so dearly beloved, and so dearly bought, it may well seem any to be a Guide. Moses with all his learning; Aaron with all his eloquence; yea, even Kings to be their Foster-fathers, and Queens to be their Nurses. No leading, no Leader too good for them. I conclude (with St. Augustine upon these words) *Quandiu minimis istis fecistis fratribus meis, fecistis & mihi*: *Audis minimis* (saith he) & contemnis; Thou hearest they be the base people, the minimis of the world, and thou settest thy foot on them: *Audis & fratribus*, take this with thee too. That they be Christs brethren, thou ledest: *Es mihi crede, non est minima gloria horum minimorum salus*: And trust me, it is no poor praise to protect this poor flock, but a high service it is, and shall be highly rewarded. Christ will take and reward it, as done to himself in person.

Sicut Oves standeth doubtful in the Verse; and may be referred, either to the manner of leading, thus; *Thou ledest like sheep*: Or, to the persons led, thus; *Thy people like sheep*. There we touched it before, in *Duxisti*, in every of the four manners of leading; and here now we take it in again, with the people, to whom it may have reference. And indeed there is no term, that the Holy Ghost more often sendeth for (than this of his flock) to express his people by; for in the estate of a flock, they may best see themselves. As here it is added respectively to *Duxisti*, to let them see, both what interest they have in it, and what need they have of it. I mean of Government.

First, as a note of difference between *Ammi* and *Lo-ammi*: Thy people, and the people: Gods people, and strange children: Every people is not *Sicut Oves*, nor every one among the people. There is a people (as the Psalmist speaks) *Sicut Equus & Mulus*, like the untamed Horse or Mule, in whom is no understanding: And among the people there be too many such. Surely by nature we are all so; wilde

Job 11. 12. wilde and unbroken, as the *As-colt* (saith *Job*.) Which wildeness of nature when they are untaught, and taught to submit themselves to Government; to become gentle, and easie to be led, *Sicut Oves*, led to feeding, led to shearing, to feed those that feed them; tractable of nature, and profitable of yeeld: It is a good degree, and a great work is performed on them. For, by it, as by the first step, they become *Gods people*: For, his people are *populus sicut oves*, and they that are not his, are *populus sicut Hirci*, a people like He-Goats, in nature intractable, in use unserviceable.

Now, being *his people*, they come to have an interest in *Duxisti*, the benefit: For, *populus sicut oves*, must be led gently; but *populus sicut hirci*, must be driven forcibly. *Duxisti* is not for both; it is a privilege: And if there be any retain their wilde nature, or degenerate from *sheep* into *goats* (as divers do daily:) For them, *Aaron* hath a *Rod* to sever them from the Fold, by *censure* of the Church. And if that will not serve, *Moses* hath another, which he can turn into a *Serpent* and sting them; yea, if need so require, sting them to death by the power *secular*. For *Nachab* is leading, and (the sound remaining) *Nacab* is smiting; and a necessary use of both. The one, for thy people like *sheep*, who will be led; the other, for the *strange children* like goats, who will not stir a foot, further than they be forced. And this is the interest.

2. But now again, when they be brought thus far, to be like *sheep*; they are but like *sheep*, though; that is, a weak and unwise cattel, far unable to guide themselves. Which sheweth them their need of good Government; and though they be the people of *God*, yet that *Moses* and *Aaron* be not superfluous. For a feeble poor Beast (we all know) a *sheep* is; of little or no strength for resistance in the world; and therefore in danger to be preyed on by every Wolf; and, as of little strength, so of little reach. None so easily strayeth of itself; none is so easily led awry by others. Every strange whistle maketh the *sheep*; every *Eccē hic* maketh the people cast up their heads, as if some great matter were in hand.

Match. 14. 23. 24. These two defects do mainly enforce the necessity of a Leader: For, they that want sight (as blind-men) and they that want strength (as little children) stir not without great peril, except they have one to lead them: And both these wants are in *sheep*, and in the people too.

If then they be *sicut Oves*, like *sheep*: What is both their wisdom? Sure, to be in the unity of the flock; and, what is their strength? truly, to be under the conduct of a Shepherd: In these two is their safety. For, if either they single themselves and stray from the fold, or if they be a fold, and yet want a Shepherd; none more miserable than they. And indeed, in the *Holy Ghosts* phrase, It is the ordinary note of a private mans misery, to be *Tanquam ovis erratica*, as a stray *sheep* from the flock; and of the misery of every Estate Politick, to be *Tanquam grex absque Pastore*, as a flock without a Shepherd; therefore guiding they need: Both the staff of unity (*Bands*) to reduce them from straying, and the staff of order (*Beauty*) to lead them so reduced. And would *God* they would see their own feebleness and shallowness, and learn to acknowledge the absolute necessity of this benefit; in all duty receiving it, in all humility praying for the continuance of it, that *God* break not the fold, and smite not the Shepherd, for the flocks unthankfulness.

Isai. 53. 6.

Math. 9. 36.

Zach. 11. 7.

Duxisti sicut Oves.
Duxisti sumus sicut Oves.

The fourth part.
Per manus Mo-
si & Aaronis.

Psal. 74. 12.

By the hands of *Moses* and *Aaron*.] This part of the Verse that is behinde, and containeth the means by whom *God* conveyeth this benefit to his people, had had no use, but might well have been left out, and the Verse ended at *populum tuum*, if [*Author aliena potentia perdis suam*] had been *Gods* rule. For, he needed no means, but immediately from himself, *sine manibus*, could have conveyed it, without any hands (save those that made us; that is, his Almighty power, but) without any arm or hand of flesh; without *Moses* or *Aaron*, without *Men* or *Angels*, he was able (himself) to have led us. And a principle *fuit sic*; for a time, he did so; of himself immediately, and of his own absolute sovereignty, held he court in the beginning, and proceeded against *Adam*, *Eve*, *Cain*, the old World; and there was none joyned in commission with him. He onely was our King of old (saith the Psalmist;) and for a space, the justice that was done on earth, he did it himself. And as he held court before all, so will he also hold one after all. *Veniet, Veniet qui male iudicata rejudicabit dies*: There will come a day, there is a day coming, wherein all evil judged cases, shall be judged over again. To which all appeals lie, even from the days of affliction in this world (as sometimes they be) to the day of Judgment in the world to come.

This estate of guiding being wholly invested in him, there being but one *God* and one Guide, he would not keep it unto himself alone, as he might, but it pleased him to send *Moses* his servant, and *Aaron* whom he had chosen, to associate them to himself, in the Commission of leading, and to make *hominem homini Deum*. One man a guide and god to another.

Per manum.

And those whom he thus honoreth, First, the Prophet calleth *Gods hands*, by whom he leadeth us; and secondly, telleth us who they be; *Moses* and *Aaron*.

Gods hands they be: For that, by them he reacheth unto us *Duxisti*, and in it, Religion, and Counsel, and Justice, and Victory, and whatsoever else is good. He sendeth his Word to *Moses* first, and by him (as it were through his hand) his Statutes and Ordinances unto all *Israel*.

Psal. 103. 7.

And not good things onely, but (if they so deserve) sometimes evil also. For as, if they be virtuous (such as *Moses* and *Aaron*) they be the good hand of *God* for our benefit, such as was upon *Exra*: so, if they be evil (such as *Balaac* and *Balaam*) they be the heavy hand of *God* for our chastisement, such as was upon *Job*. But the hand of *God* they be both. And a certain resemblance there is between this Government and the Hand: For, as we see the hand itself parted into divers fingers, and those again into sundry joints, for the more convenient and speedy service thereof; so is the estate of government, for ease and expedition, branched into the middle Offices, and they again (as fingers) into others under them. But the very meanest of them all, is a joint of some finger of this hand of *God*. *Nazianzen* (speaking of Rulers,

Rulers, as of the *Images of God*) compareth the highest, to Pictures drawn clean thorow, even to the feet; the middle sort, to half Pictures drawn but to the Girdle; the meanest, to the lesser sort of Pictures drawn but to the Neck or Shoulders. But all, in some degree, carry the *Image of God*.

Out of which term (of the *hands of God*) the people first are taught their duty; so to esteem of them, as of *Gods own hands*: That as *God* ruleth them by the *hands of Moses and Aaron* (that is) by their *ministry*; so *Moses and Aaron* rule them by the *hands of God* (that is) by his *authority*. It is his Name, they wear; it is his Seat, they sit in; it is the *Rod of God*, that is in *Moses and Aarons hands*. If we fall down before them, it is he that is honored; if we rise up against them, it is he that is injured; and that *Peccavi in oculum*, & in te must be our confession, against *Heaven and them*: But first, against *Heaven and God himself*, when we commit any contempt against *Moses or Aaron*.

Luke 15. 17.

1. And the *Rulers* have their lesson too. First, That if they be *Gods hands*, then his Spirit is to open and shut them, stretch them out, and draw them in, wholly to guide and govern them; as the hand of man is guided and governed by the spirit that is in man. Heavenly and divine had those *hands* need be, which are to be the *hands*, and to work the work of *God*.

2. Again, they be not onely *hands*, but *manus per quam* (that is) *hands in actu*. Not to be wrapped up in soft furr, but by which an actual duty of *leading* is to be performed. *Moses* own hand (in the fourth of *Exodus*) when he had lodged it in his *warm bosom*, became *leprous*; but being stretched out, recovered again. *Hands in actu* then they must be: not loosely hanging down, or folded together in idleness; but stretched out; not onely to point others, but themselves to be foremost in the execution of every good work.

Exod. 4. 6.

3. Thirdly, *Manus per quam ducuntur*: That is, as not the *leprous hand* of *Moses*, so neither the *withered hand* of *Jeroboam* stretching it self out against *God*, by misleading his people, and making them to sin. *Leading back again into Egypt* (a thing expressly forbidden) either to the oppression and bondage of *Egypt*; or to the ignorance and false worship of *Egypt*, from whence *Moses* had led them. For as they be not entire bodies of themselves, but *hands*; and that not their own, but *Gods*: So, the people they lead, are not their own, but *his*, and by *him*, and to him to be led and directed. So much for *Gods hands*.

1 Reg. 13. 4.
Deut. 17. 16.

This honorable title (of the *hand of God*) is here given to two parties, *Moses and Aaron*, in regard of two distinct duties performed by them. Ye heard how we said before, The people of *God* were like *sheep*, in respect of a double want: First, *want of strength*, by means of their *feebleness*; secondly, and *want of skill*, by means of their *simpleness*. For this double want, here cometh a double supply, from the hand, first, of *strength*; and secondly, of *cunning*: For, both these are in the hand.

Moses and Aaron.

1. It is, of all members, the chief in *might*; as appeareth by the diversity of uses and services, it is put to. In *Potentatibus dextra* (saith the Prophet.)

Psal. 10. 6.

2. And secondly, It is also the part of greatest *cunning*; as appeareth by the variety of the *works*, which it yieldeth by the *Pen*, the *Penfil*, the *Needle*, and *Instruments of Musick*. In *intellectu manuum* (saith the Psalmist, in the end of the next Psalm; and let my right hand forget her cunning.)

Psal. 78. 72.
& 137. 5.

This *hand of God* then, by his *strength* affordeth *protection* to the *feebleness* of the flock; and again by his *skill* affordeth *direction* to the *simpleness* of the flock. And these are the two substantial parts of all *leading*.

These twain (as two *arms*) did *God* appoint in the wilderness, to lead his people by. Afterward, over these twain did he yet set another, even the power and authority *Regal*, in place of the *Head* (as himself termeth it;) and to it, as supream, united the regiment of both. The consideration of which *Power*, I meddle not with (as being not within the compass of this *Vers*) but onely with the hands of regiments *Ecclesiastical and Civil*. Which (as the two *Cherubims* did the *Ark*) over-spread and preserve every estate. One (saith *Jehosaphat*) dispensing *Res Jehova*, the *Lords business*; the other dealing in *negotio Regis*, the affairs of estate. One (saith *David*) intending the worship of the *Tribes*; the other, the *Thrones for Justice*. One (saith *Paul*) being for us in *re regis* Gods, things pertaining to *God*; the other in *re civilis*, matters of this present life. The one *Pro aris*, the other *Pro focis*, as the very *Heathen* acknowledge.

1 Sam. 13. 17.

2 Chro. 19. 6.
& 19. 11.
Psal. 122. 4, 5.
Rom. 13. 17.
1 Cor. 6. 3.

1. These two are the *hands*, necessary to the body, and necessary each to other. First, they be (both) *hands*; and the hands (we know) are *pairs*. Not *Moses* the hand, and *Aaron* the foot; but either, and each the hand. And as they be a *pair of hands*, so be they also a *pair of brethren*. Not *Moses de primis*, and *Aaron de novissimis populi*; not *Moses* the head, and *Aaron* the tail; not *Moses* a *quis* (as *St. Jerome* speaketh, out of the Two and twentieth of *Isaiah*) and *Aaron* a *quasi quis*; but, both of one parentage, both one mans children.

Isai. 23.

2. Being (both) *hands*, neither of them is superfluous; no more to be spared, then may the *hands*: But both are absolutely necessary; and a maimed and lame estate it is, where either is wanting. The Estate of *Israel* (in the Seventeenth of the *Judges*) without a *Civil Governor*, proved a very mass of confusion. The very same Estate (in the Second of *Chronicles*, chap. 15.) *Sine sacerdote descende*, no less out of frame. Miserable first, if they lack *Joshua*, and be as sheep wanting that Shepherd. And miserable again, if they lack *Jesuu*, and be as sheep wanting that Shepherd. *Moses* is needful, in the want of *Water*, to strike the rock for us, and to procure us supply of bodily relief. *Aaron* is no less; for he in like manner reacheth to every one food of another kinde (which we may worse be without) even the *Bread of Life*, and *Water* out of the *Spiritual Rock*, which is *Christ Jesus*. *Moses* we need, to see our forces led against *Amaleck*, for safeguard of that little we hold here in this life: And *Aaron* no less, to preserve our free-hold in everlasting life: For the great and mighty *Koraxenotropes*, the legions of our sins, the very forces of the Prince of darkness are overthrown by the *Spiritual*

Judg. 17. 6.
2 Chro. 15. 3.
Numb. 27. 17.
Marth. 9. 36.
Exod. 17. 9.

John 6. 48, 51.
1 Cor. 10. 4.
Exod. 17. 8.
Ephes. 6. 11.

Weaponis

Weapons of *Aarons* warfare. *Moses* may not be spared from sitting and deciding the causes which are brought before him. No more may *Aaron*, whose *Urim* giveth answer in doubts no less important; and who not onely with his *Urim* and *Thummin*, giveth counsel, but by his *incense* and *sacrifice* obtaineth good success for all our counsels. In a word, If *Moses* Rod be requisite to sting and devour the wicked; *Aarons* is also, to receive the good, and to make them to fructifie. If *Moses* hand want, with the *Sword* to make us a way: *Aarons* hand wants too, with a *Key* to give us an entrance. And thus much will I say for *Aaron* (for the *Devil* hath now left to dispute about *Moses* body, and bendeth all against him) that, the very first note of difference in all the *Bible*, to know *Gods* people by, is, that as *Cain* and his race begun at the *City walls* first, and let *Religion* (as it might) come after, any it skilled not what: So the posterity of *Seth* (the people of *God*) began at the *Church* (*Et ceptum est invocari*) at the worship of *God* and his *Tabernacle*; as the point of principal necessity in their accompt, and (as *Christ* reckoned it) *Unum necessarium*. And truly, if we be not *Populus*, a people, but *Populus tuus*, *Gods* people, we will so esteem it too. For as for *Justice* and *Law* and execution of them both, *Taliter fecit omni populo*, it is every where to be had, even among the very *Heathen* and *Turks* themselves. So is not *Gods* *Truth* and *Religion* and the way of righteousness. No: *Nous in Judâ deus* (saith the *Prophet* in the last *Psalms*) that is onely to be had in the *Church*, and *Nontaliter fecit omni populo*, he hath not dealt so with every people. Every people have not knowledge of his *Laws*. So that, if the *Governor* be not meely *Pastor agrestis*, a *Rural Shepherd*, such as are in the *Fields*, and the people of *God*, in his eyes, no better than *Pecora campi*; so that, if he keep them one from goring another with their *Horns*, and one from eating up the others *Lock* of *Hey*, all is well and no more to be cared for of *Gallio*. But, that he be like the great *Shepherd*, the good *Shepherd*, the *Prince of Shepherds*, who was *Pastor animarum* (as *St. Peter* calleth him) a *Shepherd of Souls*; to see also that they be in good plight, that they be led in the way of *Truth*. It will easily be yielded to, that per manum *Mosis*, is no full point, but needeth [and *Aaron*] to be joyned to it. *Moses* himself saw this, and therefore (in the fourth of *Exodus*) when he had divers times shifted off this sole leading; while *God* stood still upon *Ecce mittam te*; at last, when *God* came further and said, *Ecce Aaron frater tuus*, mittam eum tecum, that contented him, and then he undertook it; as knowing, these were like hands, maimed, the one without the other; but that, *Moses* and *Aaron* make a compleat Government.

3. And what should I say more? They be hands, and the body needeth them both: They be hands, and they need each other. *Moses* needeth *Aaron*: For, *Moses* hands are heavy, and need a stay: And *Aaron* it is, that keepeth them steady, by continual putting the people in remembrance, that they be subject to principalities; by winning that at their hands by his continual dropping his Word upon them, which *Moses*, for the hardness of their hearts, is fain to yield to. By strengthening mainly *Moses*, debita legalia, duties of *Parliament* and *Common Law*, by his *Debita moralia*, duties of *Conscience* and *Divinity*. And whatsoever action *Moses* doth imprison, *Aaron* imprisoneth all the thoughts any way accessory to the action. Which thoughts, if they may, run at liberty, the action will surely be bailed, or make an escape, and not be long kept in durance. And so many ways doth *Aaron* support and make both more easie, and more steady, the hands of *Moses*.

And *Moses* (for his part) is not behinde, but a most jealous preserver of *Aarons* honor and right every where. Every where milde, save in *Aarons* quarrel, and with those onely that murmured against *Aaron*, and said, *He took too much upon him*. Take but his *Prayer* for all (because I would end;) his *Prayer* made for *Aaron* by name (in the 33. *Deut.*) and these three points in it. *Bless, O Lord, his substance*; therefore he would never have heard, *Ut quid perditio hac*? That all is lost that is spent on *Aarons* head. Then, *Accept the work of his hands*; therefore he would never easily have excepted to, or with a hard construction skanned all the doings of *Aaron*. Last of all, *Smite through the loyns of them that rise up against him*; therefore he would never have strengthened the hand of his evil willers, or said (with *Saul* to *Doeg*) *Turn thou and fall upon the Priests*.

To conclude, *Moses* and *Aaron* (both) have enemies: As *Aaron* hath *Corah* and *Dathan*, that repine at him; so hath *Moses* (too) *Jannes* and *Jambres*, that would withstand him: And he that at one time disputes about the body of *Aaron*, may also hereafter (for he hath done it heretofore) dispute about the body of *Moses*. It is good therefore they be respective each to other: *Aaron* help *Moses* in his lot; and *Moses*, *Aaron* in his; that they stand in the gap one for another, that so their unity may be hand in hand, as the unity of *Brethren*, strong and hard to break, as the bars of a *Palace*.

The *Lord*, by whose Almighty power all Governments do stand, those especially wherein the people are led in the way of his *Sanctuary*; as he hath graciously begun to lead us in that way, so leave us not, till we have finished our course with joy. Knit the hearts of *Moses* and *Aaron*, that they may joyn lovingly: Teach their hands, and fingers of their hands, that they lead skilfully: Touch the hearts of the people, that they may be led willingly: That by means of this happy conduct, surely without error, and safely without danger we may lead and be led forward, till we come to the fruition of his promise, the expectation of our blessed Hope, even the eternal joys of his *Celestial Kingdom*, through *Jesuu Christ* our *Lord*. To whom, &c.



A
S E R M O N
PREACHED BEFORE
QU. ELIZABETH
A T
St. J A M E S S,

On Wednesday, being the Thirtieth of *March*,
An. Dom. 1593.

MARK Chap. XIV. Ver. IV, V, VI.

Erant autem quidam indigne ferentes intra semet-ipsos, & dicentes, Ut quid perditio ista unguenti facta est? &c.

Therefore some disdained among themselves, and said, To what end is this waste of oyntment?

For, it might have been sold for more than three hundred pence, and been given to the poor: And they grudged against her.

But Jesus said: Let her alone; why trouble ye her? She hath wrought a good work on me.



His action of *waste*, (which by *some* is brought, and by *Christ* our Saviour, traversed) was against a *woman* (saith *St. Mark*, the *Verse* before;) which *woman* (as *St. John* hath it, *Chap. II. Vers. 2.*) was *Mary Magdalen*; now a glorious Saint in Heaven, sometime, a grievous sinner upon Earth.

St. Augustine noteth, Of all those that sought to *Christ*, she was the onely sinner, that for sin onely, and for no bodily grief or malady at all sued and sought to him. Of whom being received to grace, and obtaining a *quietus est* for her many sins (a benefit inestimable, *Et quod nemo scit, nisi acceperit*, which they onely know, and none but they, that have received it) as, *much* was forgiven her, so, *much* she loved. And seeking by all means to express her *multam dilectionem propter multam remissionem* (as *Christ* saith, *Verf. 8.*) *Luke 7. 47.* *δὴ ὅταν ἐρωτήσῃ*; nothing she had, was too dear. And having a precious confection or oyntment of *Nardus*, the chief of all oyntments; and, in it of *nardus*, the chief of all *Nardi*; and in it too, not of the

leaf, but (of the very choice part thereof, of) the *Spike*, or flower; both, for the making, true; and for the value, costly; that did she bestow. And that frankly: For she did not drop, but *pour*; not a dram or two, but, a whole *pound*; not reserving any, but *breaking box* and all: And that, not now alone, but three several times one after another.

Psal. 45. 7.
1 John 2. 20.
2 Cor. 2. 25.

This she did; and (as it may seem) the coherence fell out not amiss. This outward *ointment* and *sweet odor*, she bestowed on *Christ*, for the *oil of gladness*; for the *spiritual anointing* (as *St. John*;) and the *comfortable favor of his knowledge* (as *St. Paul* calls it) he bestowed on her.

This as it was well done, so was it well taken of *Christ*; and so should have been, of all present, but for *Judas* (saith *St. John*.) Who, liking better *odorem lucri ex re qualibet*, than any sent in the Apothecaries shop, seeing that spent on *Christs head*, that he wished should have come into his *purse*; repined at it. But that, so cunningly, in so good words, with so colourable a motion, (1. That it was a needless expence, indeed a *waste*: 2. That it might have been bestowed much better to the relief of many *poor people*;) as that he drew the *Disciples* (*some of them*) to favor the motion, and to dislike of *Mary Magdalen* and her doing. So that, both they and he joyned in one Bill: But he, of a wretched covetous minde; they, of a simple plain intent and purpose, thinking, all that was well spoken, had been well meant.

Which action of theirs, for that it was brought, Not onely against her that bestowed it, but even, against *Christ* also that admitted it, though not so directly, (as it were, against her, with *Ut quid perditio?* against him, with *Ut quid permissio?*) For that also, it might be a dangerous precedent in ages to come, if nothing were said to it; and shut all *boxes*, and bar all *ointments* for ever: Our *Saviour* himself taketh on him to plead her cause; not onely excusing it (in *Sinite illam*) as *no waste*, but also commending it (in *bonum opus*) as a *good work*: That the *ointment* was not so pleasant to his sense, as her thankfulness acceptable to his Spirit: That the *ointment*, which then filled the house with the sent, should fill the whole world with the report of it; and as far and wide as the *Gospel* was preached, so far and wide should this act be remembered, as well for her commendation that did it, as for our imitation that should hear of it.

We see both the *occasion* and *sum* of these words read. Which may aptly be said to contain in them a disputation or plea about *Mary Magdalens* act, whether it were well done, or no: Whereof there are two principal parts; *Judas*, with *some* other *ad oppositum* against it; to have *Mary Magdalen* reformed, and her *box* converted to better uses. *Christ* for it, and against them: *Sinite*, that he would have it stand, yea, that he would have it acknowledged for that it was *Bonum opus*.

The Division.

I.

In the intreating whereof, these three points I purpose. First, Of *Judas* his motion; and in it, first, The speech it self, *Ut quid perditio, &c?* Secondly, The Speaker, *some of them*; thirdly, The minde or affection, *though much*.

II.

Secondly, Of *Christs* Apology: And in it, 1. That it is *sufferable*: 2. That it is *commendable*: 3. The *reason* of both, *in me*; for that *on him*.

III.

Last of all, Laying both together; (the former, That it is a *good work*; the latter, That yet *grudged at*;) That good actions oft-times meet with evil constructions; therefore, first, though we do well, yet we shall be evil spoken of; and again, secondly, though we be evil spoken of, yet we must proceed to do well. The use, we shall make, is (briefly) *Ex factis facienda discre*, by report of that which hath been done heretofore, to learn what to do in like case hereafter. Whereof, that I may speak, &c.

I.
Judas motion.
1. The speech.
Ut quid perditio.

Of the *tongue*, the *Psalmist* saith, it is the *best member we have*, (*Psal.* 108. 1.) and *S. James* (*Chap.* 3. 6.) it is the *worst*, and that it *marreth* all the rest. The nature of the *tongue* (thus being both *good* and *bad*) maketh, that our speech is of the same complexion, *Good* and *bad* likewise. Whereof this speech, (here) is a pregnant example, *Good* in substance, as I shall shew presently: *Evil*, in circumstance (as we shall afterward see) as neither well meant, nor well applied.

In the *speech*, I commend two good things: 1. The *Abuse* noted, *Ut quid, &c.* 2. The *Use* set down, *Potuit, &c.* Not only the Defect; Not thus *wasted*: but the Provision how; *Turned into many*, and distributed to the poor.

Rom. 6. 21.

Luke 13. 8.

We begin with the first: *Ut quid perditio, &c?* Surely a good speech, and of good use, and to be retained. Religion and Reason (both) teach us, In all things, to regard both *Quid*, and *Ut Quid*: No less to *what end*, we do, than *what* we do: And both of them censure, Not only what is done to an *evil end*, wickedly; but, what is done to *no end*: vainly, *Quem fructum, what fruit?* (saith *S. Paul*) A good question: and, if it have none, *Ut quid terram occupas, why troublest it the ground?* (saith *Christ*) So that Religion alloweth not *waste*; censureth idleness: and in all things calleth us to our *Ut quid hoc?*

And this, as in all things (in *wast of time*, *waste words*, addle questions:) so yet chiefly, in that which we call *Bonum vile*. The very goodness of which things is, in their *use*; and they, no longer *good*, than they have an *use*, which if they lose, they cease to be good. So that in them, not only those things that are mispent upon wicked uses; but, even those also that are idly spent to no use, they are lost, lavished, and no good cometh of them. And therefore in them, *Ut quid perditio*, indeed? is well said. This they learned of *Christ* himself: who in the gathering of the *broken meat*, gave charge *ut ne quid perdat*, that no *wast* should be

John 6. 12.

be made. Indeed, *Ut quid perditio ulla* ? whereto, either this or any waste at all ? So that, Religion is an enemy to riot ; and good husbandry is good Divinity.

It is Gods will, that, of our goods *Iustitia condus sit*, Justice should be Purveyor ; and they rightly gotten : *Temperantia promus* ; Temperance the Steward ; and they not wastfully spent. Consequently, Neither waste, in buying : (but as Christ) *ὅν ᾠχεῖται ἡ χροιά* (Not *ὅν ᾠχεῖται*, but *ὅν ᾠχεῖται* ; Not, whereof we may have use, but, whereof we have need, and cannot be without it.)

Neither waste in spending : *Ὁμολογία* a dispensation, not a dissipation ; a laying forth, not *δυσκοπία*, a casting away ; a wary sowing, not a heedless scattering ; and a sowing *χρῆσις ἡ δολανή*, by handfuls, not by basketfuls (as the Heathen man well said.)

Neither waste in giving ; Not, making *χάριτας πορνᾶς*, the Graces (which be Virgins) not prostituting them and making them common ; but (as the apostles rule is) *καθὼς ἡ χροιά ἔχει* as need shall require. So that, to all, to needless laying out, to superfluous expence, to unnecessary largeness, *Ut quid perditio* ? may be said. The reason whereof is well set down : That, if we waste it in need's expences, we shall not have enough for necessary charges : if we lavish out in wasting, we shall leave but little for well doing. Whereof, our times do yield plentiful testimony ; In which, Nabals waste ; which being a subject, makes a feast like a King ; the Assyrians waste, every mean person, in apparel like a young Prince ; Esau waste, in carrying a retinue of four hundred at his heels ; Shallums waste, in inclosing our selves in cedar, and lifting up our gate on high : (Once for all, I protest, and desire it may be graciously received, I do not, so much as in thought, once aim at the estate of the Highest, whose glory I wish to match, yea, to surpass Solomon in all his royalty : but) This riotous mis-spending, where no need is, hath eaten up our Christian bestowing, where need is. Let's waste we must have, if we will have more good works. It is truly called *perditio* : It is the loss and destruction of all our good deeds ; and I pray God, it be not also, of our reward for them.

Ut quid perditio, is a fault : But, *ut quid perditio hac*, is a greater. For [hac] wanteth not his emphasis ; but is, as if he should say : If the sum had been little, or the value small, it might have been born : if twenty or thirty pence, it might have been winked : But, if it come once into the hundreds ; so great a sum, so much ; verily, it may not, it ought not to be suffered.

Thus much for *Perditio*, the idle waste, the abuse. Now followeth Judas plot, the use he wisheth it put too, For first, he maketh a perfect valuation and estimate of what it would rise to ; (and it may seem strange how he should be so skilfull an Auditor of the price of rich oynments ; But, he hit it well ; for, so (saith Plinie) the best Nardus was so worth : And that is a material point. For the greater the sum, the more colour of complaint ; *Ut quid perditio ulla* ; but specially, *Ut quid perditio hac unguenti*, of so rich an oynment ? Then, from his audit, he commeth to his Motion, *Potuit vendi, &c.* Sale to be made, the money to be divided, and the poor to be relieved. This is his application : and this second is better than the former. Indeed, *Ut quid perditio*, may be the speech of a Niggard : But this second that followeth, cannot but proceed from a liberal mind, *Potuit vendi, &c.* In that he speaketh not to have it spared ; but to have it converted to better uses. And, this is a blessed conjunction, when honest sparing, and charitable relieving ; when frugality and liberality go together. Such is this Motion : whereto no man can take exception. Naturally, our hearts yern, and we have an inward compassion, at the misery of our brethren : and, Gods Law willeth not to hide our selves from our own flesh, but, when we have served our need, to give to the poor.

The motion then, is both frugal and charitable : and besides, if we look more narrowly into it, there appeareth great zeal in it. All waste things, he wisheth, the poor had. Yea, it seemeth, he reckoneth it waste, that the poor is not the better for : that, to be mispent, that might be better spent, and is not. And very exactly driveth to this point : That our goods may go, not, to some end ; not to some good end ; but to the very best end of all, The relief of the poor. Sure, when I consider the sobriety, bounty, zeal of the speech, I think, many wise heads could not in so few words, have contrived a better or more pithy motion : That that which is otherwise lavished upon one, may be employed to the benefit of many : that these so many hundreds may be bestowed rather in nourishment, than in ointment ; rather on necessary relief, than upon needless delight : rather on a continual good, than on a transitory smell : rather, that many hungry bellies filled, than that one head anointed. Sure, howsoever it was meant, or applied, the speech (in it self considered) is to very good purpose : even Judas speech ; without Judas application.

We be now to enquire, of the person, by whom ; and after of the intent, wherewith it was spoken.

We are naturally carried, of a good speech to enquire the author : partly, in an honest inclination (as Salomon saith) to kiss the lips of him that answereth upright words : Partly, because it is a matter of importance, not only to weigh *quid dicatur*, but also *quis dicat*. *ἐὼς πῶς ἰδοὺ ὁ ποιῶν τὸ λόγον ἐστὶν ὁ λόγος*. Many times, we be more perswaded with the mind of the speaker, than with the body of the speech ; and their Positions move not so much, as do their Dispositions. It is very material, in all (and so, in this) to ask, *quis hic loquitur* ? For, who can choose, but speak all good of the speech ? Surely, if we had not been told otherwise, Zelota vocem, we must needs have thought it, to have been Simon Zelotes. Zelota vocem putas, Iscariota est : One would imagine, it was Simon the Zealous : It is not so, it was Judas the covetous. Some of them (saith St. Mark :) Of his Disciples (saith St. Mathew :) and namely Judas (saith St. John) who first stood up, and took his exception ; and, after him, some others. So that, it was Judas ; and, by his perswasion, Some besides : For, if he had not stirred, they would have taken it well enough : Such is the danger of sinister speeches. Let us begin with Judas.

And here first we begin somewhat to suspect: that it cometh from *Judas*. *Judas*, it is well known what he was. At that very instant, that this *Ut quid* was in his mouth, his fingers were in *Christ's* coffers, and one might have said it to him, *Ut quid, &c.* And, for all he spake against waste, he wasted and made hock of his Masters goods: And a little after, he might have been charged, with a worse matter: And yet, he prefers motions. *Christ* telleth us, what he was (*John 17. 12.*) *Filius perditionis*: and this term maereth all; that the child of perdition should find fault with perdition. The case is like, when they that have wasted many pounds, complaine of that peny waste which is done on *Christ's* body, the Church. Or, when they, that in their whole dealings (all the world sees) are un-reformed, seriously consult, how to reform the Church. When they, that do no good with their own, devise what good may be done with *Mary Magdalens*: they, that have spent and sold and consumed themselves, and never in their whole lives shewed any regard of the poor; when they talk of charitable uses, *O dolor!* (saith *Augustine*) *Quis tulerit?* (saith the Poet.) *Ut quid perditio?* doth but evil fit their mouthes. God help us, when *Judas* must reform *Mary Magdalen*.

Mark. 2. 18.

This, is a grief: would, this alone. But, a greater grief it is to see, how he is matched in this complaint: That, in this murmuring, some other; divers well disposed and of the better sort of *Christ's* Disciples joyn with him, and take part against *Mary Magdalen*, who, rather carried with the speech, than heeding the Speaker, were drawn into the society of the same repining. And this (sure) is *Scandalum magnum*, when evil counsel meeteth with easie belief, and subtilty findeth credulity. When the *Pharisees* can perswade *John's* Disciples to muster with them, and say, *Why do we and John's Disciples fast?* whom you cannot but say, are good men, whatsoever you think of us. When *Judas* can say: *Why do I, and Christ's own Disciples reprove this?* So it is with us; Not, to see *homines perditos queri de perditione*, them speak of waste, that have wasted themselves; (for, that might be digested;) but, to see grave and good men erre the same error, and draw in the same line with them. But (no doubt) that which carried these here, leadeth them too, *Pretences*: that, which was able to deceive *Christ's* Disciples, deceiveth them too. And this is the difference: That the Disciples, in a good meaning, went with him; because they saw, he said well: But *Judas*, upon a greedy covetous mind, to have his own turn served. For, *cui bono?* If it had come to the poor, who should have had the distribution? It was his office: so that it may be, he spake for himself. Which did plainly appear by the issue. For, upon better information given by *Christ*, the Disciples were answered, and remained content. But *Judas* grew enraged, and fell from evil to worse; from covetise, to malice; from sacriledg, to treason: Even to this dangerous resolution, *Vendere nardum*, (or if not) *Vendere Christum*; and to subvert Him, that he might not spoile. For all the world, as some in our time, that sought help of authority, while they had hope, that way to prevail: but, when that came not; since, begin to hold, they will and may do it, without stay for authority; and seek to subvert the State, they cannot form to their phantasie. My hope is, and so is my prayer; That those which have hitherto been carried with their plots and pretences, now they be informed and see what the truth is, may do (as the Disciples) leave *Judas* in his murmuring, and let *Mary Magdalen* be quiet.

I.
Gen. 27. 22.

That which we learn of this part, is: 1. From *Judas*; That a good speech may drop out of an evil mouth. As (sure) setting aside that the hands be *Esaus*'s; the voice might become *Jacob* well enough. This instruction we have from *Judas*; It was Gods will, that even he should preach, and we learn some good lessons by him, And, this we may learn: That, No waste is to be made: And if we learn it, even he shall co-operate to our good. And, as from him we have this speech for our *Oeconomy*; so, from *Caiphas* (as bad as he) we have another full as good, for our *Policy*. That speech (which *St. Bernard* can never enough commend:) *Melius est ut pereat unus quam unitas*. Both evil meant (I grant:) but, both well spoken, where their place is. So it pleaseth God, that we should hear His wisdom justified (not only out of the mouth, of her own children, but) even out of the mouthes of the children of folly. That he might condemn evil things, even by evil men, and evil men non ex ore suo, not from His own, but from their own mouthes; and so their condemnation be just.

Prov. 14. 15.

From the Disciples too easie belief, we learn *Credit omni verbo*, not to trust phrases and oyled speeches too fast: Never, by the list, to conclude of the cloath. Seeing, not only *Vasa electionis*, but *fili perditionis*, say well. But, if we hear much ado about *Ut quid perditio*, to stay and think; May not this be *Judas* that speaketh now, as once it was? And if it be, to suspect, when he speaks well. Of this assuring our selves (what *St. Paul* telleth us of sadly;) that not only *Mary Magdalen* shall be reformed, and her ointment maligned, and the poor opposed, but even *Christ* Himself preached, obientu, under pretence. Therefore, it standeth us in hand, to look to the *Disposition*, as well as the *Position*; and not to run headlong, to say straight *Ut quid*, as fast as they. So much for the Speaker.

Phil. 1. 18.

3.
The affection
wherewith it
was spoken:
indigne scen-
tes, & infra se
dicentes.

With the Person by whom, we propound the affection, wherewith it is spoken. For, as the Person is a presumption: So, if this can be had, it maketh a full evidence. And that is in these words, *εὐχαριστοῖς ἐν αὐτοῖς*, that he thought much with himself.

John 12. 6.

The speech, for the poor (if it be kindly) doth naturally come from the compassion of Charity, and not from the grudging of a greedy desire; as this is said to do. And so should we have conceived of this; that, from the care of the poor (no doubt:) but that, the Spirit of God maketh a window in his breast, and lets us see the secrets of his heart; and telleth us, it was not the care of the poor; Non, quia pernebat ad eum de pauperibus, but, quia fur erat, because he bare the bagge, and took order, it should never be over heavy, but that he might well bear it; and thought all too much that went beside it.

Which is a point of great use to be understood. It is one of the mysteries of iniquity, that ever there be two *Quia's* belonging to bad purposes (as *S. Mark* saith:) One, ἐν αὐτοῖς within, in heart: the other, ἔξωθεν without,

without, in speech. Another *quia*, they think in their hearts; and another, they speak in our ears, which is the *non quia*. 1. The one, a true cause inwardly intended: 2. The other, onely a colour, outwardly pretended. As, in this: the true *quia* (*ἐν εἰσότητι*) a wretched humour to provide for himself: The pretended *quia*; (*ἀνθρώποις*) a charitable affection to provide for the poor. All fins have so. *Mundus sequitur eum*, the true cause (*ἐν εἰσότητι*); but, they told another *quia*; (*ἀνθρώποις*) *Venient Romani*, the safety of the State. *Herod* would learn where he might find *Christ*; the cause (indeed) to murder him; the cause (in shew) to worship him.

John 12.19.
John 11.48.
Mat. 2. 6, 8.

It is no new thing but common and usual, in all exceptions to Religion, the true cause is *ἀγαθήννοις*, a *thinking all too much*; a *thinking*, all is *perditio*, all lost that cometh not to us, that we gain not by. We see, it was the true reason, the men of *Sichem* made among themselves, why they would become of *Jacobs* Religion, and be circumcised: *Nonne omnia quia habent, nostra erunt? Shall not all they have be ours?* It was the very reason, whereby *Haman* went about to perswade *Ahasuerus* to suppress the *Jews* Religion: Let it be done, and I will weigh so many thousands to the Kings coffers. And in the New Testament, it was the very reason, *Demetrius* there useth: O, crie for *Diana*, Magnifie her, *Quia inde nobis erit acquisitio, we shall be all gainers by it.* God knows this is the true cause, and the Analogue of Religion to many: It was so to *Judas*: and, God grant, the like be not found in *Israel*.

Gen. 34. 34.
Ester 3. 9.
Acts 19. 25.

Now though this be the true, yet this in no wise must come into *ἀνθρώποις*, and be spoken. If *Judas* had dealt plainly, he should thus have framed his speech: *Ut quid perditio: potuit vendi & missi in erumenam meam*: but, that had been too harsh; for, that had been plain sacrifice: And, of Sacrilege, S. *Paul* seems to say, *Rom. 2. 22.* it is (if not worse, yet) as bad as *Idolatry*: *Thou that puldest down Idols, committest thou sacrifice?* As if he held, as good a false Religion, as a spoiling Religion. Therefore, that must be kept *ἐν εἰσότητι* and not come into *ἀνθρώποις*, but it must be shrowded; as indeed, the Heathen man said, *Μόρον δεινὰν ἀποφάσεις ἢ ἀνομήν*, Bad attempts need onely an handsome pretence: for, with the rest they can dispense with God, and His Word, and fear, and conscience and all: and, so a pretence had, it is all they desire.

Discern.
Rom. 2. 22.

Now, no pretence more fit (to make them perfect Maskers) than S. *Pauls* vizor *ὑποπόρις δοκίμας*; and S. *Peters* cloke *ἐγκαλυμμα*; the vizor of godliness, and the cloke of Religion. And, such was *Judas* here; a charitable, carefull provision for the relief of the poor. Whom though (the Holy Ghost saith expressly) he cared not for one jot, yet maketh he them his talking-horse; and *Pauperibus* is the point: that, is it, he seeketh for, and (God knoweth) nothing else.

2 Tim. 3. 5.
John 12. 6.

This his sacrilegious wicked humour he covereth under zeal of the poor. And so, to hide one fault, committeth two. First, Sacrilege; then, hypocrisie.

And, it is no new thing under the Sun (as *Solomon* tells us) to gild a potsherd with gold-foile, (that is) to over-lay a false heart, with zealous lips. *Absoloms* vow was the mask for his conspiracy against *David*. *Jezabels* fast, her vizor, for the oppressing of *Naboth*. And here, we have an invective against waste, a supplication for the poor, in *Judas* mouth, and yet seven abominations in his heart.

Prov. 26. 23.
2 Sam. 15. 7.
1 Kin. 21. 9.
Prov. 26. 25;

Is it not heaviness unto death, to consider this? Well said the Wiseman: O wicked abomination, whence art thou come to cover the earth with deceit?

But more need had we to beware, than complain. And indeed, all we learn from this point, is *Novisse & Odisse*, to know and avoid. To know, such there be, as cover sacrifice with zeal; and with good uses, cover no good intents. To know them and to avoid them. And, the better to do that, to mark the end of him, that here used it, and see, what became of him: How, from this sin, by Gods just judgement, he fell to *perditio*; and from it (after) to make away himself. To whom, in that case, truly might have been said, *Ut quid perditio*, indeed: But this was his end in this life, and in the other, he hath his portion with hypocrites, and they, with him, in the lake of fire and brimstone.

Mat. 24. 51.

So much for the 1 Speech it self; 2. For the Speaker; and, in him, both his person, 3 And his intent.

Now, as Justice would, let us hear *alteram partem*. These are shrewd presumptions: yet let us not resolve, but stay, till *Christ* have said; And if he mislike it too, Sell it and spare not.

II.
CHRISTS
Apologie.

But *Jesus*, &c. There was (saith Saint *Gregory*) no error of the Disciples, *presente Magistro*, while *Christ* was present with them, but it was *Salutaris error*, *quia totius Mundi sustulit errorem*, a wholesome and profitable error, for it rid the world of an error for ever after. We may well apply it to this. We should have been of *Judas* minde; and, that that carried the Disciples, have gone for currant, had not our Saviour *Christ* over-ruled the case, and stayed the sale of *Mary Magdalens* ointment; and in staying it, said enough to stop their mouths for ever, that make the like motions.

Which to do the more firmly, albeit *Christ* might well have excepted to *Judas* person, as unfit: (what, the son of perdition, talk of perdition?) Or laid open his intent, as wicked and execrable (*Ut quid hoc sacrilegium? Ut quid hac hypocrisis?*) Yet, the more sufficiently to do it, He waves both, and joyns issue upon the very point it self; admitting, all had been simply and honestly both said and meant.

Wherein, He keepeth this order: First, propoundeth that, what was done, it was sufferable, and the not to be troubled for it: *Sinite illam, &c.* Secondly, it was a good work: and therefore she not only to be excused, but to be commended, for it. Thirdly, the reason and warrant of both, (*In me*) for that, it was done upon Him: On whom, nothing that is bestowed can be said to be lost, but must and ought to be said, to be well bestowed. So that, there is a full answer to every point of *Judas* bill; *Ut quid* for *Ut quid*:
Hi

Ut quid molestia hac? for *Ut quid perditio?* *Potuit vendi*, is answered with *Sinite, let alone: Perditio*, with *bonum opus*: and *pauperibus*, with *In Me*, who is of more value than many poor; after whom it may well become the poor to be served.

It is sufficient.
Sinite illam.

To begin then, with the first. *Sinite illam* (saith *Christ*) Not, as they hoped, *sistite illam*, Stay her, indeed it is but a waste work she is about: but *Sinite illam, let her alone, the work is good*, suffer her to proceed. His meaning is: Such acts as this was, are to be let alone, and they, that so disposed, not to be troubled. Sure, He foresaw, many would be meddling; many *Ut quid's* would be framed, and many *Potuit's* devised, and much business be made, about *Mary Magdalene's ointment*, and about works of that nature: That every other while, some Motions, Petitions, Plots would be framed about the altering of it. To this day they will not let her alone, but disquiet her still. He hath therefore left in his Gospel these words, as a fit answer, to stay their hands and stop their mouths, for ever: *Sinite illam, let them be*; suffer them to remain: *Ut quid molestia hac?* a meet reply to *Ut quid perditio hac?* to the worlds end.

And this request (to my poor conceit) is very reasonable: (If in this kind, any thing may be allowed for reasonable. It is not, *Immitamini illam*; or, *adjuvate illam*: Do ye the like, contribute to her charge; further and help her, what you may; (which yet, He would have us:) That, would *Judas* never be got to: If *Christ* had wished him to like cost, what ado then would there have been? But this: do but let her alone. If you will not further, yet hinder her not; trouble her not. That she hath spent, of her ability she hath done it, she hath not had of you, one penny toward her three hundred; nor she asketh you none. Seeing you are at no cost, why should it grieve you? If you like not to follow her, yet let her alone.

Acts 9. 4.

2 Cor. 8. 23.

And, may not the same in like reason be said and entreated, at this day? That what our *Fathers* and *Elders* in the Christian Faith bounteously employed on *Christ*; what they (I say) have that way dedicated, if we will not add to it and imitate them, yet we will let it alone, and not trouble them; and at least be not with *Judas*, if we like not or list not to be with *Mary Magdalene*. (On *Christ*, it is, I dare boldly say; and if I say it, I shall have all the ancient Fathers on my side, and if I say it, *St. Paul* will warrant me; who in (1 Cor. 12. 12.) expressly calleth the Church *Christ's Body*: And he might well do it, the first speech, *Christ* ever spake to him, himself calleth the Church, *Me* (the word he here useth.) On *Christ*, it is spent, any part of *Christ*, be His glory more then other; and, on that Office and calling of the Church, which *St. Paul* (who best knew the dignity of it) calleth the glory of *Christ*. This (I say) under correction, is, as me thinketh, not unreasonable; that seeing, what superstition hath defiled, is removed and gone; touching that which is remaining, it be said, *Sinite illam*.

It is commendable.
Bonum opus operata est.

From this first degree of *Sinite*, our *Saviour Christ* ascendeth to a higher: and lest we should mistake as if He bare with her good mind and meaning, rather than allowed the work; he tells us, the very work it self is good: and so pleads and justifies it, not as sufferable only, but as commendable. For, that is the meaning of *bonum opus operata est*.

Wherein, first He answereth the principal reason, *Perditio est*. You may sell, (saith *Judas*) it is but waste: You must let it alone, (saith *Christ*) it is *bonum opus*. So that, as His former (of *Sinite*) crossed the Motion; So this (of *bonum opus*) overthroweth the Reason, *perditio*.

In which our *Saviour Christ* looseth the knot, and teacheth us a point: to enquire first, *Ecquid perditio*, whether it be a waste? before we come to *Ut quid*, to what end is it? If it be waste, it is well and truly said: but, this (He pleadeth) is not any: unless (which God forbid) good works be waste, with us. And therefore joyneth issue upon the word *hac*: that is, that is done upon Him, is no waste, at all, as *Judas* termeth it; but (as he christeneth it by a new name) *bonum opus*. Therefore, his reproof is nothing, *sanguinem cadens in materiam indebitam*, as lighting upon an unmeet matter, which deserveth no reproof, but rather commendation.

Indeed if *Judas*, sometime before, had said it to *Mary Magdalene*, in the dayes of her former vanity, when she wasted thus much and (paradventure) many penny more on her riot and wantonness; then (indeed) *Ut quid perditio hac?* had hit right. But, now it was not on her self, but on *Christ's* head, it is out of season. As, if our age (now) would apply to *Nabals* riotous feasts; to the *Assyrians* superfluous suits; to *Esaus* superfluous retinue; to the endless building, *Jeremie* findeth fault with; to our manifold idle excesses, many wayes; to every and each of these, an *Ut quid perditio?* there now, it were right: there indeed were the true place of *Ut quid perditio?* But, this is (among many) a strong illusion of these days: that whereas there are abroad in the world, so many true wastes; so much, in ointments, and perfumes, upon our selves; so many hundred *denarii* (indeed, no man can tell, what) daily lavished; we can neither see (our selves) nor patiently hear of others, *ut quid perditiones ha?* Here, all is well, all is well bestowed. Neither *Ut quid*, nor *potuit dari pauperibus*; the poor, never comes in our head. No where, but in *Christ* ought is amiss. Only, in that that is meant to Him, and spent on him, there comes out our *Ut quid*, there comes the poor into our mind. No way, to provide for them, but by sale of *Christ's ointment*. That, is the waste: and, none but that: and, none but that is maligned. We are perfect auditors, we can exactly reckon, how many hundreds *Christ* wasteth: but who keepeth any account of his own? To our selves too much is too little: To Him, too little is too much. And three hundred pence, that way bestowed, is a greater eye-fore than three hundred pounds (I dare be bold to say) to not so good uses.

Thus it is: and, it is to be lamented, that thus it is. But *Christ* teacheth us better, if we will learn of Him, and let *Judas* go, that we may better bestow our *Ut quid* any where, than upon

upon him. And we shall find it true: The day will come, when that only, that goeth to him, shall be found to be no *perditio*; and all else *perditio* indeed, whatsoever, or upon whatsoever. To be *lost* indeed, and no fruit to come of it. That, which is *sown in the flesh*, to be *lost in corruption*; that, which on *Gal. 6. 8.* the belly, is *seed-bearing*; that, which on the back, in *rags*; that which on building, in *rubbish*; that, which to our heirs, in *prodigality*, riot and excess: And that, which is *In Me*, shall prove no *perditio*, waste, loss, or lavish, but *bonum opus*, a good deed; to be rewarded with a blessed remembrance on earth, and with a Crown of glory, in the Kingdom everlasting.

Thus (you see) *Judas* is answered, and the work quit from the name of *perditio*. So far from *Perditio*, that it is *Bonum opus*. A good work, indeed; as, proceeding from a good mind, possessed with the virtue of virtues, thankfulness. For, mercy bestowed on Him, who only is good, and goodness it self, who here alloweth it for good; causeth it to be registered in His Gospels, for good; in the day of Judgment shall pronounce it, good: Rewardeth it for good, in this World, with a good name; in that to come, with all the good of his Kingdom, where no good is wanting.

The third remaineth [*Upon me*] wherein (properly) is meant His natural body of flesh, which should not alway be with us. But they, of whom we have learned to interpret the Scripture (in a manner, all) extend it to his Mystical body too: and (as they think) by good consequence. That seeing He gave His natural body to be bought and sold, rent and torn, crucified and slain for his body mystical; His body mystical is (certainly) dearer to him, and better He loveth it: And then, if he will accept that, is done to the less, and make it *Bonum opus*; He will much more, that, which is done to the more beloved; and it shall never go for less: Never did I am sure. The Scriptures record (as a good work) that that was laid down at the Apostles feet, no less than this that was laid upon Christs own head: And, in them, Ananias a Church-robber, and Judas a Christ-robber, both, in one case. Satan is said to have filled both their hearts in that act: And like evil end came to both: And both are good remembrances for them, that seek and say, as they did. Yea, which would not be content to detain a part (*Ananias and Judas* went no farther:) but would seize of all gladly, if a Gracious Lady did not say, *Sinise*. *AAs 5.*

To conclude: It is St. *Augustine* (and, so say all the rest:) *Tu intellige & de Ecclesiâ, Quia qui aliquid de Ecclesiâ praeatur Judae perditio comparatur*: Understand this of the Church, and spare not: For he that taketh any thing (I say, any thing) from it, is in *Judas* case: For the sin, certainly; for the punishment, as it pleaseth God. *Luke 22. 3.* *AAs 5. 3.*

Now, we know what is meant by *In Me*, it is no waste Word. We will consider it (first) as a reason of the two former: and then, as a special answer to that, of the poor.

It answereth *Ut quid*: To what end? Why, *In me*, to me, and for my sake.

It answereth *Perditio*: *In Me*, why, it is spent on Christ, on Me; on whom nothing that is spent, is mispent.

It yieldeth a reason of *Sinise*: spare her; if not her, yet spare Me, trouble Me not. Ye cannot scrape off the ointment, but with My trouble.

And a reason of *Bonum opus est*: For, His [*In Me*] is warrant sufficient, why the work is to be reckoned good. Yea, in saying, it is not only good done, but done to Him, He giveth it a dignity, and lifteth up this work above.

But especially, it answereth the weight of *Judas* reason (*Pauperibus*, the Poor.) Our Saviour Christ plainly sheweth, that *Judas* is mistaken, and draweth a diameter, and maketh opposition between devotion toward CHRIST, and Alms to the poor. *Tabitha* was good to the poor: *Mary Magdalen*, to CHRIST. Must we put *Mary Magdalen* to death, to raise *Tabitha* again? and is there no other way? Yes indeed: *Sinise illam* (saith CHRIST, in this verse) let this stand: and yet, do those good too, *Date elemosynam* (in the next.) There be other means to provide for the poor, than by sale of Christs ointment: And we are not, in pretence of them, to omit this or any office or duty unto Christ. *Ve. 6. 7.*

Pauperibus, is not the only good work: this, is also. And, of the two, if any, to be preferred, it is *In Me*: He (certainly) to be served first. To which work, not only those of wealth (*Mary Magdalen* with her *three hundred pence*;) but, even poor and all (the poor widow with her mites) is bound, as we see: Even, to add something even to the offerings of GOD: And, if not, with *Nardus*, yet with *oyle* to anoint his head, as himself requireth. This, I say: if both could not stand. But, thanks be to God, there be ways, they may both stand; and not one fall, that the other may rise. *Malachi* telleth us a way; and it is a special one: to do as this virtuous woman here, *Inferre in Apothecas meas, bring in to mine* (that is, My Churches) treasures, and I will break the windows of heaven and send you such plenty, as you and the poor (both) shall eat and have enough, and yet leave in abundance. So that (we see) the next and kindest way, to have *Judas* complaint redressed, is, to speak and labour, that *Mary Magdalens* example may be followed. *Mal. 3. 10.*

Secondly, by *In Me*, it plainly appeareth, how Christ standeth affected to works of this kind, For, permitting them; standing for them; defending and commending them, He sheweth plainly, He will be content with such as it is. For albeit He were the very pattern of true frugality, and an enemy to all excess, yet this service (chargeable as it was) he well alloweth of. Shewing us this: that as He is Christus Parris, anointed by GOD His Father (*quem unxit Dominus, AAs 10*) so also He will be Christus noster (and that, passively) anointed by us (*Quem unxit Maria, John 11.*) That, as here He commendeth *Mary Magdalen*, for the supply of it: So (in *Luke 7.*) He giveth *Simon* an item (*oleo capis*) for being defective in this duty. *AAs 10. 38.* *John 11. 2.* *Luke 7. 46.*

I would gladly ask this question: If the ointment may be sold (as *Judas* saith) and bought lawfully; and they that buy, may lawfully use; if they may use it, why may not Christ? *Num solis stultis apes mellificant,*

mellificant, do Bees make honey, and *Nardus* bear ointment for wicked men only? May any that payes for it, and may not *Christ*? Is He only, of all other, uncapable or unworthy?

If it be, because it is more than needs; Let that be a reason of all. Let the law hold us, as well as Him. But, if no man, but allows himself a more liberal diet and proportion of port, than in strict terms is needfull, for all the poor; why should we bind *Christ* alone to that rule? Except we mean to go further with Him; and not only except to *Maries ointment*, but even to *Simons featt alio*: *Ut quid unguentum hoc*? then. *Ut quid convivium hoc*, too? seeing a smaller repast might serve, and the rest be given to the poor. So that, His allowance shall be just as much, and no more than will serve to hold life and soul together. But, as He, without any barr to *Ut quid*, alloweth us, not only *indumenta* for nakedness, but *ornamenta* for comeliness; not only *alimenta* for emptiness, but *oblectamenta* for daintiness: So good reason it is, we think not much of his *Nardus*, and tye Him only to those rules, from which our selves plead exemption.

I demand again, if ointment might be spent on *Aarons head*, under the Law; seeing a greater than *Aaron* is here, why not on His too? I find, that neither under the Law, He liked of their motion, What should the Temple do with *Cedar*? neither, under the Gospel, of theirs, What should *Christs head* do, with *Nardus*? But that, to his praise he is recorded in the Old Testament, that said; *Shall I dwell in my seeled house, and the Ark of God remain under Goats-skins*? And she, in the New, that thought not her best ointment too good for *Christs head*, Surely, they, in *Egypt*, had their service of God, it may be in a barn, or in some corner of an house. Yet when *Moses* moved a costly *Tabernacle*, no man was found that once said, Our Fathers served God well enough, without one, *Ut quid perditio hac*? After that, many *Judges*, and *Prophets*, and righteous men were well, when they might worship before the *Arke*: yet, when *Solomon* moved a stately Temple, never any was found that would grudge and say, Why the *Arke* is enough; I pray God, we serve God no worse than they, that knew nothing but a Tent; *Ut quid perditio hac*? Only, in the days of the Gospel (which, of all other, least should) there steps up *Judas*, and dareth to say that against *Christs Church*, that no man durst ever, either against *Moses Tent*, or *Solomons Temple*.

And if *Christ* had taken it well, or passed it in silence, or said *Sinite illam*, suffer *Judas* motion to take place; we might have had some shew. But seeing He saith *Molestus est*, to *Judas*; *Sinite illam*, suffer *Mary* to go forward; and not that only but, *Bonum opus*, too: why should any, after *Judas*, be thought worth the answering.

Surely, as the Gospel (in this duty) hath, and so ought to exceed the Law; So, in the Gospel, we here and our Country above all other. I will but say with *Chrysostome* *Appendo Christum ô homo*: do but construe these two words [*In Me*] aright: Poize and prize Who it is; *Et sufficit*. It is *Christ Jesus*: Who hath not spared to anoint us with his own blood; and our souls, with all the comforts and graces of His Holy Spirit. If towards us, neither blood nor life were too dear, on His part; shall, on ours, any *Nardus* be too dear, or any cost too much, that is on Him bestowed?

Perhaps, our particular will more move us. It is *Christ*, that created for us *Nard* and all other delights whatsoever, either for use and necessity, we have; or, for fruition and pleasure, we enjoy. It is He, that hath enriched us, that we be able to bestow it, by this long prosperity, plenty and peace, as no other Kingdom under Heaven: Is there any good mind can think, that this is an indignity? that He is not worthy, hath not deserved, and double deserved this, and ten times more at our hands?

An extraordinary conceit is entred into the World (by a new found gloss) to make whatsoever we like not, or list not to do our selves, extraordinary: and so some deem of this, as extraordinary, and whereof no example is to be made. (No ancient Writer is of that mind; but that, for us it was written; and that, *Vade tu & fac similiter*, may be written upon her box) But, be it so. Why may not I wish on our parts, Let us be extraordinary? For, God hath not dealt ordinarily with us of this Land: He hath not been to us, a Wilderness or a barren Land: but hath (even our enemies being Judges) been extraordinary in his goodness towards us all. And sure, in us, ordinary common thankfulness is not enough. Shall I set my self to recount His benefits? An easie matter to find entrance; but when then should I make an end? In one, I will abridge them all. We speak of ointment: Verily, *Christ* hath anointed over us, and given us a most Gracious Sovereign, by whose happy and blessed reign, we long have (and longer may we, He grant) enjoyed both the inward and outward anointing: the inward, the holy and heavenly comfort of Gods truth, and true oyle of gladness, the outward, of earthly plenty and delight, which *Nard* or any rich confection may afford; and (in a word) whatsoever happiness can fall to any Nation under heaven. From the holy oyle of whose anointing (as the dew of *Hermion* on *Sion*, and as *Aarons ointment* upon the Skirts of his cloathing) there daily droppeth upon this whole Realm, pure *Nard*, and if any thing else be more precious, whether, in these earthly, or in those heavenly blessings. I speak no more then we all feel. This, is that one, I speak of; and in this one, is all, Even the Lords anointed. Whom (I make no question, but) the Lord hath, and will more and more bless for that Her Highness hath said, as Himself said, *Sinite illam*. And, blessed be God, that hath put into Her heart, so to say; to like well of *Ut quid perditio*; but, to have it so applied. I doubt not, but this Heroical virtue, among many others, shall make Her Scepter long to flourish; shall make her remembrance to be in blessing to all posterity, and shall be (among other) her rejoicing in the day of the Lord, and an everlasting crown of glory upon Her head.

This is that ointment, I speak of; that it self alone may make us all confess, we have received from *Christ*, extraordinary mercy, and are therefore to return more than ordinary duty. *Non taliter fecit omni*; Nay, *Non taliter fecit ulli populo*: He hath not dealt so with every; Nay, not so with any people, as with us: and therefore not any people, to deal so thankfully with Him again.

This,

This if it were extraordinary. Howbeit, if Antiquity may be admitted judg, this (as a good work) is to be ordinary with us. Since every thing done in this kind to *Christ's Church*, only upon a thankfull regard, is (with them) reckoned a dram of *Mary Magdalens oynment*.

Atleast if we will not come so far as *operata est*, we do yet thus far favor it, as to yield a *Simile illam*: Seeing, *Mary Magdalen* that gave it, paid for it; and it never came out of our purse.

And now, this question being thus dilated, it is every mans duty (saith *Theophylast*) to set down, *cujus partis sit*, whose part he will take, whose mind he will be of. Whether, with *Judas*, *Perditio est*; or, with *Christ*, *Bonum opus est*: whether *Perit vendi*; or, *Simile illam*.

But (I trust) we will stand to *Christ's* Judgment; and rather take part with Him, for *Mary Magdalen*, than with *Judas*, against her: that we may be with *Mary Magdalen*, that are of her mind; which, at the hour of death, we all shall desire.

The entrance I make. From this unhappy conjunction of *Marie's* work and *Judas* evil speech, this first consideration offereth it self (nothing pleasant, but wholesome and requisite to be called to mind, of all that mean to do well.) That, things well done shall be evil taken: and often, good affections have no good constructions; and that received with the left hand, that is reached with the right.

For this her act, that was well done, (if *Christ* knew, what it was to do well) Yet, we see, it is dis-aimed, grudged at, and she molested for it: (all three, are in my Text.) Whence we learn: Be a thing done to never so good purpose, yet some *Judas* will mutter, and maligne, and come forth with his *Ux- quid*? Some *Judas* will cast his dead flie into *Mary Magdalens* box of oynment.

No one creature had so good experience of this, as this poor woman had. Three special vertues of hers, the *Gospels* record: and in every one of the three, she was repined at. 1. When in the bitterness of her soul, she shewed her repentance with tears, *Simon the Pharisee* did what he could to disgrace her, (*Luke 7.*) 2. When in a hungry desire to receive comfort, by the word of grace she shewed her devotion in sitting at *Christ's* feet, *Martha* (her own sister) made complaint of her. 3. And now here again, the third time: when, in an honest regard of her duty, she sheweth her thankfulness for comfort received, *Christ's* own *Disciples* both grudge and speak against her. So that, if she washeth His feet with tears, it contents not: if she anoint His head with balm, it is matter of dislike: if she sit still, and say nothing; it is all one: Still, *Mary* is found fault with; ever her doings stand awry.

This is the lot and portion of all those, that will follow their steps. Not only we of private estate, but even great Personages, As, *Nehemias* by *Geshem*, to bring detriment to the state, by favouring the Churches case. Even Princes: *David* by *Shimei*, to be a bloody Persecuter, when (if in any thing he offended) it was, in too much lenity. Even *Christ* Himself the Son of God; who neither could have His feet, but *Simon the Pharisee*; nor His head anointed, but *Judas* (His Apostle) maligne and speak against it.

So that, not only *Regium est* (as the Heathen said) *benè cum feceris, audire male*, to have evil speech for good deeds; but *Divinum*, a heavenly thing (as *Christ* saith) *de bono opere lapidari*.

This, is their lot. And it serveth us to two purposes: 1. For judgment: to see this evil disease under the Sun: The evil aspect which the world looks with, on *Mary Magdalen*. Whereby many times that which is commended in Heaven, is condemned on earth: and *Judas* bag carrieth away even from *Christ's*. Whereby many times, all good is said of them, by whom little good is done, and some mens *flagitia* (which the heathen story lamenteth, in *Drusus*) shall find more favor and be better rewarded than *Drusus's* optimè cogitata, the good counsel and course of many a better man.

Such is the deceitfulness of the sons of men upon the weights. It serveth us (I say) to see and to sorrow at and to say with *Augustine*: *Va tibi miser, bonus odor occidit te*, Miserable man that thou art, how art thou choked with so good a sent? To sorrow it and to prepare our selves to it, and resolve, that though we do well, yet we shall be evil spoken of.

That, first: and second, this, for practise. That though we be evil spoken of, yet not to be dismayed or troubled with this hard measure; but to go on and do, as *Mary Magdalen* did; not once, or twice, but three several times one after another: Neither to hold our hand, or shut our box, nor spare our oynment, if things well done be evil taken. To look, not to *Judas* on earth, who disliketh; but to *Christ* in heaven, who approveth it, and in all three cases made answer for *Mary Magdalen*, against *Martha*, *Simon* and *Judas* and all her accusers. To know, that that which in *Judas* divinity is *perditio*, in *Christ's* divinity, is *bonum opus*. In regard therefore of our own duty, to be resolute with the Apostle, *Quod facio, hoc & faciam, what I do, that will I do*: In respect of misconstruction with them, *Mibi pro minimo est*: because we may truly say and in the sight of God, *Sicut deceptores, & veraces*, As deceivers, yet true: Or, (with *Mary Magdalen*) as *masters*, yet *well-doers*. Assuring our selves, that it is well done; and shall be both commended on earth, and rewarded in heaven. On earth: For, posterity shall better like of the shedding, than of the sale of this Oynment. In heaven: for the day will come, *qui male judicatus rejudicabit*, when all perverse judgments shall have judgment against them, and *Mary Magdalen* shall look cheerfully on him, on whom she bestowed it; and *Judas* rufully behold Him, from whom he sold it.

This is *Mary Magdalens* part, as *Christ* telleth: that howsoever *Mary Magdalen* be, in *Simons* house or in a corner, found fault with, amends shall be made her; and as wide as the world is, and as far as the Gospel shall sound, she shall be well spoken of. Ye, when the great and glorious acts of many Monarchs shall be buried in silence, this poor box of *Nardus* shall be matter of praise, and never die. And contrary, howsoever *Judas* motion may find favor and applause in the present, yet Posterity shall dislike and discommend it: and he be no less infamous and hateful, than *Mary* famous and wel spoken of, in all ages to the end of the world.

This is her portion from *Christ*: her soul refreshed with the sweet joyes of Heaven; and her name, as *Nardus* throughout all generations. This is his lot from the Lord: A name odious and lothsome to all that hear it; and his portion with hypocrites, in the lake of fire and brimstone. From which, &c. To which, &c.

III.

The Doctrine.
That Good
works are mal-
igned.

Luk 7. 39.

Luk 10. 40.

Neh. 6. 6.

2 Sam. 16. 7.

John 10. 34.

Psal. 62. 10.

2.

Yet, to be done.

1 Cor. 11. 12.

1 Cor. 4. 3.

2 Cor. 6. 8.

Verse 9.

Mic. 14. 31.



A
S E R M O N
PREACHED BEFORE
QU. ELIZABETH
A T
HAMPTON COURT.

On Wednesday, being the Sixth of March,
An. Dom. 1594.

LUKE Chap. XVII. Ver. XXXII.

Memores estote Uxoris LOT.

Remember LOTS Wife.

A Part of the Chapter read this Morning, by order of the Church, for II. Lesson.



He words are few, and the sentence short; no one in Scripture so short. But it fareth with *Sentences* as with *Coines*: In coines, they that in smallest compass contain greatest value, are best esteemed: and, in sentences, those that in fewest words comprise most matter, are most praised. Which, as of all sentences it is true; so specially of those that are marked with *Memento*. In them the shorter, the better; the better, and the better carried away, and the better kept; and the better called for when we need it. And such is this here; of rich contents, and withall exceeding compendious: So that, we must needs be without all excuse, it being but three words, and but five syllables, if we do not remember it.

The Sentence is our *Saviours*, uttered by Him upon this occasion. Before, (in *Vers. 18.*) He had said: that the dayes of the *Son of man* should be as the dayes of *Lot*, in two respects: 1. In respect of the suddenness of the destruction that should come: 2. And in respect of the security of the people, on whom it should come. For, the *Sodomites* laughed at it; and *Lots wife* (it should seem) but slightly regarded it. Being then in *Lots* story; very fitly, and by good consequence, out of that story, He leaveth us a *Memento*, before he leaveth it.

There are in *Lots* story, two very notable monuments of Gods Judgment. 1. The *Lake of Sodom*. 2. and *Lots wives Pillar*. The one, The punishment of *resolute sin*; the other, of *faint vertue*. For, the *Sodomites* are an example of impenitent wilfull Sinners: and *Lots wife* of imperseverant and relapsing righteous persons.

Both these are in it: but *Christ*, of both these, taketh the latter only. For, two sorts of men there are, for which these two *Items* are to be fitted: 1. To those in state of Sin that are wrong, the *Lake of Sodom*: 2. To those in state of Grace, that are well (if so they can keep them) *Lots wives Pillar*. To the first in state of Sin, *Moses* propoundeth the Vine of *Sodom*, and grapes of *Gomora*, *qua contacta cinerescunt*, that

that if yee but touch them, turn to *ashes*. To the other in state of grace, *Christ* here, *Lots wives Pillar*. To the one, *Jeremy* crieth, *Qui cecidit, adjiciat ut resurgat*, To the other, *Saint Paul* : *Qui stat, videat ne cadat*, *Agar*, that is departed from *Abrahams* house, with her face toward *Egypt*, the Angel calleth to return, and not to persevere : *Lots* wife, that is gone out of *Sodome*, and in the right way to *Zoar*, the Angell willeth to persevere and not to return. So that, to them this *Memento* is by *Christ* directed; that being departed from the errors of *Ur*, are gone out from the Sins of *Sodome*, are entred into the profession of the truth, or into the course of a vertuous life. So that, if we lay it to our selves, we shall lay it aright; that *Lots wife* be our example, and that we sprinkle our selves with the Salt of her *Pillar*, *ne putrescamus*, that we turn not again to folly, or fall away from our own stedfastness. And, if it be meant to us, needfull it is, that we receive it. A point (no doubt) of important consideration and necessity, as well for Religion, to call on; as for our Nature to hear of. First, for Religion: her glory it is, no less, to be able to shew *antiquos Discipulos*, old Professors, as *Manasson* was, then daily to convert and make new *Profelytes*. And therefore, with *Christ*, we must not ever be dealing with *Venise ad me*; but sometimes too, with *Manete in me*; That, hath his place: Nor ever with *stimuli*, goades to incite them to; but, other while, with *Clavi*, nails to fasten them in. For as nature hath thought requisite as well the *Brefts* to bring up, as the *Womb* to bring forth: And *Philosophy* holdeth *tueri* of no less regard than *querere*: And with the *Lawyers*, *Habendum* is not the only thing, but *Tenendum* needfull too: And the *Physitian* as carefull of the regiment, and fearfull of the recidivation, as of the disease and cure. So Divinity is respective to both; both, to lay the ground-work surely; *Ne corruiat*, that it shake not with *Esay's Nisi credideritis*; and, to roof it carefully, *Ne perluat*, that it rain not thorow and rot the principals, with *Pauls*, *Si permauseris, aliquin excideris & tu*. Jer. 9. 4.
1 Cor. 10. 12.
Gen. 21. 18.
Gen. 19. 17.
Mat. 11. 28.
John 15. 4.
Esay. 7. 9.
Rom. 11. 22.

Needfull then for Religion, to call on this vertue: and, as for Religion, to call on; so, for our Nature to be called on: Wherein, as there is *senellum quid*, a tender part not able to endure the cross, for which we need the vertue of *Patientie*: So is there also *αἰσχρογῆμις* a *fitting humor*, not able to endure the tediousness of any thing long; for which we no less need the vertue of *Perseverance*. The Prophet (in the 78 Psalm) saith, our Nature is as a *Bow*, which when it is bent to his full, except it be followed hard, till it be sure and fast, starts back again, and is as far off as ever it was. The Apostle compareth it to *flesh* (as it is) which will *sine sale putrescere* and if it be not *corned*, of it self bring forth corruption. And to help this our evil inclination forward, there be in all Ages dangerous examples, to draw on. The *Israelites* after they had passed the red Sea and all the perils of the desert, and were now come even to the borders of *Canaan*, even there say *Bene nobis erat in Egypto*, we were better in *Egypt*: Let us make a Captain and return thither. The *Romans* (in the *New*) at the first, so glorious Professors, that *Saint Paul* saith, *All the world spake of their faith*: After, when trouble arose, and *Saint Paul* was called *coram*, of the same *Romans* he saith, *Nemo mihi adfuit, sed omnes deseruerunt*, None stood by me, All shrunk away. And in these dangerous daves of ours, The falling away quite of divers, and some such, as have said of themselves (with *Peter*) *Esse omnes, non ego*; and others have said of them, *Esse omnes, non ille*: the declining of others, which (as *Daniels image*) decay by degrees; from a *head* of fine *Gold* fall to a *silver brest*, and from thence to *loyns* of *brass*, and thence to *legs* of *iron*, and last to *feet* of *clay*: The wavering and amaze of others that stand in the Plain (with *Lots wife*) looking about, and cannot tell, whether to go forward to little *Zoar*, or back again to the ease of *Sodome*; shew plainly that *Lots wife* is forgotten, and this is a needfull *Memento*, Remember *Lots wife*, If then it be ours, and so nearly concern us, let us see, *quantum valent he quinque Syllaba*. Psal. 78. 57.
Rom. 1.
Exod. 16. 3.
Numb. 11. 18.
14. 4.
Rom. 1. 8.
1 Tim. 4. 16
Mat. 26. 33.
Dan. 2. 32.

- 1 First, *Christ* sending our memory to a story past; of the use of remembering stories in general. The Division
- 2 Secondly, Of this particular of *Lots wife*, and the points to be remembered in it. I.
- 3 Thirdly, How to apply those points, that (as *S. Augustine* saith) *Condiant nos, & sal Statua sit nobis condimentum vite*, that the Salt of this *Pillar* may be the Season of our lives. I I.
III.



The Prophet *Esay* doth call us, that stand in this place, the *Lords remembrancers*: As to God, for the people, by the office of *Prayers*; So from God, to the People, by the office of *Preaching*. In which office of *Preaching*, we are employed as much about *recognosce*, as about *cognosce*; as much in calling to their minds the things they know and have forgot, as in teaching them the things they know not, or never learnt. The things are many, we have commission to put men in mind of. Some touching themselves: For, it is many times, too true, which the *Philosopher* saith: *Nihil tam longè abest à nobis quàm ipsi nos*, Nothing is so far from our minds, as we our selves. For, naturally (as saith the Apostle) we do *τραγῶμεν*, *leak*, and *run out*; and when we have looked in the *glass*, we straight forget our fashion again. Therefore we have in charge to put men in mind of many things, and to call upon them with divers *Memento's*, *Memento quia sicut lutum tu*, Remember the baseness of our mould what it is: *Memento quia vita ventus*, Remember the frailness of our life how short it is: *Memento tenebrosi temporis*, Remember, the dayes of darkness are comming, and they be many. All which we know well enough, and yet need to be put in mind of them. I.
The use of stories in general.
Esay. 62. 6.
Heb. 2. 1.
James 1. 23.
Job. 10. 9.
Job. 7. 7.
Ecclef. 11. 8.

But, the *storehouse*, and the very life of memory, is the *History* of time; and a special charge have we, all along the Scriptures, to call upon men to look to that. For, all our wisdom consisting either in Experience or Memory; Experience of our own, or Memory of others; Our dayes are so short, that our Experience can be but slender, *Tantum hesterni sumus* (saith *Job*;) and our own time cannot afford us observations enough Job. 8. 9.

Job. 8.

Ecc. 1. 9.

2 Sam. 11. 21.

Mark. 2. 25.

1 Deut. 33. 7.

2 Esay 46. 9.

3 Jer. 9. 16.

4 Job. 8. 8.

5 James 5. 10.

6 Heb. 10. 32.

enough for so many cases, as we need direction in. Needs must we then (as he here adviseth) *interrogare generationem pristinam*, ask the former age, what they did in like case: search the Records of former times; wherein, our cases we shall be able to match, and to pattern them all. Salomon saith excellently, *Quid est quod fuit? Quod futurum est?* What is that that hath been? That that shall be: and back again, What is that that shall be? That that hath been, *Et nihil novum est sub Sole*, and there is nothing under the Sun of which it may be said, *it is new*, but it hath been already in the former generations. So that, it is but turning the wheel, and setting before us some case of *Antiquity*, which may sample ours, and either *remembering to follow* it, if it fell out well; or to *eschew* it, if the success were thereafter. For example, by *Abimelech's* story, King David reproveth his Captains, for *pursuing the enemy too near the wall*, seeing *Abimelech* miscarried by like adventure; and so making use of remembering *Abimelech*. And by *David's* example (that, in want of all other bread, refused not the *Shew-bread*) *Christ* our Saviour defendeth His Disciples in like distress, and sheweth, that, upon such extremity, *Necessitas* doth even *legem Legi dicere*, give a Law, even to the Law itself.

Seven several times we are called upon to do it: 1. *Memento dicrum antiquorum*, (saith *Moses*) 2. *Recordamini prioris Seculi*, (*Esay*;) 3. *State super vias antiquas*, (*Jeremy*;) 4. *Investiga patrum memoriam* (*Job*;) 5. *Exemplum sumite Prophetas*, (*James*;) 6. *Rememoramini dies priscos*, (*Paul*;) 7. *Remember Lots wife*, *Christ*, here; that is, To lay our actions to those, we find there, and of like doings, to look for like ends. So read stories past, as we make not our selves matter for story to come.

II.
Of this of *Lots*
Wife.

Now, of and among them all, our Saviour *Christ* after a special manner commendeth unto us, this of *Lots wife*. Of which thus much we may say, That it is the only one story, which of all the stories of the Old Testament, He maketh His choice of, to put in His *Memento*; which he would have them, which have forgotten, to *remember*, and those that remember, never to forget. Oft to repair to this story, and to fetch salt from this *Pillar*: that they lose not that they have done, and so perish in the recidivation of *Lots wife*.

Then to descend into the particulars: I find, in stories, two sorts of *Memento*: 1. *Memento & fac*, Remember to follow: 2. *Memento & fuge*, Remember to flee the like. *Mary Magdalens* oymment, an example of one; *Lots wives salt-stone*, an example of the other. Or (to keep us, to this story) *Lot* looked not back, till he came safe to *Zoar*: *memento & fac*. *Lots wife* did, and died for it: *memento & fuge*.

The verse before sheweth, why *Christ* laid the *memento* upon her. *Μη να στρατω. Μη επιστρατω*, that we should not turn or return back, as she did: that we should not follow her, but, when we come at this *Pillar*, turn at it and take another way. That is, we should remember *Lots wife*, but follow *Lot*; remember her, but follow him.

Now in either of both *memento's*, to follow, or to flee, we alway enquire of two points (and so, here) 1. *quid fecit*, 2. *quid passa est*: what they did: whose story we read; and, how they sped: The *Fact*, and the *Effect*. The *Fact*, *Vice* or *Virtue*: The *Effect*, *Reward* or *Punishment*.

Gen. 19. 26.

Both which, concerning this unfortunate woman, we set down in one verse (in the XIX. of *Genesis*) what she did; that *Shee drew back*, or *looked back*: this was her *Sin*. The effect, that *She was turned into a Salt-stone*: this was her *punishment*. And these two, are the two *Memorandum's* concerning her, to be remembered. First of her faults.

I.
Her faults.

The *Angel* had given charge to *Lot* and his company (in the seventeenth of that Chapter) *Scape for thy life: Stay not in the Plain: Look not once behind thee lest thou perish. Scape for thy life*: She trifled for all that, as if no peril were. *Stay not in the Plain*, yet stayed she behind. *Look not back lest thou die*; she would, and did look back, to die for it. So that, she did all that she was forbid, and regarded none of the *Angels* words, but despised the counsel of *God* against her own soul. This was her sin, the sin of disobedience; but consisteth of sundry degrees by which she fell: needfull, all, to be remembered.

1 Wavering.

1. The first was: That she did not *Severè custodire mandatum Dei*, strictly keep her to the *Angels* charge, but, dallied with it, and regarded it by halves; that is, say what he would, she might use the matter as she would; go, or stay and look about as she list. Such like regard is like enough to have grown of a wandering distrust; left happily, she had left *Sodom* in vain, and the *Angel* feared them, with that which never should be. The *Sun rose so clear*, and it was so goodly a morning, she repented, she came away. Reckoning her *Sons in Law* more wise in staying still, than *Lot* and her self, in so unwisely departing. Which is the sin of *unbelief*, the bane both of *Constancy* and *Perseverance*. *Constancy*, in the purpose of our mind, and *Perseverance* in the tenour of our life.

2 Fainting.

2. From this grew the second, That she began to tire, and draw behind, and kept not pace with *Lot* and the *Angels*. An evil sign. For (ever) fainting is next step to forsaking; *Sequebatur à longè*, a preparative to a giving clean over: *Occasionem quarit* (saith *Solomon*) *qui vult discedere ab amico*, He that hath not list to follow, will pick some quarrel or other to be cast behind.

Prov. 18. 1.

3 Looking back.

3. This tiring, had it grown of weakness, or weariness, or want of breath, might have been born with; but, it came of another cause, which is the third degree. It was (saith the Text) at least to look back, and to cast her eye to the place, her soul longed after. Which sheweth, that the love of *Sodom* stuck in her still: that though her feet were come from thence, her heart stayed there behind: and that, in look and thought she returned thither, whither in body she might not; but (possibly) would in body too, if, as *Ninive* did, so *Sodom* had still remained.

4 Preferring
Sodom to Zoar.

4. Looking back might proceed of divers causes; So might this of hers, but that *Christ's* application, directs us. The verse before saith, *something in the house*, something left behind affected her: Of which he gives us warning. She grew weary of trouble, and of shifting so oft: From *Ur* to *Haran*; thence, to *Canaan*; thence, to *Egypt*; thence, to *Canaan* again; then to *Sodom*; and now to *Zoar*; and that, in her old

old daies, when she would fainest have been at rest. Therefore, in this wearisome conceit of new trouble now to begin; and withal remembring the convenient seat, she had in *Sodome*, she even desired to *dye by her flesh-pots*, and to be buried in the *graves of lust*: wished them at *Zoar*, that would, and her self at *Sodome* again: desiring rather to end her life with ease in that *Stately City*, than to remove, and be safe, perhaps not, in the *desolate mountains*. And this was the sin of restines of soul, which affected her eyes and knees, and was the cause of all the former. When men weary of a good course, which long they have holden, for a little ease or wealth, or (I wote not what) other secular respect, fall away in the end: so loosing the praise and fruit of their former perseverance, and relapsing into the danger and destruction, from which they had so neer escaped.

Behold, these were the sins of *Lot's Wife*; A wavering of minde: Slow steps: the convulsion of her neck: all these caused her weariness and fear of new trouble, she preferred *Sodoms ease* before *Zoars safety*. Remember *Lot's Wife*.

This was her sin: and this her sin, was in her, made much more hainous by a double circumstance, The aggravation of her fall. well worth the remembring: as (ever) weighty circumstances are matter of special regard, in a story specially. 1. One, that she fell, after she had stood long. 2. The other, that she fell, even then, when God, by all means offered her safety, and so forsook her own mercy.

Touching the first. These (a) *winter brooks*, (as *Job* termeth flitting desultory Christians) if they dry; these (b) *summer fruits* (as *Amos*) if they putrifie: these (c) *morning clouds* (as *Hosea*) if they scatter; these (d) *shallow-rooted corn*, if they wither and come to nothing, it is the less grief. No man looked for other. (e) *Pharaoh* with his fits, that at every plague sent upon him, is godly on a sudden, and, O pray for me now; and when it is gone, as profane as ever he was, beginning nine times, and nine times breaking off again; he moves not much. To go further: *Saul*, that for two years; *Judas*, that for three; *Nero*, that for five kept well, and then fell away, though it be much, yet may it be born. But this woman had continued now thirty years (for, so they reckon from *Abrahams* going out of *Ur*, to the destruction of *Sodome*;) This, this is the grief, that she should persist all this time, and after all this time fall away. The rather, if we consider yet further, that not onely she continued many years, but sustained many things in her continuance, as being companion of *Abraham* and *Lot*, in their exile, their travel, and all their affliction. This is the grief, that after all these storms in the broad Sea well past, she should in this pittifull manner, be wracked in the haven. And when she had been in *Egypt*, and not poisoned with the *superstitions* of *Egypt*; when lived in *Sodome*, and not defiled with the *sins* of *Sodome*; not fallen away for the *famine* of *Canaan*, nor taken harm by the *fulness* of the *City of the Plain*; after all this she should loose the fruit of all this, and do and suffer so many things all in-vain. This is the first: Remember it.

The second is no whit inferiour: That, at that instant she wofully perished, when Gods special favour was proffer'd to preserve her: and that, when, of all other times she had means and cause to stand; then of all other times, she fell away. Many were the mercies she found and felt at Gods hand, by this very title, that she was *Lot's Wife*. For, by it, she was incorporated into the House and Family, and made partaker of the blessings of the faithfull *Abraham*. It was a mercy, to be delivered from the errors of *Ur*; a mercy, to be kept safe in *Egypt*; a mercy, to be preserved from the sin of *Sodome*; a mercy, to be delivered from the *Captivity* of the five Kings; and this the last and greatest mercy, that she was sought to be delivered from the perishing of the five Cities. This (no doubt) doth mightily aggravate the offence, that, so many waies before remembred by God in trouble, she so coldly remembred Him: and that now presently being offered grace, she knoweth not the day of her visitation: but being brought out of *Sodome*, and warned of the danger that might ensue; having the *Angels* to go before her, *Lot* to bear her company, her daughters to attend her, and being now at the entrance of *Zoar*, the haven of her rest; this very time, place and presence, she maketh choice of, to perish in, and to cast away that, which God would have saved; in respect of her self, desperately; of the *Angels*, contemptuously; of her husband and daughters, scandalously; of God and His favours, unthankfully; forsaking her own mercy, and perishing in the sin of wilfull defection.

Remember *Lot's Wife* and these two, 1. That she looked back, after so long time, and so many sufferings: 2. That she looked back, after so many, so mercifull, and so mighty protections. And remember this withall, That she looked back onely, and went not back: Would, it may be but that it was all on fire. But, whether she would or no, or whether we do or no, this fore-thinking our selves, we be gone out, this faint proceeding, this staying in the plaine, this convulsion of the neck, and writhing the eyes back; this irresolute wavering whether we should choose, either bodily pleasures in perishing *Sodome*, or the safety of our souls in little *Zoar*, was her sin; And this is the sin of so many as stand as she stood, and look as she looked, though they go not back: but, if they go back too, they shall justifie her, and heap upon themselves a more heave condemnation. So much for the sin, which we should remember, to avoid.

Now for her punishment, which we must remember, to escape.

This relapse in this manner, that the world might know it to be a sin highly displeasing his Majesty, God hath not onely marked it for a sin, but salted it too, that it might never be forgotten.

The wages and punishment of this sin of hers, was it, which is the wages of all sin, that is, Death. Death, in her (sure) worthily, that refused life with so easie conditions, as the holding of her head still, and would needs look back and dye.

The sound of Death is fearfull, what death soever: yet it is made more fearfull four waies; which all be in this of hers.

The aggravation of her fall.

1 After a long standing.

a Job 6. 15.

b Amos 8. 1, 2.

c Hosea 6. 4.

d Mat. 13. 23.

e Exod. 8.

2. Now, when best means of standing.

2 Her Punishment.

Death. Rom. 6. 23.

1. *Sudden.* 1. We desire to die with respite; and *sudden death*, we fear and pray against. Her death was sudden, back she looked, and never looked forward more. It was her last look.
2. *In the act of sin.* 2. We desire to have *remorse of sin* ere we be taken away; and death in the very act of sin, is most dangerous. Her death was so. She died in the very *convulsion*; She died with her face to *Sodom*.
3. *Misuse.* 3. We would die the *common* death of mankind, and be visited *after the visitation of other men*: and an unusual strange death is full of terrour. Hers was so. Gods own hand from Heaven, by a strange and fearfull visitation.
4. *Unbecom burial.* 4. Our wish is, to die, and to be *buried*, and not to remain a spectacle above ground which Nature abhorreth: She so died, as she remained a spectacle of Gods wrath and a by-word to posterity, and as many as passed by. For until *Christs* time, and after, this monument was still extant, and remained undefaced so many hundred years. *Josephus* (a Writer of good account, which lived after this) saith *ἰστέον αὐτὴν ἔτι καὶ νῦν διαμένει*: I my self have seen and beholden it, for it stands to be seen to this day. A *reed* she was, a *Pillar* she is; which she seemed to be, but was not. She was *melting water*: She is congealed to *salt*. Thus have we both her *fault* and *punishment*: Let us remember both: To shun the fault, that the penalty light not on us.

III.
Our Lesson
from it is.

Now, this *Pillar* was erected, and this verdure given it, for our sakes. For, among the many waies that the wisdom of God useth to dispose of the sin of man, and out of evil to draw good, this is one, and a chief one, that he suffereth not their evil examples to vanish as a shadow, but maketh them to stand as *Pillars* for Ages to come, with the Heathen mans inscription, *His ipse tibi tegor dorsus esto*, Look on me, and learn by me, to serve God better.

And, an high benefit it is for us, that He not onely embalmeth the memory of the *Just* for our *Imitation*; but also powdred and maketh brine of the *Evil*, for our *admonition*: that, as a *Scene* from *Mary Magdalens ointment*; So, a *relish* from *Lots wives pillar*, should remain to all posterity.

Profane persons, in their perishing, God could dash to pieces, and root out their remembrance from off the earth. He doth not, but suffereth their *Quarters* (as it were) to be set up in stories, *Ut poena Impi sit eruditio Justi*, that their punishment may be our advertisement. Poureth not out their blood, nor casts it away, but saves it for a Bath, *Ut lavet Justus pedes in sanguine peccatoris*, that the *Righteous* may wash their footsteps in the blood of the *ungodly*: that all (even the *ruine of the wicked*) may cooperate to the good of them that fear God. This woman, in her inconstancy, could He have sunk into the earth, or blown up as *salt-petre*, that no remembrance should have remained of her: He doth not; but, for us, and for our sakes, He erecteth a *Pillar*: And not a *Pillar* onely, to point and gaze at; but a *Pillar* or *rock of salt*, whence we may and must fetch, wherewith to season whatsoever is unfavoury in our lives. And this, this, is the life and soul of memory: this is wisdom, The art of *extracting salt*, out of the *wicked*; *Triacle*, out of *vipers*; our own happiness, out of *aliena pericula*: and to make those that were unprofitable to themselves, profitable to us. For (sure) though *Lots wife* were evil, her *salt* is good. Let us see then, how to make her evil, our good; see, if we can draw any savoury thing from this example.

1. *Perseverance.* 1. That which we should draw out, is *perseverance*, *Muria virtutum* (as *Gregory* calleth it) the *Preserver* of virtues, without which (as *Somer fruits*) they will perish and putrifie: The *Salt of the Covenant*; without which, the flesh of our Sacrifice will take wind and corrupt. But *S. Augustine* (better) *Regina virtutum*, the *Queen of virtues*; for that, however the rest run and strive, and do masteries, yet, *Perseverantia sola coronatur*, *Perseverance* is the onely crowned virtue.

2. *Care.* 2. Now *perseverance* we shall attain, if we can possess our souls with the due care, and rid them of *security*. Of *Lots wives* security, as of water, was this *Salt* here made. And, if *security* (as water) do but touch it, it melts away presently. But *Care* will make us fix our eye, and gather up our feet, and, forgetting that which is behind, *tendere in anteriora*, to follow hard toward the prize of our high calling.

3. *Fear.* 3. And, to avoid *Security*, and to breed in us due care, *S. Bernard* saith. Fear will do it: *Vix in timore securus esse? securitatem time*; The onely way to be *secure in fear*, is to fear *security*. *S. Paul* had given the same counsel before, that, to persevere *Si permanferis*, no better advice, than *Noli alium sapere, sed time*.

Considerations
out of her
faith.

Now, from her Story, these considerations are yeilded, each one as an handfull of *salt* to keep us, and to make us *keep*.

First, that we see; as of *Christs twelve*, which he had sorted and selected from the rest, one miscarried; *Et illum gregem non timuit lupus intrare*, and that the Wolf feared not to seize, no, not upon that Flock: and as of *Noahs eight* that were saved from the Flood, one fell away too; So, that of *Lots* four, here, and but four in all, all came not to *Zoar*, one came short. So that, of *twelve*, of *eight*, of *four*; yea, a little after (*ver. 35.*) of *two*, one is *refused*: that we may remember, few there be that scape from *Sodom* in the *Angels* company; and of those (few though they be) all are not safe neither: Who would not fear, if one may perish in the company of *Angels*?

2. Secondly, That as one miscarrieth; so, not every one, but one that had continued so long, and suffered so many things, and after all this continuance, and all these sufferings, falls from her estate, and turns all out and in; and, by the inconstancy of one hour, maketh void the perseverance of so many years, and (as *Ezekiel* saith) *In the day, they turn away to iniquity, all the former righteousness they have done, shall not be remembered*.

3. Thirdly, That as she perisheth; So, at the same time, that *Sodom*: She, by it; and it, by her. That, one end cometh to the sinner without repentance, and to the just, without perseverance. One end,

to the abomination of *Sodome*, and to the recidivation of *Lots wife*; *Et non egredientes, & egredientes respicientes*: They that go not out of her, perish; and they that go out of her, perish too, if they look back. *Lacus Asphaltites*, is a monument of the one, *Lots Wives salt stone*, a memorial of the other.

Lastly, That as one perisheth, and that *such an one*; So, that she perisheth at the gates, even hard at the entry of *Zoar*: which of all other, is most fearfull: So near her safety, so hard at the gates of her deliverance. Remember, that near to *Zoar gates*, there stands a *salt stone*.

4.

These very thoughts, what her case was, these four waies; and what ours may be (who are no better than she was) will search us like *salt*, and teach us; that as, if we remember what we have been, we may (saith *S. Bernard*) *erubescere*; so, if we remember what we may be, we may *contremiscere*: that, we see our beginnings, but see not our ending: we see our *Stadium*, not our *dolichum*. And that as we have great need to pray (with the Prophet) *Thou hast raised me from my youth up, until now, forsake me not in mine old age, now when I am gray-headed*; So, we had need stir up our care of continuing, seeing we see it is nothing to begin, except we continue; nor to continue, except we do it to the end.

Psal. 71. 18.

Remember, we make not light account of the Angels *Serva animam tuam*: blessing our selves in our hearts, and saying, *Non fiet tibi hoc*; we shall come safe, go we never so soft: *Zoar* will not run away.

Mat. 16. 22.

Remember, we be not weary to go whither God would have us; not to *Zoar*, though a little one, if our souls may there live; and never buy the ease of our body, with the hazard of our soul, or a few daies of vanity with the loss of eternity.

Remember, we slack not our pace; nor stand still on the Plain. For, if we stand still, by still standing, we are meet to be made a *Pillar*; even to stand still, and never to remove.

Remember, we look not back, either with her, on the vain delights of *Sodome* left; or with *Peter*, on *S. John* behind us, to say, *Domine, Quid isto?* Both, will make us forget our following. None that casteth his eye thither way, is *Udis*: meet as he should be, meet for the Kingdom of God.

John 21. 20.

Luke 9. 62.

But specially remember we leave not our heart behind us, but that we take that with us, when we go out of *Sodome*: for if that stay, it will stay the feet, and wiche the eye, and neither the one nor the other will do their duty. Remember, that our hearts wander not, that our heart long not: This *Gave*, if it be fervent, will bring us *Perseverance*.

Now, that we may the better learn somewhat out of her punishment too: Let us remember also, that as to her, so to us, God may send some *unusual visitation*, and take us suddenly away, and in the act of sin too.

Our of her punishment.

Remember the danger and damage: It is no less matter we are about, than *perdet animam*. Which if we do, we frustrate and forfeit all the fruit of our former well-continued course; all we have done, is vain. Yea, all that *Christ* hath done for us is in vain; whose pains and sufferings we ought specially to tender, knowing, that *Supra omnem laborem labor irritus*, No labour to lost labour; and *Christ* then hath lost his labour for us.

Remember the folly: that beginning in the spirit we end in the flesh: turning our backs to *Zoar*, we turn our face to *Sodome*: joyning to a head of fine gold, feet of clay, and to a precious foundation, a covering of thatch.

Gal. 3. 3.

Remember the Disgrace: that we shall lose our credit and accompt, while we live, and shall hear that of *Christ*, *Hic homo*; and that other, *Quid existis in desertum videre?* A reed shaken with the wind.

Luke 14. 14.

Mat. 11. 7.

Remember the Scandal: That, falling our selves, we shall be a block for to make others fall: a sin no lighter; nor less, nor lighter than a *mil-stone*.

Mat. 18. 6.

Remember the Infamy: That we shall leave our memory remaining in stories, among *Lots Wife*, and *Jobs Wife*, *Demas* and *Escholus*, and the number of *Relapsed*, there to stand to be painted at, no less than this heap of *Salt*.

Remember the Judgement that is upon them after their relapse; though they live, that they do even (with her here) *obrigescere*, wax hard and numb, and serve others for a *sear*, wholly unprofitable for themselves.

Remember the difficulty of reclaiming to good: Seven evil spirits entring in stead of one, that their last state is worse than the first.

Mat. 12. 45.

And lastly, Remember that we shall justifie *Sodome* by so doing; and her frozen sin shall condemn our melting vertue. For, they in the wilfulness of their wickedness persisted till fire from heaven consumed them: And, they being thus obdurate in sin, ought not she (and we much more) to be constant in vertue? And, if the drunkard hold out, till he have lost his eyes; the unclean person, till he have wasted his loyns; the contentious, till he have consumed his wealth, *Quis pudor quod infelix populus Dei non habet tantam in bono perseverantiam, quantum mali in malo!* What shame is it, that Gods unhappy people should not be as constant in vertue, as these miscreants have been, and be in vice?

Each of these by it self; all these put together, will make a full *Memento*: which if she had remembered, she had been a *Pillar* of light in heaven, not of *salt* in earth. It is too late, for her: we, in due time yet, may remember it.

And, when we have remembered these, Remember *Christ* too, that gave the *Memento*: that He calleth Himself *Alpha* and *Omega*; not onely *Alpha* for His happy beginning; but *Omega*, for his thrice happy ending. For that he left us not, nor gave over the work of our redemption, till He had brought it to *Consummatus est*: And that, on our part, *Summa Religionis est, imitari quem colis*, The highest act of Religion, is, for the Christian to conform himself, not to *Lots wife*, but to *Christ*, whose Name he weareth. And though *Verus amor non sumit vires de spe*, True love (indeed) receiveth no manner of strength from hope; but,

Apoc. 1. 8.

but, though it hope for nothing, loveth nevertheless; yet, to quicken our love, which oft is but faint, and, for a full *Memento*, Remember the reward. Remember, how *Christ* will remember us for it, which shall not be the wages of an hireling, or (*Lease-wife*) for time, and term of years, but *αἰῶνις αἰῶνις*, Eternity it self, never to expire, end, or determine, but to last and endure for ever and ever.

22. k 9. 4.

But this reward (saith *Ezekiel*) is for those, whose foreheads are marked with *Tau*, which (as *Omega* in *Greek*) is the last letter in the *Hebrew Alphabet*, and the mark of *consummatus est*, among them: They onely shall escape the wrath to come. And this crown is laid up for them, not of whom it may be said, *Cur rebatis bene*, Ye did run well; but, for those that can say (with *S. Paul*) *Cursum consummavi*, I have finished my course well.

Gal. 5. 7.

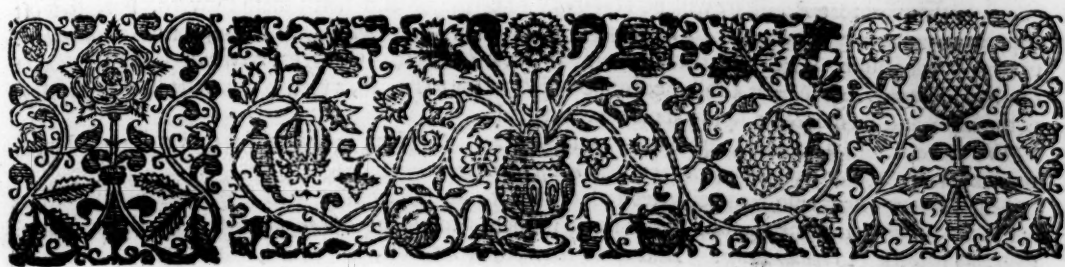
1 Tim. 4. 7.

And (thanks be to God) we have not hitherto wanted this salt, but remembered *Leas wife* well. So that, this exhortation, because we have prevented and done that which is called for, changeth his nature, and becometh a commendation, as all others do. A commendation (I say:) yet not so much of the people (whose onely felicity is to serve and be subject to one that is constant; for otherwise, we know how wavering a thing the multitude is) as of the *Prince*, whose constant standing giveth strength to many a weak knee otherwise. And Blessed be God and the Father of our Lord *Jesus Christ*, that we stand in the presence of such a *Prince*: who hath ever accounted of *Perseverance*, not onely as of *Regina virinum*, the Queen of virtues; but, as of *virtus Reginarum*, the virtue of a Queen. Who (like *Zorobabel*) first, by Princely magnanimity, laid the Corner-stone, in a troublesome time: and since, by Heroical constancy, through many both alluring proffers and threatening dangers, hath brought forth the Head-stone also, with the Prophets acclamation, *Grace, grace, unto it*. *Grace*, for so happy a beginning; and *Grace*, for so thrice happy an ending. No terrors, no enticement; no care of her safety hath removed her from her steadfastness: but, with a fixed eye, with straight steps, with a resolute minde, hath entred her self, and brought us into *Zoar*. It is a little one, but therein our souls shall live; and we are in safety, all the Cities of the *Plaine* being in combustion round about us. Of whom it shall be remembered, to her high praise, not onely that of the *Heathen Illaque virgo viri*; but, that of *David*, that, all her daies she served God, with a covenant of Salt, and with her *Israel*, from the first day until now. And of this be we perswaded, that He which began this good work in her, will perform it unto the day of *Jesus Christ*, to her everlasting praise, comfort and joy, and, in her, to the comfort, joy and happiness of us all.

2 Cor. 13. 5.

Yet it is not needles, but right requisite, that we, which are the *Lords Remembrancers* put you in minde, that as *Perseverance* is the Queen of virtues, *quia ea sola coronatur*; so is it also, *quia Satanas ei soli insidiatur*, for that, all *Satan* malice, and all his practices are against it: The more careful need we to be, to carry in our eye this example. Which God grant we may, and that our hearts may seriously regard, and our memories carefully keep it. *Ut hac columna fulcias nos*, & *hic sal condias nos*, that this *Pillar* may prop our weakness, and this salt season our sacrifice; that it may be remembered, and accepted, and rewarded in the day of the Lord. Which, &c.

A SER



A
S E R M O N
Preached in the
C O U R T

A T
R I C H M O N D.

On Tuesday, being the Fifth of *March*,
An. Dom. 1596.

LUKE Chap. XVI. Ver. XXV.

Fili, recordare, &c.

*Son, remember that thou, in thy life time, receivedst thy pleasure
(or good things;) and likewise Lazarus pains: Now there-
fore is he comforted, and thou art tormented.*



His Scripture hath the name given it in the very first words, *Recordare Fili, Son re-
member: It is a Remembrance.*

There be many Sermons of remembrance here on earth: this, is one from
Heaven, from the mouth of *Abraham*. Not now on earth, but in heaven, and
from thence beholding (*not in a glass of darke speech, but*) *intuitive*, that which

¹ Cor. 13. 2.
John. 19. 35.

he telleth us: and *He that saw it bare witness, and his witness is true.*

Which may somewhat move attention: Or, if that will not, let me ad farther,
That it is such a *remembrance*, that it toucheth our estate in everlasting life;
That is, the well or evil hearing of this *Recordare*, is as much as our eternal life is worth. For, we find
both in it. That our *Comfort* or *Torment* eternal (*Comfort*, in *Abrahams* bosome; *Torment*, in the fire of
hell) depend upon it: and therefore as much as we regard them, we are to regard it.

The *Remembrance* is directed to a *Son of Abrahams*; not so much for him, as for the rest. For, it is
to be feared, that both the sons of *Abraham*, and the daughters of *Sarah* forget this point overmuch;
and many of them (with this party here, to whom it is spoken) never remember it till it be too late.

To *Abrahams* sons then, all and every one. But specially, such of his sons, as presently are in the state
that this son (here) sometime was, of whom it is said: *He had received good things in his life.* By vertue
whereof, I find, this *Recordare* will reach home to us; for that we are within the compass of this *Rece-
pisti*. For truly, the sum of our Receipt hath been great; No Nation so great: And, our *Recordare*,
little; I will not say, how little, but (sure) too little for that, we have *received*.

Now, albeit it be all our case (for, we all have *received*) yet, not all our case alike; but of some, more
than other. For, some have received in far more plentiful manner, than other some; and they there-
fore more deeply interested in it. And look, who among us have *received* most, them it most concerneth;
and they (of all other) most need to look to it.

If you ask, Why they more than others? For that (besides the duty) to whom a great *Recepiſti* is given, of them a great *Recordare* will be required. The danger also helps them forward. For, so it oft happeneth unhappily: that, whereas *Recepiſti* is made (and so may well be) a motive, for us to remember: so cross is our nature, none is so great an enemy to *Recordare* as it. Our great receiving is oft occasion of our little remembering. And as a full diet in the vessels of our body; so, a plenteous receipt breeds stoppings in the mind, and memory, and the vital parts of our soul.

We have hereof a lively example before our eyes: : And such an one, as if it move us not, I know not what will. *A receipt, for memories that suffer obstructions.*

Our Saviour Christ unlocked hell gates to let us see it. In discovering what fighes and what sufferings are in the other world, he sheweth us our lying in them, to whom *Abraham* objecteth, that this frank receiving had marred his memory. And as he sheweth us his fault, so (withal) what came to him for it, in that strange and fearfull consequent: *Now therefore thou art tormented.*

Verse 9.

This example is told by our Saviour (in the XIII. verse) to other rich men, and troubled with the same *lethargie*. Who; when he put them in mind, it would not be amiss, while they were here, to make them friends of that they had received, that, when this failed them (as fail them it must) that might receive them into everlasting tabernacles: forget themselves so far, as they derided His counsel; not, in words, but per *myſterium*. Which maketh Him fall from Parables, to a plain story (for, so it is holden by the best Interpreters, both old and later:) and, from everlasting tabernacles, to everlasting torments: That, howsoever they regarded not His *Recordare* on earth, they had best give better ear to *Abrahams*, from Heaven.

It is his intent, in reporting of it, that our remembering of it should keep us from it. *Non vult mortem, & minatur mortem, ne mittat in mortem,* (saith Chrysostome:) He would not have us in that place; yet he telleth us of that place, to the end we never come in that place.

Yea, it is *Abrahams* desire too, we should not be overtaken, but think of it in time; and prevent it, before it prevent us. And therefore he lifteth up his voice and cryeth out of Heaven, *Recordare fili.*

Verse 27. 28.

And, not only *Abraham*, but he that was in the place it self, and best knew the terror, because he felt it; felt that, in it, as he heartily wisheth and instantly sueth, that they, whom he loveth, or any way wisheth well to, may some way take warning, *Ne & ipsi veniant, That they also come not into that place of torments.*

This use, Christ on earth, *Abraham* from Heaven, and he out of hell, wish we may have of it. And we (I trust) will wish our selves no worse than they: and therefore look to our *Recordare*, carry it in mind, and (in *Recordare*, there is *Cor*, too) take it to heart; and by both, in time take order, *Ne & ipsi veniamus.*

The Division

The verse it self (if we mark it well) is in figure and proportion, an exact cross. For, as a Cross, it consisteth of two barrs or beams so situate, as the one doth quarter the other. *Thou receivedst good things, and Lazarus received evil.* These two lye clean contrary: But meet both, at the middle word, *Now therefore*: and there, by a new *Antithesis*, cross each other: *& dicit, He that received evil, is comforted: and dicit, thou that didst receive good, art tormented.* And, to make it a perfect Cross, it hath a title or Inscription too, set over it: and this it is, *Recordare fili.* And sure, next to the Cross of Christ and the memory thereof, this cross of *Abrahams* invention and exaltation is (of all others) most effectual. And I verily persuade my self, if we often would fix it before our eyes, and well mark the inscription, it would be a special preparation to our Passeeover (meaning, by our Passeeover, our end) whereby pass we must, yea long, into another state either of misery or bliss: but, whether of misery, or bliss, it will lye much in the use of this word *Recordare*.

I.

II.

First then we will treat, 1. of the Cross: After, 2. of the Title.

We have in the Cross two *Barres*: But, with both, we will not meddle. For, why should we deal with *Lazarus*? This place is not for him; nor he no room in this Auditory. Therefore, waving his part, in this other (of the *Rich mans*) we have two quarters, representing unto us two estates: ^a The upper part, or head, *Recepiſti bona in vita*, his estate, in this life, ^b The nether, or foot, *jam vero torqueris*: his estate, in the other.

Of these two: 1. That, two they are: 2. which they be: 3. and how they be fastened, or tenanted the one to the other, with the *Illative*, therefore.

I.
Of the Cross.

TO quarter out this Cross: Two parts it stands of; which two parts are two estates; 1. One past, 2. The other, present: The one, in *Memory*: The other, in *experience*. Now, both *memory* and *experience* (*memory* of things past, and *experience* of things present) are (both) hand-maids to *providence*, and serve to provide for things to come. And, of all points of providence, for that which is the highest point of all, that our memory of it, keep us from experience of this place, this conclusion.

I.

The upper part of it; I be present estate. In *vita tua recepiſti.*

These two are set down: 1. The one estate, in the words *Vita tua*: 2. The other, in the words *jam vero*, but now. The former, past with him, and yet present with us: For, we yet receive. The latter, present with him, but (with us) yet to come, or rather (I trust) never to come: *jam vero torqueris*.

1 The first is the life in esse, which we all now live: which though it be one and the same, yet is there in it a sensible difference, *Pauper & dives obviaverunt*, of some poor, and some rich, every day meeting each other.

2 But

2 But, *Nemo dives, semper dives*: and again, *Nemo pauper, semper pauper*. They that be rich in it, shall not ever be rich; nor they that are poor, poor alway. *It came to pass* (saith the Scripture) *that the beggar died* (verse 22) *Mortuus est etiam & dives, and the rich man* (for all his riches) died also. There ends the first estate.

3 But, that end is no final end. For, after *Vita tua* there is a *semper verò*, still: a second state in reversion, to take place when the first is expired. Our hearts misgive us of some such estate: and (as the Heathen man said) they, that put it off with *quis sit?* who can tell, whether such estate be? shall never be able to rid their minds of *quid sit?* but, what if such a one be, how then? But, to put us (that be Christians) out of all doubt, our *Saviour Christ*, by this story, openeth us a Casement into the other life, and sheweth us, whither we go, when we go hence.

1. First, That, as in this life (though but one, yet) there are two diverse estates; to death (though it be, but one neither) hath two several passages: And, thorow it, as thorow one and the same City gate, the *honest subject* walketh abroad for his recreation, and the *lewd malefactor* is carried out to his execution.

2 Two states then there be, after death; and these two dis-joned in place, dislike in condition: both set down within the verse; 1. One, of comfort: 2. The other, of torment.

3 And, that both these take place *jam*, presently. For, immediatly after his death, and, while all his *five brethren* yet lived, and yet any of them were dead, he was in his torments, and did not expect the general Judgment, nor was not deferred to the end of the world.

4 And (to make it a compleat cross, for so it is) as the poor and rich meet here, so do they, there, also, otherwise; and go two contrary wayes, every one to his own place. *Lazarus* to his *bosom*, the rich man to his *gulf*: and, ones misery endeth in rest; the others purple and fine linnen in a flame of fire. *Verè stupenda vices* (saith *Chrysostome*) verily a strange change, a change to be wondred at: to be wondred at and feared, of those whom it may concern any manner of way, and (at any hand) to be had in remembrance.

To apply these two, to the party, we have in hand, and to begin with the first estate, first. Two things are in it set down by him: 1. The one, in the word *Fili*: 2. The other, in the word *Recepisti*.

First, that he was *Abrahams son*, and so, of the religion only true: and one, that (as himself saith of himself) had had *Moses and the Prophets*, though *tanquam non habens*, as though he had them not. For, little he used, and less he regarded them; yet, a Professor he was.

Secondly: as by nature, *Abrahams son*: so by condition or office, one of *Gods Receivers*. *Receivers* we are, every one of us, more or less: but yet, in receipts, there is a great latitude. Great, between her, that received *two mites*; and him, that received *a thousand talents*. Between them, that receive *segmenta* only, covering for their nakedness; and them, that receive *ornamenta*, rich attire also, for comeliness: and again, that receive *alimenta*, food for emptiness; and *oblectamenta*, delicious fare for daintiness. Now, he was not of the pety, but of the main receipt. It is said: *He received good things*, and it is told, what these good things were, *Purple* of the fairest, and *linnen* of the finest: and *quotidie splendide*, every day a double feast. Which one thing, though there were nothing else, asketh a great Receipt alone. Here, *Rich*; in this life; and who would not sue to succeed him in it? One would think, this wood would make no cross, nor these premises such a *now therefore*. But, to him, that was thus and had thus, all this plenty, all this pleasure; *post tantas divitias, post tantas delicias*; to him, it is spoken, *but now thou art tormented*. Which first estate, as it was rich, so it was short: therefore, I make short with it, to come to *cruciaris*. Which, though in syllables, it is shorter, yet it is in substance, that peece to which he is fastened, in length of continuance far beyond it.

Cruciaris is but one word, but much weight lieth in it: therefore it is not slightly to be passed over, as being the special object of our *Recordare*, and the principal part of the cross indeed. Two wayes our *Saviour Christ* expresseth it: 1. One while under the term *basanos*, which is *torture*: 2. Another, under the term *idolus*, which is *anguish of the spirit*: referring this, to the inward pain: and that, to the outward passion. The soul being there subjected by *Gods justice*, to *sensual pain*, for subjecting it self willingly to *brutish sensuality*, in this life, it being a more noble and celestial substance.

Of which pain, *Saint Chrysostome* noteth, that because many of us can skill, what torment the *tongue* hath, in extremity of a burning ague; and what pain our hand feeleth, when from the hearth some spark lighteth on it: *Christ* chose to expresse them in these two. Not, but that they be incomparably greater than these: yea, far above all we can speak, or think: but that flesh and blood conceiveth but what it feeleth, and must be spoken to, as it may understand. And it is a ground, that, in termes (here and elf-where) proportioned to our conceit, *torments* are uttered farre beyond all conceit: which, labouring to avoid, we may; but labouring to expresse, we shall never do it.

Yet, to help them somewhat, we shall the more deeply apprehend them, if we do but compare them: as we may; and never go out of the confines of our own verse.

With *Recepisti*, first. To consider this: that his torment is in the present tense, now upon him, *Cruciaris*. His good, all past and gone, *Recepisti*. Mark (saith *S. Augustine*) of his pleasure, *omnia dicit de praterito*; *Dives erat, vestiebatur, Epulabatur, Recepisti*: He was rich, did go, did fare, had received: was, did, and had; all past, and vanished away; all (like the counterpane of a Lease) expired; and our *Abraham* liketh it to wages, received and spent before-hand.

2. Secondly, If we lay together his *torments*, and *bona tua in vitâ*. For, we shall finde, they are of a diverse scantling. The one had an end with his life; and *ô quam subito!* The other, when it beginneth once, shall never have an end. That life is not like this. No: if all the lives of all, (I say not of men, women, and children, but of all) and every of the creatures, that ever lived upon the earth, or shall live to the worlds end, were all added one to another, and all spun into one life, this one exceedeth them all. This then (I make no question) will make another degree, to think, *quod delectabas fuit momentaneum, quod cruciat est æternum*.
3. Thirdly, If we match it with *Lazarus autem*; that is, with the sight of others in that *estate*, whence he is excluded: and in them, with sorrow to consider, what himself might have had and hath lost for ever. *There shall be* (saith *Christ* of this point) *weeping, and gnashing of teeth, to see Abraham, Isaac, and Jacob, and all the Prophets in the Kingdom of God, and your selves thrust out of doors*. Not onely weeping, for grief that themselves have lost it; but *gnashing of teeth* also, for very indignation, that others have obtained it. And, of others, not some other; but, that *Lazarus iste*, one of these poor people, whom we shun in the way, and drive our coaches apace to escape from: that, of them, it may fall, we may see some in blis, when *they shall lye in hell like sheep* (saith the *Psalmist*) that waiked on earth like *Lions*. Will not this bear a third?
4. But beyond all these, If we counterpoise it with the word *παρηλαίται*, is *comforted*, with which *Abraham* hath set it in opposition: *Torment* opposed to *comfort*: (that is) torment comfortless, wherein, no manner hope of any kind of comfort. Neither of the comfort of *mitigation*; for (in the verse next before) all hope of *ῥῆσις*, *relief* is denied, even to a drop of water: Neither of the comfort of *delivery* at last; for (in the verse next following) he is willed to know, that by reason of the great partition, their case is such, *ut non possunt*, that they cannot presently, or for ever, look for any *passage* from thence, but must there tarry in torments everlastingly. So, neither comfort of *relief*, nor of *delivery*: nor the poor comfort, which, in all miseries (here) doth not leave us — *dabit Deus his quæq; finem*;
- Verse 24. An end will come: Nay, no end will never come. Which [*never*] is never deeply enough imprinted, nor seriously enough considered. That this [*now*] shall be still *now*, and never have an end: and this *cruciaris* be *cruciaris* for ever, and never declined into the preter tense, as *Recepisti* was. This is an exaltation of this *croffe*, above all else: None shall ever come down from it: none shall ever beg our body, to lay it in our sepulchre.
- Verse 16. Fifthly, If we lay it to *Recordare*. For, may I not adde to all these, that, being in this case, he heareth *Recordare*, and is willed to remember, when his remembering will do him no good: but though he remember it, in sorrow, and in the bitterness of his soul: yea, though his sorrow be above measure sorrowfull, it will profit him nothing? I say, Grief both utterly *comfortless*, and altogether *unprofitable*.
5. These five make him that feels it (here) wish, that none of those, he wisheth well, may ever come there to know, how hot that *fire*, or how terrible that *torment* is.
- These five words are (all) within the compass of the Verse it self; and may serve (every one) as a nail to fasten our memory to this cross: that, we may ever remember it and never forget it, and, never forgetting it, never feel it.
- This then is his *cross*. We long (I know) to have it taken down; our ears are dainty, and the matter melancholike, and we little love to hear it stood on so long. But, *Chrysostome* saith well of that *fire*: *Nunquid, si tacuimus, extinximus*? If we speak not of it, will it go out? No, no: *sive loquamur, sive tacuimus, ardet ille*: speak we, or keep we silence, it burneth still, still it burneth. Therefore, let us speak, and think of it, and let it stand in the Name of God: *Et exerceamus auditum* (saith the good Father) *ne ita mollescat*, and keep our ears in exercise, that they grow not nice. If, to hear of it, be painfull; to feel it will be more. The invention is to keep the exaltation, to take it up. For, none so near it as they, *qui non tollunt, donec super imponitur*, that take it not up, till it be laid upon them.
3. Thus, we have severally seen the counter-points of this *cross*: the top, which is in *vitâ*, in this life; and the foot, which reacheth *ad novissima inferni*, to the bottom of hell. It remaineth we tenon both these together, as *anecedent and consequent*: *Thou didst receive: Now therefore*. 1. That they may be. 2. And then, how they may be joyned.
1. First then we find, that *Recepisti* is, and it ends; and that, by this example, it may end in *cruciaris*, and prove the one end of an heavy Cross. Which first bringeth us out of admiration of the riches of this life. When we see, that these good things, which (after the tax of the world) are counted, and (in a manner) titled the only good things, and in the deceitfull ballance of this world, weigh down *Abrahams bosome*; be not ever demonstrative signs of Gods special liking: Nor they, *ipso facto* highest in His favour, that receive them in greatest measure: Nor peradventure (as *Christ* saith) so highly accounted of in Heaven, as they be on earth. Therefore, they that have them, not to reflect too much on them; nor be *ideò inflati* (as saith Saint *Augustine*) *quia obsecrati*; as much pride in their soul, as purple on their body. And they that have them not, not to *emulari*, vex and grieve themselves at *Nabals wealth*, *Hamans preferment*, this mans table; seeing there cometh a *Jam verò*; and when that cometh, we shall see such an alteration in his state, as he that wisheth him worst, shall wish, that for every good thing, he received here, he had received a thousand; and (with S. *Barnard*) *Ut omnes lapides converterentur in rosas*, that every stone under his feet here had been turned into a rose. Such is his case, now: and such theirs, that come where he is.
2. Is this all? No. But, as it bringeth us out of admiration; so it bringeth us into fear. For, two things it offereth, either of which is, or may be matter of fear. 1. First, in that he is *Abrahams son*. That *Abraham* hath

3.
The joyning,
or Tenon.
Jam vero.

Verse 15.

hath of his seed in *hell*: and that all his sons shall not rest in their *Fathers bosome*. Which offereth us occasion to *fear*, for all our *Profession*. For, though he were a *son* too, and so acknowledged by *Abraham*, yet, there he is now.

2. In that he is of *Abraham's rich sons*, and one that *received good things* in his life. Which minisheth new matter of *fear*: that (as the *Prophet* saith) *Tophet is prepared of old*, and that *even for great ones*; for such as *go in purple*, and wear *fine linnen*, and *fare full daintily*: Even for such, it is prepared. Not, as every prison, for common persons; but, as *Tophet* (or the *Tower*) for great Estates, so that it may seem, either of both these have their danger at their heels; For, that, they to him were; to many, they are: and to us they may be, as *Amecdemus* to an evil Consequent.

Esay 30. 33.

Men verily may flatter themselves: But sure, I can never think but there is more; in this *Now therefore*, than the World will allow. And that this *Recordare* or *Abraham's* is not a matter so slightly to be slipped over. There is some danger (no doubt) and that more than will willingly be acknowledged, to such as are *wealthy*, and *well at ease in Sion*. Saint *Gregory* confesseth by himself, that never any sentence entred so deep into his soul as this. And that, as *Surge mortui* was ever in Saint *Hieroms* ear: And *Non in comestationibus*, not in surfeiting, in Saint *Augustines*, by which he was first converted: So, this was with him; and he could not get it out of his mind. For, he sitting in the See of *Rome*, when he was grown rich and of great receipt, was (as he saith) still in doubt of *Recepti*: whether his exalting into that Chair might not be his recompence at *Gods* hands, and all that ever he should receive from Him, for all his service. And ever he doubted this *Recepti* (which we so easily pass over) and whether his case might not be like. Thus did the good Father; and (as I think) not unwisely: And, would *God*, his example herein, might make due impression, and work like fear, in so many as have, in the eyes of all men, *received the good things in this life*. For, this may daily be seen every where, that divers, that *received* them, if ever any did; and that, in a measure heaped up and running over; carry themselves so without remembrance or regard of this point, as if no such *Simile* were in the Scripture, as that of the *Needles-eye*: No such example, as of this *Rich-man*: No such *Recordare* as this of *Abraham*, which we have in hand. It should seem, they have learned a point of divinity, *Abraham* never knew: *Balaams* divinity (I fear) *to love the wages of unrighteousnes and a gift in the bosome*, and yet to cry *Moriatur anima mea*, his soul should go straight into *Abraham's bosome* for all that: And so, in effect, to deny *Abraham's Consequence*.

Amos 6. 1.

Rom. 13. 3.

Mat. 19. 24.

2 Pet. 2. 15.

Numb. 23. 1.

We must then joyn issue upon the main point, we cannot avoid it: To enquire, how this *Now therefore* commeth in: And how far, and to whom, this Consequent holdeth. I demand then: Was he therefore *tormented*, because he *received good things*? Is this the case of all them that wear *purple* and *fare well* in this life? Shall every one, to whom *God* reacheth such good things as these, be quit for ever from *Abraham's bosome*? By no means, For, *Cujus est finis*, whose is the *bosome*? Is it not *Abraham's*? And, what was *Abraham*? Look *Genesis XIII. ver. II. Abraham was rich in cattel, in silver and gold*. There is hope then for *rich men*, in a *rich mans bosome*. Then, the *bosome* it self is a *rich mans*, though a *Lazarus* be in it. Yea, though we find here *Lazarus* in it: Yet else-where, we find, he is not all. For, the great Lord that bare rule under *Queen Candaces*: The *eldest Lady*: *Joseph of Arimathea*, and the *Areopagus* (grave and wise Counsellors:) The *Purple-seller* (and if the *Purple-seller*, why not the *Purple-wearer*?) Yes, the *Purple-wearer* too, were in earth, *Saints* (as we read) and are (we doubt not) in *Abraham's bosome* also.

Acts 8. 27.

2 John 1.

Acts 17. 34.

16. 14.

Dan. 5. 29.

It was not therefore, because he was *rich*: for then must *Abraham* himself have been subject to the same sentence, Nay, one may be so rich, and so use his riches together, as they shall conclude in the other *figure* and end in *salutis*; and no wayes hinder, but help forward his accompt; and bring him a second receipt of the *good things* of that eternal life. And (if you mark it well) we have here, in this Scripture, two *rich men*: 1. One, that giveth the *Recordare*: 2. The other, to whom it is given. The example of a *rich man*, which rich men to avoid. The sentence of a *rich man*, which rich men to remember.

It is evident: It was not, for that he had *received good things in this life*: Seeing as truly as *Abraham* said to him, *Son remember, thou didst receive good things*: So truly might he have rejoyned, *Father remember, thou didst receive, &c.* It was not that.

1.

Neither was it, because he came by them unduely, by such wayes and means, as the soul of *God* abhorreth: For, it is (saith *Bernard*) *Recordare quia recepisti*: not *quia rapuisti*, or *quia decipisti*, by ravin or deceit.

2.

Neither was it, because he received them, and wrapped them up. For, as his receipts are in this *verse*: So his *expences*, in the *XIX*. So much in *purple*, and *linnen*; So much in *fasting*.

3.

Neither was it, because receiving plenty, he took his portion of that, he received, in *apparell* or *diet*. For, *Num solis stultis apes mellificant* (saith the *Philosopher*) do Bees make honey, or Worms spin silk for the wicked or reprobate only? (Howbeit, it cannot be excused, that being but *Homo quidam*, he went like a Prince: for, *purple* was *Princes* wear.) Or, that he feasted, and that not meanly, but *λαμπρως*, in all sumptuous manner: and that, not at some set times, but *καθημερινον*, day by day: (for, this portion was beyond all proportion.)

4.

None of these it was. Yet we hold still, some danger there is; there is some: and this *Recordare* is not idle or needles.

What was it then, that brought him thither, or (as *S. Bernard* calleth it) what was his *Scala inferni*, the ladder by which he went down to *hell*? that we may know, what is the difference between *Abraham's receipt* and his: and when *Recepti* shall conclude with *Cruciaris*.

Saint

Mat. 6. 16.

Saint *Chrysostome* doth lay the weight on the word *Recepisti*, in his natural or proper sence. For, it is one thing (saith he) λαβεῖν (that is, *accipere*) to receive or take; another, ὠφελεῖν, (that is, *recipere*) to receive it, as it were in full discharge and final satisfaction. (And the same distinction doth *Christ* Himself observe in ἔχειν and ἀπείχειν, in the VI. Chapter of Saint *Matthew*.) Both have, and both receive: But, they that do λαβεῖν, receive them, as a pledge of Gods further favor: But they that do ὠφελεῖν, receive them, as a full and compleat reward, and have no more to receive, but must there-upon release, and quit claim all demands, in whatsoever else. *Tanquam arrham*, and *tanquam mercedem* is the distinction in Schools.

1. With God verily it is a righteous thing, to let every man receive, for any kind of good, he hath done here. Yea, even the Heathen for their moral vertues (as S. *Augustine* holdeth of the *Romans*, and the victories they received.)

2. But, the righteous it is also, that the *Reubenites*, which choose their lot in *Gilead* on this side of *Jordan*, and there seat themselves, should not after claim their part too, in the *Land of Promise*. Even so that they that will have, and have their receiving time, here, should not have it here, and else-where also.

3. Then, all is in the choice, where we will lay our *Recepisti*: whether here or there, in this or that life: In *Purple*, and *Silk*, and the delights of the world: or, in the rest and comfort of *Abrahams bosome*. Whether we will say: Lord, if I may so receive, that I may be received: If I may receive so the good of this life, that I be not barred the other to come; *tanquam arrham*, as the earnest of a better inheritance, *Ecce me*. But if my receiving here, shall be my last receipt: If I shall receive them *tanquam mercedem*, as my portion for ever; I renounce them, Put me out of this receipt, and reserve my part in store for the *Land of the living*. And of evil: If it must come here, or there (with S. *Augustine*) *Domine, hic ure, hic seca; Ibi parce*: Let my seering and smart be here; there let me be spared: And from *Cruciaris*, the torment to come, *Libera me Domine*.

To very good purpose saith the Ancient Father: *Quisq; dives, quisq; pauper, nemo dives, nemo pauper: Animus omnia facit*. It is somewhat, to be rich, or poor; it is nothing, to be rich, or poor; it is, as the mind is: The mind maketh all. Now (saith S. *Chrysostome*) what mind he caried, is gathered out of *Abrahams* doubling, and trebling, *Tu tua* and *tua*: *Recepisti tu, bona tua*, in *vita tua*: which words are working words (as he taketh them) and contain in them great *Emphasis*. Understanding (by *tua*) not so much that, the had in possession; as that he made special reckoning of: For, that, is most properly termed ours: *Animus omnia facit*.

1. This life is called *his life*; not because he lived in it, but because he so lived in it, as if there had been no other life but it. And in his accompt, there was no other; ὁδὲ μοι τὸ σήμερον λάβει οὐδὲ τὸ αὔριον, Give him this life; let this day be his day; take to morrow who will. This did not *Abraham*: For, he saw a day, and that after this life, that rejoiced him more than all the days of his life.

John 8. 56.

This life as it was *His life*; So the good of it, *His good*, *Bona tua*. This, *His life*, these the portion of His life: these He chose for *His good*: they, His; and He, theirs. They that make such a choice, their *Recepisti* may well end in *Cruciaris*.

This way, S. *Chrysostome*: by the mind. S. *Augustine* taketh another, by the memory, more proper to the Patriarch's meaning: and that four wayes:

Gen. 33. 9.
Luke 12. 19.

1 For (saith he) *Abraham* willing him to remember, he had received such things; implieth (in effect) that he had clean forgotten, that any such things he had ever received. Look how *Esa* speaketh, *Habe bona plurima, I have enough, my Brother*: And, as his pew-fellow here, *Luke 12. Anima habes*, Soul, thou hast goods enough: Even so for all the world, it seemeth, this party here, he had them: Sure he was, he had them: but that he received them, he never remembred, Now he is put in mind, *quia recepisti: Now therefore thou art tormented*.

2 Now, not remembring he had received them, no marvel if he forgot, why he received them, or with what condition: Forgetting God in heaven, no marvel if he remembred not *Lazarus* on earth. Verily, neither he or any man receive them, as *Proprietaries*; but as *Stewards*, and as *Accomptants*, as *Christ* telleth us, above in this Chapter. Not, for our selves only, or for our own use; but, for others too; And among others, for *Lazarus* by name. If *Lazarus* receive not, it was his fault, and not God's, who gave him enough to supply his own uses, and *Lazarus* want too. For both which too, he, and all receive, that receive at God's hand: But he (it seemeth) received them to and for himself alone, and no body else: that *Abraham* saith truly, *Recepisti tu; tu & nemo alius*: Thou, and yours, and no body besides. For, his *Recepisti* ended in himself, and he made himself *Summam omnium receptorum*. For, if you call him to accompt by the writ of *Redde rationem*, this must be his *Audit*: In purple and linnen, so much; and in belly-cheer, so much: So much on his back, and so much on his board, and in them endeth the total of his Receipt: Except you will put in his bounds too, which received of him, more than *Lazarus* might. This is indeed *Recepisti tu solus*. This did not *Abraham*: For, his receipt reacheth to strangers, and others besides himself; and, *Lazarus* he received in his bosome on earth, or else he had never been in heaven, to have him there.

Will you see [now therefore] the Consequent in kind? Therefore is this party now in the Gulf, because (living) himself was a gulf: It is now *Gurges* in *gurgite*, but one Gulf in another. While he lived, he was a Gulf swallowing all: Now therefore, the gulf hath swallowed him. Remember this, for it is a special point. For, if our purple and fine linnen swallow up our alms: If our too much lashing on, to do good to our selves, make us in state to do good, to none but our selves: If our riotous wasting on expences of vanity, be a gulf and devour our Christian Implying in works of charity, There is danger in *Recepisti*, even the danger of [Now therefore] *Gurges eras & in gurgitem projicieris*, a Gulf thou wert, and into the gulf shalt thou go. Ever, for the most part, you shall find these two coupled. In *Sedome*; Pride, and

falseness

fulness of bread, with not stretching the hand to the poor. In *Juda*: Great bounts of wine, and rich beds of ivory, with little compassion on the misery of *Joseph*. And here: Going richly, and faring daintily, with *Lazarus* bosome and belly, both empty. The saying of *S. Basil* is highly commended, that *ἀνὸν τὴν ἀσωνίαν φιλότητά, Pride is Prodigalities wherstone*. And so it is (sure;) and sets such an edge upon it in our expences, that it cuts so deep into our receipt, and shares so much for purple and linnen, as it leaves but a little for *Lazarus* portion. Sure, so it is, less purple must content us; and somewhat must be cut off from *quosidie splendide*, if we will have *Lazarus* better provided for.

This, I have stood a little on, that it may be remembered. It is *Christ's* special drift, both in the Parable before, and in this Story here: and remember it we must, if either (as, in that) we will be received into everlasting *Tabernacles*; or (as in this) we will be delivered from everlasting torments.

3 Now I add, that in thus forgetting *Lazarus*, to remember himself, he remembered not himself neither; but failed in that too. For, whereas he consisted of two parts, 1. a body, and 2. a soul, he remembered the one so much, as he quite left the other out of his memento. For, his *Recepisti tu* was his body, and nothing else. Now reason would, the body should not take up the whole receipt; but that the poor soul should be thought upon too. Purple and silk, and Ede, bibe, they are but the bodies part: But almes and works of mercy, they, they be the souls. May not our souls be admitted suitors, that we would remember them (that is) remember *Lazarus*? for, that is the souls portion: For, the other part, he and we all remember fast enough.

4 Thus, remembering neither God nor *Lazarus*, nay, nor his own soul, his memory thus failing him, God provided and sent some, to put him in mind. Sure as he had received those former good things, so also had he received *Moses* and the *Prophets*, by his own confession: And in receiving them, he had received a great benefit, and (peradventure) greater in this than the other: And *Moses* had told him as much as *Abraham* tells him now: *Utinam novissima providerent*, Would God (saith *Moses*) men would remember the four *Novissima*; 1. That there is a death; 2. There is a Judgment; 3. There is a Heaven;

Deur. 32. 29.

Deur. 32. 22.

4. There is a Hell: But of all the four, *Novissima inferni* (in the same Chapter) the nethermost; *Nunc igitur cruciarius*, the place of torments. The *Prophets* said as much: *Jeremy*, Ever think, that an end there will be *Et quid fiet in novissima*, what shall become of us in that end? Who amongst us (saith *Esay*) can endure devouring fire? Who can dwell with *ardores sempiterni*, everlasting burnings? these he had: and if he had heard these, it is plainly affirmed, *Audiant ipsos* would have done it; they would have kept him, for ever coming in that place. But, these also living he strove to forget, and (as ingenderers of melancholly) to remove them farre away. And, that he might the more easily do it, it was thought not amiss, to call their authority in question, whether they were worth the hearing or no. It is (in effect) confessed by him: that his five brethren and he were of one opinion; that the hearing of *Moses* and the *Prophets* was a motive far unworthy to carry such men as they. An *Angel* from heaven, or one from the dead might (perhaps;) but, the Books of *Moses* should never move them. It was not, for nothing, he complaineth of his tongue: *Illâ linguâ*, with that tongue, he had scorned the *Holy Oracles*: peradventure, that place, wherein he now lay, with that tongue which, in that place, feeleth the greatest torment; and, from that place, the smallest comfort: both which it had before prophanelly derided.

Jer. 5. 31.

Esay 33. 14.

Thus then you see his *Scalam inferni*, the brief of his faults, for which his Receipt endeth in this bitter receipt of torments without end. 1. Epicurisme: no life but this: No good but these here, Good attire, good cheer. 2. This was his reward: *Amen, dico vobis, recepistis*. (Saint *Chrysostome* too) 1. Remembering neither God in heaven, nor *Lazarus* on earth; 2. but being a *Gurges*, a Gulf of all that he received, himself: 3. No not his own soul; 4. nor (last of all) this place of torments, before he was in it; and scorning at *Moses* for remembering him of it. This you see, And, in him, you see who they be, over whom *Abraham* shall read the like sentence, *Qui habet aures, &c.*

Mat. 6. 24.

Now then, we have set up both sides of this *Cross*, and fastened each part to other with *Now therefore*: Let us affix the *Inscription*, and so an end. That, is *Recordare fili*: The want of which brought him thither; The supply of it shall keep us thence.

II.

The title.
Recordare fili.

Fili recordare: Optime dictum, sed serò, Excellently well said, but too late (saith Saint *Bernard*.) For, alas I commeth *Abraham* in now, with *Recordare*? Doth he now affix the title? why, it is too late. True, it is so; But, till now, he would not suffer any to set it up. Before, while it was time, and when it might have done him good, then he would not endure it: Now he is fain (when it is out of time) to know, what in time might have done him good: and may do others, if (in time) they look to it. Indeed, to him now, it is of no use in the world; but only to let him see, by what Justice he is where he is; and what he suffereth, he suffereth deservedly. The best is, *Abraham* had more sons than this son; and they may take good by it, and have use of that, whereof he had none. With this son it is too late; with some other, it is not. Not with us: we are yet upon the stage: Our *Jam verò* is not yet come. And for us, is this inscription set up, and for our sakes, both *Christ* reported, and *S. Luke* recorded this *Recordare*.

If you ask, What good is that? What is the good of exemplary Justice? What good is it to see a malefactor punished, or to read in a paper the crime wherefore? What, but only that by reading what brought him thither, we may remember what will keep us from thence. The neglect of *Recordare* is the cause, he is there: why then, *Recordare fili*, and keep thee from thence. So, with one view of this inscription, we read both his *ruine* and our own *remedy*.

This is the right use of this title; God forbid we should have no use of it, till we come where he is. But, it is therefore set over his head in that life, that we may read it in this: read it, and remember it: remember it and never have title set over ours.

It will be good then, sometimes to keep some day holy to the *exaltation* of this *Cross*, and to set this title before our eyes: to approach it and read it over: Yea, not once, but often to record this *Recordare*. Indeed, it is that S. Gregory saith: *Recordatione magis eget versus iste quam expositione*: Indeed, it more needs a *disposition* to remember it, than an *exposition* to understand it.

We are yet: how long we shall, we know not, nor how soon *vita tua* will be gone, nor, how quickly this *Jam vero* will come in place. This we know: between his state and ours, there is only a puff of breath in our nostrils. That this life (short though it be, and in a manner, a moment, yet) *hoc est momentum, unde pendet aeternitas*: On it, no less matter dependeth than our eternity: or blifs or bane, comfort or torment. That in that place, without all hope either of relief, escape or end: and that from thence, neither our *profession* of truth, nor the greatness of our receiving shall deliver, but only this *Recordare*. It standeth us then in hand, to take perfect impressiō of this *Recordare*: and (as S. Augustine saith) *Oblivisci quid simus, attendere quid futuri simus*, to forget, what we now be; to consider, what we shall be without all question yer long, but we know not how soon: but, oft it falleth, the shorter and sooner, the less we think of it.

Three things then I wish, for conclusion: 1. that we may remember: 2. remember in time: 3. remember effectually. That we may remember the fire, the thirst, and the torments; and know what they mean, by memory rather than by sense. Abraham, from heaven calls to us to that end: The party in hell crieth, *Ne veniant & ipsi*.

1. That we do it in time? that we be not in this case, never lift up our eyes, till we be in hell; nor remember that may do us good, till it be too late.

2. That we do it effectually from the heart: For, there is a heart in *Recordare*: And that, this being our greatest business, we make it not our least care.

3. Our Remembering will be effectual, if we pray to God daily, we may so receive, as we may be received. And our remembering shall be effectual, if it have the effect, that is, make us remember Lazarus. Quotidie Lazarus: You may find Lazarus, if you seek him, every day: Nay, you shall find him, though you seek him not. Our present estate, by present occasion of the dearth now upon us, makes the memory more fresh, than at other times it would be. Remember then our being remembered there, lyeth on this their remembrance here; and, upon their receiving, our recipies, or rather recipieris. And remember that day, wherein what we have received shall be forgotten; and what He hath received of us shall be remembered; and nothing else shall be remembered, but *quod uni ex minimis*. The attaining everlasting tabernacles, the avoiding everlasting torments lye upon it. That which we remember now in Lazarus bosome, shall be remembered to us again in Abrahams bosome. To which, &c.

Mar. 10. 41.

A SER-



S E R M O N

Preached in the

C O U R T

A T

C R E E N V V I C H,

On Sunday, being the Fourth of *April*,

An. Dom. 1596.

II CoR. Chap. XII. Ver. XV.

Ego autem libentissime impendam, & super-impendar ipse pro animabus vestris: etsi licet plus vos diligens, minus diligar.

And I will most gladly bestow, and will be bestowed for your souls; though, the more I love you, the less I am loved.



HE words be S. Pauls; and to the *Corinthians*. And, if we neither knew whose they were, nor to whom; yet this we might know by the words themselves, that it is *Love* that speaks, and *unkindness*, that is spoken to. *Impendam*; *superimpendar*; *libentissime*: this must needs be love, and that unkindness, that requiteth such love, with such an *Etsi*, *Etsi minus diligar*, *Though the more I love, the less I be loved.*

Many wayes it may be manifest, that S. Paul loved the Church of *Corinth* more than many other (loved them, for he laboured more for them.) By the time he spent with them, a year and a half full: Scarce with any so much. By his visiting them three several times: Not any so oft. By two of his largest Epistles sent to them: Not, to any the like. And in the one of them we see here, how frank and how kind a profession he maketh, in quâ omne verbum charitatis igne vaporatur, wherein, every word carrieth a sweet sent of Loves perfume: (it is S. Gregory.) These, each of these; but all these together, may prove his *magis diligam*, the abundance of His love to *Corinth*. Now there should be, in love, the vertue of the *Load-stone*, the vertue *attractive*, to draw like love to it again. There should be: but was not: For, their little love appeared by their many unloving exceptions which they took to him. To his Office: That, he was but an *Apostle* of the second head, and no wayes to be matched with the chief *Apostles*, verse 11. To his Person: That he was one of no presence: Somewhat good at an *Epistle*, but his Person (or presence) nothing worth (Chap. 10. 10.) To his preaching: that he was but *ἰδιώτης τοῦ λόγου*, not so eloquent by much, as divers of them were; nor his Sermons *ex opere Corinthiaco*, of the *Corinthian* fashion. Indeed, I know not how, but he could not hit on their vein.

1.
1 Cor. 5. 10.
Ags 18. 11.
Verse 14.

2.

Chap. 11. 8.

This cold infusion of so faint regard on their parts, might have quenched his love. It did, *Apollo's*, for *Apollo* was once at *Corinth*, but found them so diverse to please, as he waxed weary and got him away; and when he was moved to return to them *ἡ δὲ ψυχὴ αὐτοῦ οὐκ ἦν ἐν αὐτοῖς*, his mind was not at all to come there again as yet, saith *S. Paul* (1 Cor. 16) It made *Apollo*s give over. So might it *S. Paul* too. But him it did not: *Charitas qua edificabat*, the love wherewith he built, was like *lime*, baked not, but rather kindled with water. For, notwithstanding all these, such was his zeal, and he *ἡ δὲ ψυχὴ αὐτοῦ οὐκ ἦν ἐν αὐτοῖς*, that we see his affection, that we hear his resolution what it is: unkind they might be, but no unkindness of theirs, or verdict never so hard, or censure never so sharp; no *minus diligar* should move him, or make him love their souls a whit the less.

4. Wherein, lest they might be jealous, he sought to *Corinth* so oft, for the ore of it, because the soil was rich, there was good to be done (as men are ever that way quick-eyed) he appeared to all his former course with them, that he had sought nothing hitherto. Nothing he had sought, nor nothing he would seek: And (to come to this our verse) not only seek nothing; 1. But he would bestow, 2. Bestow, and be bestowed himself; 3. and that, most willingly (indeed it is higher, *ἡ δὲ ψυχὴ αὐτοῦ οὐκ ἦν ἐν αὐτοῖς*, most gladly) 4. and all this (to use *Chrysostome's* words) not *ἡ δὲ ψυχὴ αὐτοῦ οὐκ ἦν ἐν αὐτοῖς*, for those that had not begun to love him first, but *ἡ δὲ ψυχὴ αὐτοῦ οὐκ ἦν ἐν αὐτοῖς*, for those that being loved first did not love him again. 5. And that not *ἡ δὲ ψυχὴ αὐτοῦ οὐκ ἦν ἐν αὐτοῖς* in equal measure (that, is not his complaint) but such, as the more (it is fuller, in the Greek, *ἡ δὲ ψυχὴ αὐτοῦ οὐκ ἦν ἐν αὐτοῖς*, the more abundantly) they were loved, loved him the less for it. The degrees are many: and look how many degrees, so many several points of elevation.

5. All which when I consider, I cannot chafe but marvel at his love; which truly is right admirable: And more at their *minus*, than his *magis*: But, at his heroical spirit, most of all, whom such and so great unkindness could not over-come. The rather, when I lay it to, and compare it with ours in these times: in which, a kind of love we have (such as it is) but such as will not endure *Saint Paul's* assay; Or, if in some degrees it do, if it be not respected straight (not as it *deserveth*, for so haply it is, but as it supposeth it self to deserve) if it be crossed with any unkindness, it groweth abrupt. Every *minus diligar* makes it abate; and far we are from this Christian magnanimity, to resolve with him (in the 11 Chap.) *quod facio, hoc & faciam*, what I do, that will I do still: Or, here, *Love I will still, though, the more I love, the less I be loved*.

The thing loved, is the *Corinthians* souls. And (as *Corinth* it self was situate in a narrow land, between two Seas) so are they, in the verse: having, on the one side, the Sea of self-love (in the former part :) and, on the other, the Gulf of unkindness (in the latter,) Through either of which, *S. Paul* maketh a first and second navigation, if haply he may to adire *Corinthum*, gain their souls to *Christ*, more precious to him, than *Corinth* it self and all the wealth in it.

The Division In the Love two things are offered. For, in the former moiety of the verse, he is encountred with self-love,

1. which bestoweth nothing; 2. but, least of all, his life: 3. Or if it do, it is not most gladly; nay, not gladly at all. These three he beateth down: the first, with *Impendam*; the second, with *Impendar*: the third, with *libentissimè*. Thus having vanquished the love of himself in the former; in the latter moiety, *Unkindness* riseth up. Unkindness, in them, for whom he had done all the former. Over which second enemy having a second conquest also, and triumphing over it, with his *Esti*; he sheweth his love to be a love of proof, to have all the perfections and signatures of Love: all which are within compass of this verse, *Amor* (as in Schools we reckon them) 1. *Impensivus*; 2. *Expensivus*; 3. *Intensivus*; and 4. *Extensivus*. The two former, in the two verbs; 1. Active, *Impendam*; and 2. Passive, *Impendar*; Bestowing, or spending; Bestowed, or spent it self. The two latter, in the Adverb and the Conjunction: 3. *Intensive*, straining it self to the highest degree, most gladly: and 4. *Extensive*, stretching it self to those that are farthest from love, and least deserve it *Esti minus diligar*. 1. To spend; 2. To spend and be spent; 3. To spend and be spent most willingly. If the full point were there, it were enough. 4. But, not only *Libentissimè* But, *Libentissimè, Esti*; most gladly, yea, though the more be, the less they, that is all in all.

II. But then, lest we mistake our term of love (as, easily we may, and confound it with lust) we must look to our *pro* in the second part. It is, *Pro animabus*; soul-love, he meaneth all the while. Love, the fruit of the spirit; Not lust, the weed of the flesh. Not, of this flesh sister to worms, and daughter to rottenness; but, of the Spirit allied to the Angels, and partaker, in hope, of the Divine nature it self. And, not of one only; but *animabus*, of souls: more than love of one soul; many souls, many thousands of souls, of a whole State or Countrey. Them to love, and to them thus to prove our love, is it, which *S. Paul* would teach; and it, which we need to learn. These be the two parts. Whereof, &c.



I.
The 10. c.
Can. 6. 3.
Hofea 11. 4.

TO enter the treaty of the first part. We begin at the four points, 1. *Impendam*, 2. *Impendar*, 3. *Libentissimè*, and 4. *Esti*. If Love be an *Exsign* (as, *Can. 6.*) the Colours; if it be a Band (as *Hof. 11.*) the twists; if a Scale (as, *Chrysostome*) the ascents; if an Art, (as *Bernard*) the Rules of it. Indeed, they talk much of an Art of Love, and Books of verses have been written of it: but, above all verses, is *Carmen hoc amoris*. This verse hath more art than they all: and of this it may be said, *Me legat, & lecto carmine doctus eris*: Learn it, and say you learned Love. To take them as they lye, and with the first, first. *Ego verò Impendam*.

1 There

1 There was a world when one said, *da mihi cor tuum, & sufficit*: Bestow your heart on me, and I require no further bestowing; and the bestowing of love, though nothing but love, was something worth. 1. Amor impensivus: Impendit.

2 Such a world there was: But, that world is worn out. All goeth now by *Impendamus*: Love and all is put out to interest; the other empty-handed love, is long since banished the Court, the City and the Countrey. For, long since it is, that King Saul saw it, and said it to his Courtiers, that he was not regarded, but because he gave them fields, and vineyards, and offices over hundreds and thousands. Nor yet Diana in the City of Ephesus, magnified there by the Crafts-men, but, because by her Silver Shrines, they had their advantage. Nay, nor Christ Himself neither, in the Countrey, but because they are of the loves and were filled. For, many miracles had they seen much greater than that, yet never professed they so much, *Sicut tunc exaurati*, as when he bestowed a good meal on them. 1 Sam. 22. 7. Acts 19. 24. John 6. 16.

3 Such is now the worlds love, but specially at Corinth, where they do *cauponari amorem* indeed; set love to hire, and love to sale; and at so high a rate, as some were forced to give over, left paying for love, they might buy repentance too; and both too dear.

4 There is no remedy then: Saint Paul must apply himself to time and place, wherein (as all things else, so) love depends upon *impendam*, Yielding and Paying.

5 Now, there is nothing so plaint as Love; ever ready to transform itself, to whatsoever may have likelihood to prevail; and if it be *Liberalis*, into that too. For, that love is liberal (nay prodigal) the Greek Proverb noteth it, that faith, The Purse-strings of love are made of a Leek-blade; easily in sunder, and wide open with no great ado.

6. Saint Paul therefore commeth to it; and as he maketh his case a Father's case towards them (in the verse next before:) So he saith with the kind Father, (*Luke 15.*) *Ecce omnia mea tua sunt*. Fathers love, and all must be proved by Bestowing. Verse 14. Luke 15. 31.

7 Yea, I will bestow: Now alas, what can Paul bestow? Especially upon so wealthy Citizens? What hath he to part with, but his books and his parchments? Ware, at Athens perhaps somewhat; but at Corinth, little used and less regarded. Indeed if silver and gold be all, and nothing else worth the bestowing, nothing will come under *Impendamus*, but it: his bestowing is stalled. But, by the grace of God, there is something else. There be talents (so, the world will call them when they list, howsoever they esteem them scarce worth pence a peece.) And there be treasures of wisdom and knowledg, in Christ Jesus (saith Saint Paul) Indeed so had Saint Paul need so say; he had best magnifie his own *Impendamus*, for he hath nothing else to make of. Nay, it shall not stand upon his valuation. They that had both, both the wealth of Corinth and the wisdom of Paul, and both in abundance, as being both of them Prophets: The one of them (King David) preferreth this *Impendamus* of Paul's before gold, fine gold, much fine gold; and that we may know how much that much is, before thousands of gold and silver. This, was no poor Apostle. The other (King Solomon) saith directly: There is gold, and a multitude of rich stones; but the lips of knowledg, that, is the precious Jewel. And, not Policy; but *Scientia Sacrorum*, prudentia: the knowledg of holy things, is the wisdom he meaneth. And, it was no flourish: he was in earnest: For, it is well known he himself chose them before the other, when he was put to his choice; and, that his liking in that choice, was highly approved, by God's own liking. The truth is, Men have no sense of their souls, till they be ready to part with them; and then is S. Paul's *impendam* called for (and never seriously before;) when their case is such as they can little feel, what the bestowing is worth. 2 Tim. 4. 13 Col. 2. 3. Psal. 19. 10. 119. 72. Prov. 20. 15. Prov. 9. 10. 1 Reg. 3. 9. 12.

And, because they would not seek to feel it before, it is God's just punishment they feel it not then. But, if men will labour to have sense of that part in due time, they should find and feel such an estate of mind, as none know, but such as have felt: surely such, as they would acknowledg to be worth an *Impendamus*. Indeed, this it is, Saint Paul can bestow; and this it is, Corinth needs; and the more wealthy it is, the more. The other, as he hath it not, so they need it not, that is, *Aurum & Argentum*: *Quod autem habet*, but that he hath, he is ready to bestow. What would we have more? *Fecit quod posuit*, saith our Saviour in Mary Magdalens case; and *dedit quod habuit*, in the case of the poor Widow's mites; and, that is as much as God doth, or man can require. But, be it little, or be it much, he that giveth all, leaveth nothing ungiven, and therefore his *impendam* is at the highest. Acts 3. 6. Mark 14. 8. 12. 44. Luke 21. 4.

But, when it is at the highest, the Passive *Impendar*, is higher than it. Much more, to bestowed, than to bestow. And therefore it hath a Super-*Impendar* bestowed on it. 1 For first, they that bestow, give but of their fruits; but, he that is bestowed, giveth fruit, tree, and all. In that, the bestower remained unbested: here, he himself is in the deed of gift too. 2 Secondly, before there was but one act (of bestowing only;) here, in one, are both bestowing and being bestowed; and there being both must needs be better than one. 3 Thirdly, before, that which was bestowed, what was it? our good, not our blood; our living, not our life: *Nondum ad sanguinem*, nor yet so far as to the shedding of blood: Then, there is somewhat behind: But, if to the shedding of that, then is it love at the farthest: if it be as Solomon saith, *Fortis sicut mors*; dare throw death his gauntlet. *Majorem hoc nemo* (saith Christ) greater love hath no man, than this, to bestow his life. 4. And indeed, we see, many can be content to bestow frankly; but at no hand, to be bestowed themselves: Yea, that they may not be bestowed, care not what they bestow. For Self-love crieth to us, spare our living; but in any wise, *Propitius esto tibi*, to spare our life. Skin for skin is nothing but *impendere ne impendamur*; to spend all we have to spare our selves. But hither also will S. Paul come from *Αναπαύειν*, to *ἐνδυναμῶσαι*, without any reservation at all of himself: To do or suffer; so spend or to be spent. 2. Amor expensivus, Impendit. Heb. 12. 4. Contr. 8. 6. John 15. 13. Mat. 16. 26. Job. 2. 4.

How to be *spent*? will he die? Yea indeed: What presently here at *Corinth*? No; for at this time, and long after he was still alive: and yet he said truly *impendar* for all that. For, as before we said, to say we in this: If there be no way to be bestowed, but by dying out of hand: they that, in *field*, receive the *bullet*; or they that, at the *stake*, have the *fire* set to them; they, and they only may be said to be *bestowed*. That, is a way indeed, but not the only way: but other ways there be besides them too. As that is said to be *bestowed*, not only that, is defrayed at one entire payment; but, that, which by several sums is paid in; especially, if it be, when it was not due; nor could not be called for. This I mean: The Patriarch *Lot*, or the Prophet *Jeremie*, that dwelling where sin abounded, and seeing and hearing vexed their righteous souls with the daily transgressions of the people, and for their unkindness too; and thereby prevented their term and paid Nature's debt, yea their day came, *bestowed* themselves (say I) though, not at once. (For, hearts grief and heaviness do more than *bestow*, for they even consume and waste a mans life.) And *Timothie*, that he giving attendance to reading, meditation, and studie, grew into an *anemia* and often *infirmities*, and thereby shortened his time by much, *bestowed* himself (say I) though not at one instant. He that knew it bare witness, that that course of life is a *wearying*, yea, and a *wearing* of it too; and spends another manner substance than the *sweat* of the brows. This then, for the present, was *S. Pauls* *impendar*: By intensive *meditation* (for his *books* and *parchment* took somewhat from his sum;) By *sorrow* and *grief* of heart; for *Quis scandalizatur, & ego non uxor?* and that he said (and said truly) *Quotidie morior*, he *bestowed* himself by inch-meale; and might avow his *impendar* before God or man. And so far, it is the case of all them that be in this case: *Sal terra*, as *Christ* termeth them; which *salt*, by giving season, *melts* it self away, and ceaseth in short time to be that it was, *Lux mundi*, the light of the world. *Aliis ministrando*, *seipfos consumendo*, *Lightning* others, and *wasting* themselves: that is, abridging their natural course, and drawing on their untimely diseases and death, before their race be half run.

But, to make it a perfect *impendar*, and to give it his *Super*; after all this, he came to that other too. For so he did: in that point, like the poor labouring *Ox* (to which, in the IX Chapter of the former *Epistle*, he resembleth his state) spending his time, in earing the ground for corn, in *inning* the corn, in *reading* out the corn; his *Neck* yoked, and his *mouth* muzzled; and in the end when all is done, offered on the *Altar* too, and made a *Sacrifice* of. It was his case, and thither he came at last: and therefore in both cases he might truly say *impendar*, and *Super-impendar* both.

But to elevate it yet a point higher, we say, that as either of these are much; and both exceeding much: yet above both these is that, which (though we handle third, it) standeth first, the Adverb *Libentissime*. True it is which in *Divinity* we say: *With God, the Adverb is above the Verb*, and the inward affection (wherewith) above the outward action or Passion of *Impendum* or *Impendar*, either. With men, it is so too: When a displeasure is done us, say we not, We weigh not so much the injury it self, as the malicious mind of him that did offer it? And, if in *evil* it hold, why not in *good* much more? not so much *Impendar*, the thing which; as *Libentissime*, the good *heart*, wherewith it is bestowed. And, will you see the mind wherewith *S. Paul* will do both these? By this adverb *libenter*, you may look into his very *heart*. Bestow he will, and be bestowed too; and that, not *Uncunque*, in any sort, be contented to come to it; but *willingly*: willingly, nay, *readily*; readily, nay, *gladly*, (and the degree is somewhat, *libenter*) *most gladly*, in the very highest of all, in the *Superlative* degree. To *spend*, and spending to make no more reckoning of it, than of chaff: nay (it is more) to be glad of our loss; more glad, than others would be of their gain. To be *spent*, and in being spent, not to hold our life precious: Nor so, but to *rejoice* in it, and as if death were advantage; *In hoc est charitas*, certainly. *Death* (of it self) is bitter, and *loss* is not sweet: Then, so, to alter their natures, as to find *sweetness* in *loss*, whereat all repine; and *gladness* in *death*, which maketh all to mourn; verily, herein is *love*: Or, if not here, where? Nay, here it is indeed; and before now, we had it not. For, in flat terms, he avoweth (in the XIII Chapter before, of his former *Epistle*) if we sever this from the other two: One may *part* with all his goods to feed the poor, and yet have no *love*: One may give his body to be burnt, and yet have no *love*: And then, though he do *impendere*, *bestow* all he hath; and though he do *impendi*, *be bestowed* himself, *nihil est*, he is nothing; if he want this affection, which is *love* indeed, the very soul of love, and the other but *συνίστα*, but the skin and bones, and indeed nought else but the *carcasse*, without it. Therefore it was, that *S. Paul* set this in the first place before the other two, because the other two be but *cyphers*, and after this (the figure) set, they be *tens* and *hundreds*, and have their valuation: but without it of themselves they be but *cyphers*, just nothing. Thus much *S. Paul* hath said, in saying these three words, 1. *Impendam*, 2. *Impendar*, 3. *Libentissime*. Thus much they amount to.

And now must we pause a little, to see, what will become of all this, and what these three will work in the *Corinthians*.

We marvel at the *Love*: we shall more marvel, when we see, what manner of men, on whom it is bestowed. What his proofs are, we have heard; how large and how loving; and thus far is he come, only to win favour and like mutual love at their hands, without eye to any other thing in the world. No *Vestra*: (no) but *Vos* only. This is all. And, not this; not so much; Nay not so little, as this will come. Which if it did come, what singular thing were it? since the very *Publicans* do the like: *Non enim, qui seipfos diligunt*. Which we gather by his *Ex*. Wherein (as he may) in no loud and bitter manner he complaineth, but *complainer* though; that, seeking their *love*, and nothing else, so hard was his hap, he found it not: Not, in a greater, or as great a measure, as his; but, *minors* for *magis*; and so he a great loser by it. The more, the higher, the nearer his; the less, the lower, the further off, theirs: so that, little likelihood of ever meeting.

This

This is S. Pauls case, to meet with unkindness: and not only his, but *Christ* met with *nine for one*, too. Indeed, it is common, and not to be noted, but for commonness. *De ingratia etiam ingrati queruntur*, They that are *unkind* themselves inveigh against the *unkindness* of others. And, as it was said of them that made *Caesar* away; *Oderunt tyrannum, non tyrannidem*, so may it truly here: The *Persons* (that are *unkind*) they hate, rather than the *vice* it self. Yet, even to know this, doth no hurt, what *Saint Paul* met with in the *Corinthians*; and this too, that all *unkind* persons dwell not at *Corinth*. And, as he to be pitied, so they to be blamed. All other commodities return well from *Corinth*; only *love* is no traffick. *Saint Paul* cannot make his own again, but must be a great loser, withal. We cannot but pity the *Apostle* in this *Minus* of his. *Saint Augustine* saith well: *Nulla est major ad amorem provocatio, quam prevenire amando. Nimis enim durus est animus, qui amorem etsi volebat impendere, nolit tamen rependere.* No more kindly attractive of *love*, than in loving to prevent: For, exceeding stony is that heart, which, though it like not to *Love* first, will not *Love* again neither; neither first, nor second. Yet so hard were theirs that neither one way nor other, *rectè*, nor *reflectè*, would either begin, or follow. No not, provoked by all those so many forcible means, that *S. Chrysostome* maketh a wonder at it, *Quomodo non converterentur in amorem*, that they were not melted and resolved into *love* it self.

Luke 17. 14.
15. &c.

Which cold success openeth a way to the last point, the point indeed of highest admiration, and of hardest imitation of all the rest, in the conjunction *Etsi*: Which *Conjunction* is situated (much like *Corinth* it self) in a narrow land (as it were) between two Seas; beaten, upon the one with *self-love*, upon the other with *unkindness*: Hitherto we had to do, but with *self-love*, and his assaults: but now, *unkindness* also is up. These *Corinthians* (saith *Saint Paul*) my affection standeth toward them in all *love*; *Love* them and spare not (saith *Self-love*) but *tene quod habes*. Nay sure, *Impendam*, I will bestow it. Well; if there be no remedy: But (hear you?) *Propitius esto tibi*, for all that. Nay, nor that neither: *Impendar*, I will be bestowed my self too. *Potesne bibere calicem hunc* (saith *Self-love*?) and can you get it down, think you? Yea: *Liberrissime* exceeding gladly. There is the Conquest of *Self-love*.

4.
Amor extensis-
um.
Etsi minus dili-
git.

Mt. 16. 22.
Mark. 10. 46.

But, all this while, he lived still under *hope*, hope of winning their *love*, for whose sakes, he had trod under foot the *love* of himself: *Hope*, that it had been but *Impendam*, all the while; he should have had returned his own again at least. But; at this *Etsi*, all is turned out and in. For, this is as much to say, as, All is to little purpose: for (to his grief) he must take notice, they care for none of them: nor for him ever a whit the more: yea, rather the less by a great deal. So that, all three be in vain: *Et supra omnem laborem labor irritus*, No labour to lost labour; Nor expence of life or goods, to that is spent in vain. For, that is not *Impendam*, but *perdam*, not spent, but cast away. Therefore the former, though it were *funiculus triplex*, a three-fold cord, and not easily broken, would not hold, but flie in pieces, but for this *Etsi*. To have then an *Etsi* in our *love*: this *Etsi*, this *ei x̄i n̄i*, though in vain, though our *Impendam*, prove a *perdam*: That is it. To be able to turn the sentence and say, *Though the more I love, the less I be loved, Yet will I bestow*; yea, be bestowed, and that most gladly, for all that. It is hard, I confess: but *Solus amor erubescit nomen difficultatis*, *Love* endureth not the name of difficulty, but shameth to confess any thing too hard, or too dangerous for it. For verily, *unkindness* is a mighty enemy, and the wounds of it, deep. Nay there be, that of themselves are most kind, in all the three degrees before remembered, as was *King David*, and as all noble natures are: why *Self-love* is nothing in their hands. But let them be encountered with *unkindness* (as *David* was in *Nabal*) they cannot stand the stroke; it woundeth deep: and the fester of *Discontentment* more dangerous than it. Indeed (saith *David*) *this fellow*, I see, *I have done all in vain* for him, for he rewardeth me evil for good: So and so do God to me, if he be alive to morrow by this time. Mark it in him; and in others infinite; and you shall see, whom *self-love* could not, *unkindness* hath overcome: and who passed well along the other three, at *minus diligat* their *Love* hath wracked, and from kind *love*, been turned to deadly *hate*.

1 Sam. 25. 15.
21.
22.

But neither can this appall the *Apostle*, or dislodge his *love*: but thorow all the rest, and thorow this too, he breaketh with his *Etsi*, and sheweth he will hold his resolution, maugre all *unkindness*: *Minus diligat* shall not do it; *Unkindness* must yield, *Love* will not.

And now we are come the highest, and never till now: but, now we are; that further we cannot go. The very highest pitch of well-doing, the *Heathen* man saw in part: for, he could say, *Beneficium dare & perdere*, to bestow *love*, and lose it, is well done: but, that is not it. This is it; *Beneficium perdere & dare*, to lose the first, and yet bestow the second; *Etsi*, yea, though the first were lost.

Seneca.

Yea, the *Love of Loves*; *Christs* own *love*, what was it? *Majorem hanc charitatem nemo habet, quam ut vitam quis ponat pro amicis*. Whereto *Saint Bernard* rejoyneth well, *Tu majorem habuisti Domine, quia tu vitam posuisti etiam pro inimicis*: Greater *love* than this hath no man, to bestow his life for his friends: Yet *Lord* (saith *S. Bernard*) Thou hadst greater, for thou bestowedst thy life for thy very *enemies*. And, to this *love* it is, that *S. Paul* aspireth; and near it he cometh; that in some sort we may likewise say to him, *Tu majorem habuisti Paule*, yea, thy *love* (*Paul*) was greater: for, thou art ready to do the like; not for thine *enemies*, but for thy *unkind* friends, the next degree to professed *enemies*. 1. To spend, 2. To spend, and be spent, 3. To spend, and be spent, and that most gladly: 4. Not only most gladly, but most gladly, Yea though.

John 15. 13.

Thus you have now his double conquest: Over the *Love* of himself first; and now, over *Minus diligat*, an *unkind* repulse too. And, in sign of victory, he setteth up his colours, even these four: 1. *Impendam*, 2. *Impendar*, 3. *Liberrissime*, and 4. *Etsi*. But *Etsi* is the chief; it is *Christs* colour; and, that the perfect *Love*, that wanteth *Etsi*.

Thus

II. Thus we have seen *Love* in his highest *ascendent*, and heard *Love* in his *Magisterium*, the hardest and highest, and indeed the *Master-point* of this *Art*. Which setteth us new on work, to pass over into the second part, and to enquire, what this *object* may be, so amiable, whereon Saint *Paul* hath set his affection so, that for it, he will do and suffer all this; and that so willingly without any exception, so constantly, without any giving over. All this is nothing but the zeal of souls, *Zelus animarum facies hoc*: It is, for their souls, all this. For their souls; and let their bodies go.

I. Which (first) draweth the *diameter* that maketh the partition between the two *Loves*: The love which *S. Paul* found; and the love which *S. Paul* left at *Corinth*. For, he found that which is *Scelus corporum*, the bodies unruly Affection, and infection too otherwhile; (if ever in any place, there, it abounded) but, he left *Zelus animarum*, the Souls perfection. Indeed, it falleth out sometimes; that in carnal love (or rather *lust*, than love) we may pattern all the former; and find (as the *wiseman* speaketh) some one destitute of understanding, wasting his whole substance, hazarding his life (and that, more willingly than wisely) perhaps to gain nothing but a scorn for his labour; and yet persisting in his folly still: and all this in the passion of concupiscence, to a vain creature; pleasing his phansie to the displeasing of God, and to the piercing of his soul one day with deep remorse for it: and except it do, to the utter ruine both of body and soul. We, have here at *Corinth*, a strange example of it, of * one, --- *Ad cuius jacuit, Gracia tota fores*, at whose doors, sundry of all sorts waited, suing and seeking, and (as one of them said) *buying repentance* at too dear a rate. But what need we fail to *Corinth*? even in our own age, we have enow fond examples of it: of *Love* set awry and forced amiss; diverted from the soul, where it should be bestowed, and lavished on the body, where a great deal less would serve. It is *S. Augustines* wish: *O si excitare possemus homines & cum iis pariter excitari, ut tales amatores, &c!* O that we could in this kind stir up others, and our selves (with them) be stirred up, but even to bestow such love on the immortal soul, as we see daily cast away on the corruptible body! What, but so much? and no more? *Abstinere sic: sed minam vel sic*: Till it might be more, would God, it were but as much in the mean time. Yet more, and much more it should be. *Sed infelix Populus Dei non habet tantum fervorem in bono, quantum mali in malo*, is *S. Hierom's* complaint. But the people of God (unhappy in that point) hath not that courage or constancie in the love of the Spirit, that the wicked world hath, in the lust of the flesh. That courage? Nay, nothing like: *Ad erubescendum nostram dico*, to our shame it must be spoken. Look but to the first point, *Impendamus*: doth not the body take it wholly up? And, if we fail in the lowest, what shall become of the rest? Well: *S. Paul's* love is, and ours must be, if it be right, *pro animabus*, Soul-love, which may serve for the first point of the sequestration.

2. But, why *Pro animabus*? what is there in the soul so lovely, that all this should be said or done for it? Why for souls? Why, take the soul out of the body which so much we dote on, but even half an hour, and the body will grow so out of our love, so deformed, so ugly, so every way loathsome, as they that now admire it, will then abhor it; and they that now cannot behold it enough, will not then, endure once to come near it, nor within the sight of it. This a natural man would answer: The soul is to be regarded of the body, for it maketh the body to be regarded. 2. But, a Christian man will say more for it. That the Love of *Christ* must be the rule of the love of Christians, and ours suitable to His. And *Christ* hath valued the soul, above the world it self, in direct affirming, That he, that to win the world, hazards his soul, makes but an unwise bargain: which bargain were wise enough, if he world were more worth. *Appendere animam homo* (saith *Chrysostome*) & *Impendere in animam*: If you would prize your souls better, you would bestow more on them. This is nothing: *Christ* hath valued your souls; valued and loved them above Himself; Himself, more worth than many worlds, yea, if they were ten thousand. I come now to the point. Is *Christ* to be loved? Why, all that *S. Paul* hitherto, hath professed all and every part of it, it was but to the Souls at second hand. His eye was upon *Christ* all the time of his profession. But, because *Christ* hath, by Deed enrolled, set over His love to mens souls, and willed us, toward them to shew, whatsoever to Him we profess; therefore, and for no other cause, it is, that he standeth thus affected. For that, those souls *Christ* so loved, that He loved not Himself, to love them. *Dilexisti me Domine plus quam te, quando mori voluisti pro me* (It is *Augustine*;) Dying for my soul (Lord) how shewd it, that my soul was dearer to thee, than thine own self. In love then to *Christ*, we are to love them that *Christ* loved; not *sicut seipsum*, as Himself, but *plusquam seipsum*, more than himself: and therefore, hath changed the *Sicut* of the Law, *Sicut seipsum*, as thy self, into a new *Sicut*, *Sicut ego vos*, as I have loved you. And, how did He love us? Even that He was the first that ever professed these four tous, 1. did bestow, 2. was bestowed, 3. most gladly, 4. yet though, the more He loved, the less we loved Him. Or (to give Him His right) a degree higher than *Paul*: Not, when we loved Him little, as faint friends; but hated Him greatly, as sworn enemies. For, He it was, that professed this art first. The words are indeed *Christ's* own: The primitive and most proper uttering them, belongeth to Him. None ever so fully or so fitly spake or can speak them, as the Son of God, on the Cross, from the chair of his profession. And, of Him there, Saint *Paul* learned *Hoc carmen amoris*. Himself confesseth as much (in the V. chapter of this *Epistle*) that it was love; not, his own love, but *Christ's* love (*Charitas Christi extorsit*) that brought these words from him. His, they be not, but *ore tenus*: the tongue his, but *Christ* the speaker: His they were; His they are, out of whose mouth, or from whose pensoever they come.

Were are come then now, where we may read *Love* in the very Original: even in the most complete perfection, that ever it was: *Prostitute Christo*, *Christ* Himself, the Professor saith, 1. *Impendamus* first: *Bestow he will*. If you will make port-sale of your love, none shall out-bid Him. Even whatsoever Himself is worth, He will bestow; His Kingdom, and the fulness of joy and glory in it for ever.

2. *Impen-*

2. *Impendar*. That? Why *Consummaturum est*; it is done already: all, *hands and feet, head and heart* Joh. 19. 30. opened wide; and all, even to the *last drop of blood* bestowed for us, on His *Cross*: where the love of souls triumphed over the love of His own life.

3. *Libentissime*, most gladly. Witness that speech: *A Baptisme I have to be baptized with, and quomodo contritor, how am I pained, till I be at it!* And, that too, That, to him that moved Him, not to bestow, but favour himself, he used no other terms than to the devil himself, *Avoid Satan*. Proof enough Mat. 16. 23. (say I) how willingly He went, and how unwillingly He would be kept from it.

4. And for His *Esse*: would God, it were not too plain: Both at His *Cross*; where the lowder their *Crucifige*, with the more strong crying and tears He prayed; *Pater Ignosce*: And ever since, *usque hodie*, till now, when (all may see) our regard is as little, as His love great; and he respected, as if he had done nothing for us. Every part of his Love, and the profession of his Love, but especially the *Esse* of his Love passeth all. For, Christ, by deed enrolled, hath set over his love to them. Which is that setteth such a price upon them, and maketh them so amiable, if not in their own kindness and loveliness, yet in the love of Christ himself. And it is the answer, that David, when he loseth his sleep, so think upon the people of God; that Moses, when he wearied himself in bearing causes from morning to night; that Joshua, when he fighteth the Lords battels, and jeopardis his life in the high places of the field; that any, that weares and spends himself in the common cause, may make, as well as S. Paul: Why, it is *pro animabus*, it is for souls, for safeguard of souls, those souls, which Christ hath so dearly loved, and so dearly bought; and to our loves so carefully commended: *Siquis ego vobis*, as he did or ever shall do for us, that we do for them. Whereto, if not the souls themselves (for the most part unthankful) yet this motive of love, of Christs love, doth in a manner violently constrain us: For, though nothing is less violent in the manner; yet, in the work, nothing worketh more violent than it. *amst ord had blow*

I conclude then with S. Bernard's demand: *Quæ christiutilitas in sermone hoc?* What use have we of all that hath been said? For, he that wrote it is dead; and they to whom it was written, are gone. But the Scripture still remaineth, and we are to take good by it. The Application.

It serveth first, To possess our souls of that excellent vertue, *Major horum*, the greatest of the three; nay, the vertrue, without which, the rest be but *Cyphers*; the vertue which shineth brightest in Christs example, and standeth highest in his commendation, Love.

But, Love, the action of vertue, not the passion of vice. Love, not of the body, the vile body (So the Holy Ghost termeth it, Phil. 3.) but of the soul, the precious soul of man, Pro. 6. Love of souls; the more, the more acceptable: If of a City, well; if of a County, better; if of a Country or Kingdom, best of all.

And for them and for their love to be ready to prove it by S. Pauls trial; to open our *Impendam*, to vow our *Impendar*, and as near as may be, to aspire to the same degree of *Libentissime*. Verily, they that neither (as the Apostle) for the winning of souls, or for the defence and safety of souls, many thousands of souls, the souls of an whole *Estate*, in high and heroical courage, have already past their *Impendam*, and are ready to offer themselves every day to *Impendar*, and with that resolute forwardness, which we all see (for, it is a case presently in all our eyes:) They that do thus, no good can be spoke of their love answerable to the desert of it. Heavenly it is, and in heaven to receive the reward.

But, when all is done, we must take notice of the worlds nature. For, as Saint Paul left it, so we shall find it (that is) we shall not perhaps meet with that regard, we promise our selves. Saint Pauls *Magis diligam* met with a *Minus diligar*.

Therefore above all remember his *Esse*. For to be kinde, and that to the unkind: to know, such we shall meet with; yea, to meet with them, and yet hold our *Esse*, and love nevertheless. This certainly is that love, *Majorem quàm nemo*; and, there is on earth no greater sign of a soul thoroughly settled in the love of Christ, than to stand thus minded: Come what will come, *Magis* or *Minus*, *Si* or *Esse*; frown or favour, respect or neglect; *Quid facio, hoc & faciam*, What I do, I will do, with eye to Christ, with hope of reward from Him, let the world be as it is, and as it ever hath been.

Samuel (this day in the first Lesson) when he had spent his life in a well ordered Government, that his very enemies could no way except to, in his old dayes was requited with *Fac nobis Regem*; only upon an humour of innovation. What then? Grew he discontent? No: *non obstante*, for all their ingratitude (Good man) this he professeth: God forbid (saith he) *I should sin in ceasing to pray for you; yea, I will shew you the good and right way of the Lord, for all that*. That may serve to match this, out of the Old Testament. For, here in like sort, we have Pauls *Minus diligar*, before our eyes; and we see, he is at his *Libentissime, Esse*, for all that. You learn then; as, that *Minus diligar* may come; so, in case it do come, what to do; even to consummate your Love with a triumph over unkindness. Learn this, and all is learned: Learn this, and the whole Art is had.

And we have, in this verse, and in the very first word of it, that, will enter us into this lesson.

First, from *Ego verò*: from his and from our own persons, we may begin to raise this duty. When we were deep in our *Minus diligar*, and smally regarded Christ; nay, *Cum inimici essemus* (to take as we should) when we were his enemies, of his over-abundant kindness it pleased him to call us from the blindness of error, to the knowledge of his truth: and from a deep consumption of our souls by sin, to the state of health and grace. And if S. Paul were loved, when he raged, and breathed Blasphemy against Christ and his Name, is it much, if for Christs sake, he swallow some unkindness at the Corinthians hands? Is it much if we let fall a duty upon them, upon whom God the Father droppeth his rain, and God the Son drops, ye sheds His blood, *ut per æquacitatem & concordiam*, upon evil and unthankful men.

Surely, if Love or well doing or any good must perish (which is the second Motive) and be lost through some

some bodies default (where it lighteth) much better it is, that it perish in the *Corinthians* hands, than in *Pauls*; by them, in their evil receiving, than by him, in his not bestowing; through their *unkindness*, than through our *abruptness*. For, so, the sin shall be theirs, and we and our souls innocent before God. *Impendatur per nos: Perdat per illos.*

But, perish it shall not (which is the third point) though for them it may. For howsoever of them it may be truly said, *The more we love, the less, they*: Of *Christ* it never can, nor ever shall be said, For, *S. Paul*, for the little love at their hands, found the greater at His. Though *the more he loved, the less they loved him*; yet *the less they loved, the more Christ loved him*. Of whom to be loved, even in the least degree, is worth all the love of *Corinth* and *Achaia* too. So that, here we find (that we missed all this while) a *tamen* for our *Esti*: Though not *they*, yet *Christ*. Which *tamen* maketh amends for all, *Ei vigilantibus verbis usus est Apostolus*; that *S. Paul* spoke not at adventure, but was well advised when he used the word *Impendam*. For, it is *Impendam* indeed, not *Perdam*: Not lost, but *layed out*: Not cast away, but implored, on *Him*, for whose love, none hath or ever shall bestow ought, but he shall receive a *superimpendar* of an hundred-fold. And indeed, all other loves, of the flesh, or world, or whatsoever else, shall perish and come to nothing: and of this, and this only, we may say *Impendam*, truly.

So that (to make an end) though true it be, that *S. Bernard* saith, *Perfectus amor vires non sumit de spe*, Perfect love receiveth no manner strength from hope; yet, for that our love is not without his imperfections, all under one view, we may with one eye behold *Christis magis diligam*, when we were scarce in our minds, may scarce loved him at all: and with the other, look upon *Impendam*, that, what we do herein, though at mens hands we find no return, at *Christ*s we shall, and it shall be the best bestowed service, that ever we bestowed, that we bestow in this kind.

Now, would God the same Spirit, which here wrote this verse, would write it in our hearts; that those things are thus; That such a *Rependam* there shall be, and we well assured of it, *ut & nos converteremur in amorem*, that we might be transformed into this Love. Which blessing, Almighty God bestow on that which hath been said, for *Christ*s, &c.

A SER:

S E R M O N S

P R E A C H E D

U P O N

GOOD-FRIDAY.

2 6 1 2 3 4 5 6 7 8 9 10 11 12

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A
S E R M O N
Preached at the
C O U R T

On the Five and Twentieth of *March*, being *Good Friday*.

An. Dom. 1597.

Zach. Chap. XII. Ver. X.

Respicient in Me, quem transfixerunt.

And they shall look upon Me, whom they have pierced.



That great and honorable Person the *Eunuch* sitting in his Chariot, and reading a like place of the Prophet *Esay*, asketh. St. *Philip*. *I pray thee, of whom speaketh the Prophet this? of himself, or some other?* A question very material, and to great good purpose; and to be asked by us, in all *Prophecies*. For, knowing who the Party is, we shall not wander in the *Prophets* meaning. Acts 8. 34.

Now, if the *Eunuch* had been reading this of *Zachary* (as then he was, that of *Esay*) and had asked the same question of Saint *Philip*, he would have made the same answer. And as he, out of those words took occasion; so may we, out of these, take the like, to preach *Jesus*, unto them. For neither of himself, nor of any other, but of *Jesus*, speaketh the Prophet this: and the testimony of *Jesus* is the spirit of this Prophecy.

That so it is, the *Holy Ghost* is our warrant; who, in S. *John's* Gospel reporting the passion, and the last act of the passion (the opening of the side, and piercing the heart of our *Saviour Christ*) faith plainly, that in piercing, the very words of the prophesie were fulfilled, *Respicient in Me quem transfixerunt.* Apoc. 19. 16.

Which term of *piercing* we shall the more clearly conceive, if with the ancient Writers, we sort it with the beginning of *Psalms* 22. the Psalm of the Passion. For, in the very Front or Inscription of this Psalm, our *Saviour Christ* is compared *Cervo matutino*, to the morning *Hart*: that is, a Hart roused early in the morning, (as from his very birth he was by *Herod*) hunted and chased all his life long, and this day brought to his end, and (as the poor Deer) stricken and pierced thorow side, and heart and all: which is it, we are here willed to behold.

There is no part of the whole course of our *Saviour Christ's* life or death, but it is well worthy our looking on; and from each part in it, there goeth vertue to do us good: But, of all other parts, and above them all, this last part of his piercing, is here commended unto our view. Indeed how could the Prophet commend it more, than in avowing it to be an act of grace, as in the fore-part of this verse, he doth: *Effundam super eos spiritum Gratia, & Respicient, &c.* as if he should say: If there be any grace in us, we will think it worth the looking on. John 19. 37.

Heb. 12. 2.

Neither doth the *Prophet* only, but the *Apostle* also, call us unto it, and willeth us *ἀποβῆναι* to look unto, and regard *Jesus* the *Anchor* and *Emisher* of our faith. Then specially, and in that act, when for the joy of our Salvation set before Him, He endured the *Crise*, and despised the shame; that is, in this spectacle, when he was pierced.

John 3. 14.

Which (sure) is continually, all our life long, to be done by us; and at all times, some time to be spared unto it: But, if at other times, most requisite at this time; this very day, which we hold holy to the memory of His Passion, and the piercing of his precious side. That, though on other dayes, we employ our eyes otherwise, this day at least, we fix them on this Object, *Respicere in Eum*. This day (I say) which is dedicated to none other end, but even to lift up the Son of Man, as *Moyses* did the serpent in the wilderness, that we may look upon Him and live: When every Scripture that is so founded on nothing but this unto us: when by the office of preaching *Jesus Christ* is lively described in our sight, and (as the *Apostle* speaketh) is visibly crucified among us? when in the memorial of the Sacrament, His death is shewed forth till He come, and the mystery of this His piercing, so many wayes, so affectually represented before us. This Prophecy therefore, if at any time, at this time to take place. *Respicere in Me &c.*

Gal. 3. 1.

1 Cor. 11. 26.

The Division

The principal words are but two, and set down unto us, in two points: 1. The sight it self, that is, the thing to be seen: 2. and the sight of it; that is, the act of seeing or looking. *Quem transfixerunt* is the Object, or spectacle propounded. *Respicere in Eum*, is the Act, or duty enjoined.

Of which, the Object though in place latter, in nature is the former, and first to be handled: for that there must be a thing first set up, before we can set our eyes to look upon it.



I.
The sights or
Object gene-
rally.
1 Christ.
Dan. 9. 26.

OF the Object, generally first. Certain it is, that *Christ* is here meant: Saint *John* hath put us out of doubt for that point. And *Zachary* (here) could have set down His name, and said, *Respicere in Christum*: for, *Daniel* (before) had named his name, *Occiditur Messias*; and *Zachary* being after him in time, might have easily repeated it. But, it seemed good to the Holy Ghost and to him, rather to use a circumlocution; and suppressing his name of *Christ*, to express Him by the stile or term, *quem transfixerunt*. Which being done by choice, must needs have a reason of the doing, and so it hath.

Esay 53. 10.
Dan. 9. 26.

First, the better to specific and particularize the Person of *Christ*, by the kind, and most peculiar circumstance of His death. *Esay* had said, *Moriatur, Die He shall*, and lay down His soul an offering for sin, 2. Dye, but what Death? natural, or a violent? *Daniel* tells us. *Occiditur*: He shall dye not a natural, but a violent death. 3. But many are slain after many sorts; and divers kinds there be of violent deaths; the *Psalmist* the more particularly to set it down, describeth it thus: *They pierced my hands and my feet*: which is only proper to the death of the Cross. 4. Dye, and be slain, and be crucified: But, sundry else were crucified; and therefore, the *Prophet* (here) to make up all, addeth, that He should not only be crucifixus, but transfixus; not only have his hands and His feet, but even his heart pierced, too. Which very note severs him from all the rest, with as great particularity as may be. For that, though many besides at other times, and some at the same time (with him) were crucified; yet, the side and the heart of none was opened, but His, and His only.

2 Christ.
pierced.

1 Cor. 2. 2.

2 Secondly, as to specific *Christ* Himself in Person, and to sever Him from the rest, so in *Christ* Himself and in His Person to sever from the rest of His doings and sufferings, what that is, that chiefly concerneth us, and we specially are to look to: and that, this dayes work, *Christ Pierced*. Saint *Paul* doth best express this: *I esteemed (saith he) to know nothing among you, save Jesus Christ, and Himself crucified*: That is, the perfection of our knowledge is *Christ*. The perfection of our knowledge in, or touching *Christ*, is the knowledge of *Christ's* piercing. This, the chief Sight; Nay (as it shall after appear) in this sight, are all sights: So that, know this and know all. This generally.

2.
The Object
specially.
1. The Passion
is self Quid.

Now, specially: In the Object, two things offer themselves: 1. The Passion, or suffering it self; which was, to be pierced, 2. And the Persons, by whom. For, if the *Prophet* had not intended, the Persons should have had their respect too: he might have said *Respicere in Eum qui transfixus est*, (which passive would have carried the Passion it self full enough:) but, so, he would not; but rather choose to say, *quem transfixerunt*; which doth necessarily imply the Piercers themselves too. So, that we must needs have an eye in the handling, both to the fact, and to the Persons, 1. quid, and 2. quibus, both what, and of whom.

3 The Degree
thereof:
Transfixerunt.

In the Passion, we must consider the degree: for, *transfixerunt*, is a Word of gradation: more than *fixerunt*, or *suffixerunt*, or *confixerunt*: either. Expressing unto us the piercing, not with whip and scourges; nor of the nailes and thornes, but, of the spear-point. Not, the whips and scourges, wherewith his skin and flesh were pierced; nor the nailes and thornes, wherewith His feet, hands and head were pierced: but, the *Spear-point*, which pierced and went through his very heart it self: for, of that wound, of the wound in his heart, is this spoken (*Jo. 19. 34*) Therefore *trans*, is here a transcendum; through and through: through skin and flesh; through hands and feet, through side and heart and all: the deadliest and deepest wound, and of highest gradation.

Secondly,

Secondly, as the Preposition (*Trans*) hath his gradation of diverse degrees; so, the *Pronoun* (*Me*) hath his generality of divers parts, best expressed in the *Original*. Upon *Me*: not, upon my body and soul: *Me*.² The Extent Upon *Me*, whose Person, not whose parts, either body without, or soul within; but Upon *Me*, whom wholly, body, and soul, quick and dead, they have pierced.

Of the bodies *piercing*, there can be no question; since, no part of it was left unpierced. Our senses certify us of that, what need we further witness? ^{1 His Body;}

Of the *Souls* too, it is as certain; and there can be no doubt of it neither: that we truly may affirm, *Christ*, not in part, but wholly was pierced. For, we should do injury to the sufferings of our *Saviour*, if we should conceive by this *piercing*, none other but that of the *Spear*. ^{2 His Soul.}

And may a *soul* then be pierced? Can any *Spear* point go through it? Truly *Siméon* saith to the Blessed *Virgin*, by way of prophesie, that the *sword should go through her soul*, at the time of His *Passion*. And as the *sword* through *her's*, so, I make no question, but the *spear* through His. And, if through *her's*, which was but *anima compatiens*; through His, much more, which was *anima patiens*; since *Compassion*, is but *Passion* at rebound. Howbeit, it is not a *sword* of steel, or a *spear-head* of iron, that entrench the soul, but the metal of another temper: the dint whereof no less goreth and woundeth the soul in proportion, than those do the body. So that, we extend this *piercing* of *Christ* further, than to the visible gash in his side; even to a *piercing* of another nature, whereby, not his *heart* only was stabbed, but his very *spirit* wounded too. ^{Luke 2. 35.}

The Scripture recounteth two: and of them both, expressly saith, that they both pierce the soul. The *Apostle* saith it, by *Sorrow*: And pierced themselves through with many sorrows: The *Prophet*, of *Reproach*: There are, whose words are like the pricking of a sword: and that, to the Soul, both: for, the body feels neither. With these, even with both these, was the Soul of *Christ Jesus* wounded. ^{1 Tim. 6. 10; Psal. 64. 34.}

For *sorrow*: it is plain through all four *Evangelists*: *undig; tristis est anima mea usq; ad mortem*; My soul is invironed on every side with sorrow, even to the death: *Capit Jesus cadere & parere, Jesus* began to be distressed and in great anguish. *Factus in agonia*, being cast into an agony, *Iam carbata est anima mea*; Now is my soul troubled: Avowed by them all; Confest by Himself. Yea, that His strange and never else heard of sweat; drops of blood plentifully issuing from Him all over His body, what time, no manner of violence was offered to body; no man then touching him, none being near him; that blood came certainly from some great sorrow, wherewith his soul was pierced. And, that his most dreadful cry, which at once moved all the powers of heaven and earth, *My God, My God, &c.* was the voice of some mighty Anguish, wherewith his soul was smitten; and that in other sort, than with any material spear. For, *Derelinqui à Deo*, the body cannot feel it, or tell what it meaneth. It is the Soul's complaint; and therefore without all doubt, his soul within him was pierced, and suffered, though not that, which (except charity be allowed to expound it) cannot be spoken without blasphemy; Not so much (*God forbid*;) yet much, and very much; and much more than others seem to allow; or how much, it is dangerous to define.

To this edge of sorrow, if the other of *piercing despatch*, be added as a point (as, added it was) it will strike deep into any heart; especially, being wounded with so many sorrows before. But, the more noble the heart, the deeper; who beareth any grief more easily than this grief, the grief of a contumelious reproach. To persecute a poor distressed soul, and to seek to vex Him that is already wounded at the heart, why, it is the very pitch of all wickedness; the very extremity that malice can do; or affliction can suffer. And to this pitch were they come, when after all their wretched villainies and spitting, and all their savage indignities in reviling Him most opprobriously, He being in the depth of all his distress, and for very anguish of soul crying, *Eli, Eli, &c.* they staid those that would have relieved him; and (void of all humanity) then scorned; saying: *Scay, let alone, let us see, if Elias will now come and take Him down*. This barbarous and brutish inhumanity of theirs, must needs pierce deeper into His Soul, than ever did the iron into his side. ^{With sorrow. Mar. 16. 38. Mark 14. 34. Mark 14. 33. Luke 24. 44. John 12. 27. Mar. 27. 46.}

To all which if we it adde, not only that horrible ingratitude of theirs, there by Him seen; but ours also no less than theirs by Him foreseen at the same time; (Who make so slender reckoning of these His piercings, and (as they were a matter not worth the looking on) vouchsafe not so much as to spend an hour in the due regard and meditation of them: Nay, not, that only, but further, by uncessant sinning, and that without remorse, do most unkindly requite those His bitter Pains, and as much as in us lies, even crucifix affresh the Son of God, making a mock of Him and His piercings.) These, I say (for, these all and every of them in that instant were before His eyes) must of force enter into, and go thorow and thorow His Soul and Spirit; that, what with those former sorrows, and what with these after indignities, the *Prophet* might truly say of Him, and He of himself, *In Me, Upon Me*; not whose body, or whose soul, but, whom entirely and wholly, but in body and soul, alive and dead: they have pierced and passioned this day on the Cross. ^{With reproach. Psal. 69. 26. Mar. 27. 49. Heb. 6. 6.}

Of the *Persons*: which as it is necessarily implied in the word, is very properly incident to the matter it self. For, it is usual, when one is found slain (as here) to make inquiry, by whom he came by his death. Which so much the rather is to be done by us, because there is commonly an error in the Word, touching the Parties that were the causes of *Christ's* Death. Our manner is, either to lay it on the *Souldiers*, that were the Instruments; Or if not upon them, upon *Pilate* the *Judge* that gave sentence; Or if not upon him, upon the people that importuned the *Judge*; Or lastly, if not upon them, upon the *Elders of the Jews* that animated the people: And this is all to be found by our Quest of Inquiry. ^{2 The Persons & quibus.}

But the *Prophet* here inditeth others. For, by saying, *They shall look, &c.* Whom *They have pierced*, he intendeth by very construction, that the first and second (*They*), are not two, but one and the same parties: And that *they* that are here willed to look upon Him, are *they*, and none other; that were the authors of this fact, even of the murder of *Jesus Christ*. And (to say truth) the *Prophet's* intent is no other but to bring the malefactors themselves that pierced Him, to view the body and the wounded heart of Him whom they have so pierced.

In the course of Justice, we say and say truly; when a party is put to death, that the Executioner cannot be said to be the cause of his death; nor the Sheriff, by whose commandment he doth it; neither yet the Judge by whose sentence; nor the Twelve men, by whose verdict, nor the Law it self, by whose authority it is proceeded in. (For God forbid we should indite these, or any of these, of murder:) *Solum peccatum homicida*: Sin, and Sin only is the murderer. Sin (I say) either of the party that suffereth; or of some other, by whose means, or for whose cause, he is put to death.

Now, *Christ's* own sin it was not, that he died for. That is most evident. Not so much by His own challenge, *Quis ex vobis arguit me de peccato?* as by the report of his Judge, who openly professed, That he had examined Him, and found no fault in Him: No nor yet Herod; for, being sent to Him, and examined by Him also, nothing worthy death was found in Him: And therefore, calling for water, and washing his hands, he protesteth his own innocency of the blood of this Just Man: thereby pronouncing him Just, and void of any cause, in himself, of his own death.

It must then necessarily be the sin of some others, for whose sake *Christ Jesus* was thus pierced. And if we ask, Who those others be? or whose sins they were? the Prophet *Esay* tells us, *Posuit super Eum iniquitates omnium nostrarum*. He laid upon Him the transgressions of us all: who should (even for those our many, great, and grievous transgressions) have eternally been pierced, in body, and soul: with torment and sorrows of a never-dying death, had not he stepped between us and the blow, and receiv'd it in his own body: even the dint of the wrath of God to come upon us. So that it was the sin of our polluted hands, that pierced his hands: the swiftness of our feet to do evil, that nailed His feet: the wicked devices of our heads, that goaded His head: and the wretched desires of our hearts, that pierced his heart. We that look upon, it is we that pierced Him; and it is we that pierced Him, that are willed to look upon Him. Which bringeth it home to us; to me myself that speak, and to you your selves that hear; and applicth it most effectually to every one of us, who evidently seeing that we were the cause of this his piercing, if our hearts be not too too hard, ought to have remorse, to be pierced with it.

When for delivering to *David* a few loaves, *Abimelech* and the Priests were by *Saul* put to the sword, if *David* did then acknowledg with grief of heart, and say, *I, even I am the cause of the death of thy Father and all his house*, (when he was but onely the occasion of it, and not that direct neither:) may not we (nay, ought not we) much more justly and deservedly say of this piercing of *Christ* our Saviour, that we, verily, even we, are the cause thereof: as verily we are, even the principals in this murder; and the Jews and others, on whom we seek to derive it, but only accessaries and instrumental causes thereof. Which point, we ought, as continually, so, seriously to think of; and that no less than the former. The former, to stir up compassion in our selves, over him that thus was pierced: the latter to work deep remorse in our hearts, for being authors of it. That he was pierced; will make our bowels melt with compassion, over *Christ*. That he was pierced by us, that look on Him, if our hearts be not flint (as *Job* saith) or as the nether Mill-stone, will breed remorse over our selves, wretched sinners as we are.

II.
The Aff.
To look upon
Him.

The Aff followeth in these words: *Respicere in Eum*. A request most reasonable, to look upon Him; but to look upon Him; to bestow but a look and nothing else; which even of common humanity we cannot deny; *Quia non aspicere, despicere est*. It argueth great Contempt, not to vouchsafe it the cast of our eye; as if it were an Object utterly unworthy the looking toward. Truly, if we mark it well, nature it self, of it self enclineth to this act. When *Amasa* treacherously was slain by *Joab*, and lay weltering in his blood by the wayes side, the story saith, That not one of the whole Army, then marching by, but when he came at him, stood still and looked on him.

2 Sam. 22. 12.

Luk. 3. 12.

In the Gospel, the party that going from *Jerusalem* to *Jerico* was spoiled, and wounded, and lay drawing on, though the Priest and Levite that passed near the place relieved him not, as the Samaritan after did; yet it is said of them, they went near and looked on, and then passed on their way. Which desire is even natural in us: so that even Nature it self enclineth us to satisfy the Prophet.

Psal. 28. 5.

Esa. 43. 18.

Nature doth, and so doth Grace too. For, generally we are bound to regard the work of the Lord, and to consider the operation of his hands: and specially this work; in comparison whereof God himself saith, the former works of His, shall not be remembered, nor the things done of old once regarded.

Lam. 1. 12.

Num. 21. 8, 9

Yea *Christ* himself, pierced as he is, inviteth us to it. For in the Prophet here, it is not *In eum*; but *In me*: not, on Him; but, on Me, whom they have pierced. But more fully in *Jeremy*: for to *Christ* himself do all the ancient Writers apply (and that most properly) those words of the Lamentation: *Have ye no regard all ye that pass by this way? Behold and see if there be any sorrow like my sorrow, which is done unto me, wherewith the Lord hath afflicted me, in the day of his fierce wrath.*

Our own profit (which is wont to persuade well) inviteth us: for that, as from the Brazen Serpent no virtue issued to heal, but unto them that stedily beheld it; so neither doth there, from *Christ*, but upon those, that with the eye of faith have their contemplation on this object who thereby draw life from him; and without it may and do perish, for all *Christ* and his Passion.

And, if nothing else move us, this last may: even our danger. For, the time will come, when we our selves shall desire, that God looking with an angry countenance upon our sins, would turn his face from them

them and us, and look upon the face of his *Christ*, that is, *respiciere in Eum*: which shall justly be then denied us, if we our selves could never be gotten to do this duty, *respiciere in eum*, when it was called for of us. God shall not look upon him, at ours, whom we would not look upon, at his request.

In the *Act* it self are enjoined three things. 1. That we do it with *attention*: for, it is not *Me*, but in *Me*: Not only *Upon Him*, but *Into Him*. 2. That we do it oft, again and again; with *iteration*: for, *Respicient*, is *re-aspicient*. Not a *single act*, but an *act iterated*. 3. That we cause our nature to do it, as it were, by virtue of an *Injunction*, *per actum elicitem*, as the *Schoolmen* call it. For in the *Original*, it is in the *Commanding Conjunction*, that signifieth, *facient se respicere*, rather than *Respicient*.

First then, not slightly, superficially or perfunctorily, but stedfastly, and with due attention, to look upon him. And, not to look upon the out-side alone, but to look into the very entrails; and with our eye to pierce him that was thus pierced. In *Eum* beareth both,

1. Upon him, if we look, we shall see so much, as *Pilate* shewed of him, *Ecco Homo*, that He is a *Respicient* *Man*. And, if he were not a *man*, but some other unreasonable creature, it were great ruth to see him so handled. T. With Attention

2. Among men we less pitie *Malefactors*, and have most compassion on them that be *Innocent*. And, he was innocent, and deserved it not (as you have heard) his enemies themselves being his Judges.

3. Among those that be innocent, the more noble the person, the greater the grief, and the more heavy ever is the spectacle. Now, if we consider the Verse of this Text well, we shall see, it is God himself, and no man that here speaketh (for, to God only it belongeth, to pour out the Spirit of Grace; it passeth mans reach, to do it:) so that, if we look better upon him, we shall see as much as the *Communion* saw, that this party thus pierced is the Son of God. The Son of God slain! Surely, he that hath done this deed is the Child of death, would every one of us say: *Es tu es homo, Thou art the man*, would the Prophet answer us: You are they, for whose sins the Son of God hath his very heart-blood shed forth. Which must needs strike into us remorse of a deeper degree than before: That, not only, it is we that have pierced the Partie thus found slain; but, that this Party, whom we have thus pierced, is not a principal person among the children of men, but even the Only begotten Son of the most high God: Which will make us cry out (with *S. Augustine*) *O amaritudo peccati mei, ad quam tollenda necessarii sunt amaritudo tanta!* Now sure, deadly was the bitterness of our sins, that might not be cured, but by the bitter death and blood-shedding passion of the Son of God. And this may we see looking upon Him. Mat. 27. 54. 2 Sam. 12. 33.

But now then, if we look In *Eum*, into Him, we shall yet see a greater thing, which may raise us in comfort, as far as the other cast us down. Even the bowels of compassion and tender love, whereby he would and was content to suffer all this for our sakes. For that, whereas (a) no man had power to take His life from Him, (for he had power to have commanded (b) twelve Legions of Angels, in his just defence: and, without any Angel at all, power enough of himself, with his (c) *Ego sum, to strike them all to the ground.*) He was content, notwithstanding all this, to lay down his life for us sinners. The greatness of which love passeth the greatest love that man hath: for (d) greater love than this hath no man, but to bestow his life for his friends; whereas, He condescended to lay it down for His enemies, even for them that sought His death, to lay down His life, and to have His blood shed for them that did shed it; to be pierced for His piercers. Look how the former In *Eum* worketh grief, considering the great injuries offered to so great a Personage; So, to temper the grief of it, this latter In *Eum* giveth some comfort, that so great a Person, should so greatly love us, as, for our sakes, to endure all those so many injuries, even to the piercing of His very heart. Ioh. 10. 18. Mat. 26. 53. Ioh. 18. 6. Ioh. 15. 13.

Secondly, *Respicient* (that is) *Re-aspicient*: Not, once or twice, but *ostentimius* to look upon it: that is (as the Prophet saith here) *iteratis vicibus*, to look again and again: or (as the Apostle saith) *Resagitare*, to think upon it, over and over again, as it were to dwell in it for a time. In a sort, with the frequentness of this our beholding it, to supply the weakness and want of our former attention. Surely, the more steadily and more often we shall fix our eye upon it, the more we shall be enured: and being enured, the more desire to do it. For, at every looking, some new sight will offer it self, which will offer unto us occasion, either of godly sorrow, true repentance, sound comfort, or some other reflection, issuing from the beams of this heavenly mirror. Which point, because it is the chief point, the Prophet here calleth us to; even, how to look upon Christ often, and to be the better for our looking. It shall be very agreeable to the Text, and to the Holy Ghosts chief intent, if we prove how, and in how diverse sorts, we may with profit behold and look upon Him, whom thus we have pierced.

First, then, looking upon Him; we may bring forth for the first effect, that which immediately followeth this Text it self, in this Text, *Et plangent Eum: Respice & plange*. First, look and lament, or mourn: which is indeed the most kindly and natural effect of such a spectacle. Look upon Him that is pierced; and with looking upon Him, be pierced thy self: *Respice & transfigere*. A good effect of our first look, if we could bring it forth. At least wise, if we cannot *Respice & transfigere* look and be pierced; yet that it might be *Respice & compungere*, that with looking on Him, we might be pricked in our hearts; and have it enter past the skin, though it go not clean through: Which difference in this Verse the Prophet seemeth to infinuate, when, first he willeth us to mourn, as for ones only son, with whom all is lost. Or, if that cannot be had, to mourn, as for a first begotten son; which is, though not so great, yet a great mourning: even for the first begotten, though other sons be left. Act. 2. 37.

And, in the next Verse, if we cannot reach to natural grief; yet he willeth us to mourn with a *Cruel*, even with such a lamentation, as was made for *Josias*. And Behold a greater than *Josias* is here, Com- Verse. 11.

ming not (as he) to an honoured death in *battel*; but to a most vile death, the death of a *Malefactor*: And not (as *Josias*) dying without any fault of theirs; but mangled and massacred in this shameful sort, for us; even for us and our *transgressions*. Verily, the dumb and senseless creatures had this effect wrought in them (of *mourning*) at the sight of His death; in their kind sorrowing for the murder of the *Son of God*. And we truly shall be much more senseless than they, if it have in us no work to the like effect. Especially, considering it was not for them, He suffered all this; nor they no profit by it: but, for us it was; and we by it saved: And yet, they had compassion, and we none. Be this then the first.

2.
Respice &
transfige.

Now, as the first is *Respice & transfigere*, Look upon Him, and be *pierced*: so, the second may be (and that fitly) *Respice & transfige*; Look upon Him, and *pierce*, and *pierce* that in thee, that was the cause of *Christs* *piercing*: (that is) sin and the lusts thereof. For, as men that are *pierced* indeed with grief of an indignity offered, withal are pricked to take *revenge* on him that offers it: such a like affection ought our second *looking* to kindle in us; even to take a wreak or revenge upon sin, *quia fecit hoc*, because he hath been the cause of all this. I mean (as the *Holy Ghost* termeth it) a *mortifying* or *crucifying*; a thrusting through of our wicked passions and concupiscences, in some kind of repaying those manifold villanies, which the *Son of God* suffered by means of them. At leastwise (as before) if it kindle not our *zeal* so far against *sin*; yet, that it may slake our *zeal* and affection to *sin*: that is, *Respice, ne respicias*: *Respice* Christum, *ne respicias* peccatum. That we have less mind, less liking, less acquaintance with *sin*, for the *Passion*-sake. For that, by this means we do in some sort, spare *Christ*; and (at least) make His wounds no *wider*: Whereas by affecting *sin* anew, we do, what in us lieth, to *crucify* Him afresh, and both increase the number, and enlarge the *wideness* of His wounds.

It is no unreasonable request, That, if we list not *wound* *sin*: yet, seeing *Christ* hath wounds enough, and they wide and deep enough, we should forbear to *pierce* Him further, and have (at least) this second fruit of our *looking upon Him*: either to look and to *pierce* *sin*; or to look, and spare to *pierce* Him any more.

3.
Respice &
dilige.

Now, as it was *sin* that gave Him these wounds: so, it was love to us that made Him receive them, being otherwise able enough to have avoided them all. So that, He was *pierced* with *love*, no less then with *grief*: and it was that *wound* of *love*, made Him so constantly to endure all the other. Which *love* we may read in the *palm*s of His hands (as the *Fathers* express it, out of *Esay* 49.16.) For, in the *Palm*s of His hands, He hath graven us, that he might not forget us. And the print of the *nails* in them, are as *Capital* letters to record his love towards us. For, *Christ* pierced on the *Cross* is *liber charitatis*, the very book of love laid open before us. And again, this love of His we may read in the clef of His heart, *quia clavus penetrans factus est nobis Clavis reserans* (saith *Bernard*) *ut pateant nobis viscera per vulnera*. The point of the *Spear* serves us in stead of a *Key*, letting us through his wounds, see his very bowels, the bowels of tender love and most kind compassion, that would for us endure to be so entreated. That, if the *Jews* (that stood by) said truly of him, at *Lazarus* grave, *Ecce quomodo dilexit Eun*! when He shed a few tears out of his eyes; much more truly may we say of him, *Ecce quomodo dilexit nos*! seeing him shed, both *Water* and *Blood*, and that in great *plenty*; and that, out of his heart.

Joh. 11. 36.

Which sight ought to *pierce* us with *love* too, no less than before it did with *sorrow*. With one, or with both: for, both have power to *pierce*; but specially *Love*: Which except it had entred first and *pierced* him, no *naile* or *spear* could ever have entred. Then let this be the third, *Respice & dilige*: Look, and be *pierced* with *love* of him, that so *loved* thee, that he gave himself in this sort to be *pierced* for thee.

4.
Respice &
spera.

And forasmuch as it is *Christ* his own self, that, resembling his passion on the *Cross* to the *Brasen Serpent* lift up in the wilderness, maketh a correspondence between their *beholding* and our *believing* (for so it is *Joh. 3. 14.*) we cannot avoid, but must needs make that an effect too: Even *Respice & crede*: And, well may we *believe* and trust him, whom looking a little before, we have seen so constantly *loving* us. For, the sight of that *love* maketh credible unto us, whatsoever in the whole Scripture, is affirmed unto us of *Christ*, or promised in his name: So that, believe it, and believe all. Neither is there any time, wherein with such cheerfulness or fullness of faith we cry unto him, *My Lord*, and *My God*, as when our eye is fixed upon the print of the *nails*, and on the hole in the side of him that was *pierced* for us. So that, this fourth duty *Christ* Himself layeth upon us, and willeth from his own mouth, *Respice & Crede*.

Joh. 10. 18.

5.
Respice &
spera.
Rom. 8. 32.

And, believing this of him, what is there, the eye of our *hope* shall not look for from him? What would not he do for us, that for us would suffer all this? It is *Saint Pauls* argument, *If God gave his Son for us, how shall he deny us any thing with Him*? That is, *Respice & Spera*. Look upon him, and his heart opened, and from the gate of *hope* promise thy self, and look for all manner of things that good are. Which our expectation is reduced to these two: 1. The deliverance from the evil of our present misery: 2. and the restoring to the good of our primitive felicity. By the death of this undefiled *Lamb*, as by the yearly *Passeeover*, look for, and hope for a passage out of *Egypt*: which spiritually is our redemption from the servitude of the power of darkness. And, as by the death of the *Sacrifice*, we look to be freed from whatsoever evil: So, by the death of the *High Priest*, look we for, and hope for restitution to all that is good; even to our forfeited estate in the land of *Promise*, which is *Heaven* it self, where is all joy and happiness for evermore. *Respice & Spera*, Look, and look for: by the *Lamb* that is *pierced*, to be freed from all misery; by the *High Priest* that is *pierced*, fruition of all felicity.

Now,

Now, inasmuch as His heart is pierced, and His side opened; the opening of the one, and the piercing of the other, is, to the end, somewhat may flow forth. To which end (saith Saint Augustine) *Vigilam* *Respite & Recipe*. *is verbo usus est Apostolus*, the Apostle was well advised when he used the word opening; for, there issued out water and blood which make the sixt effect, *Respite, & Recipe*. Marke it running out, and suffer it not to run waste, but receive it. Of the former (the water) the Prophet speaketh in the first words of the next Chapter, that out of his pierced side (a) God opened a fountain of water to the house of Israel for sin and for uncleanness: Of the fulness whereof we all have received, in the Sacrament of our Baptism. Of the latter (the blood) which the Prophet (in (b) IX Chapter before) called the blood of the New Testament, we may receive this day: for, it will run in the high and holy Mysteries of the Body and Blood of Christ. There may we be partakers of the flesh of the *c Morning-Heart*, as upon this day killed. There may we be partakers of the (d) Cup of Salvation, the precious blood (e) which was shed for the remission of our sins. Our part it shall be, not to account the (f) blood of the Testament an unholy thing, and to suffer it to run in vain for all us; but with all due regard to receive it so running: for, even therefore was it shed. And so to the former, to add this sixt, *Respite & Recipe*.

And shall we alwayes receive grace, even streams of grace issuing from Him that is pierced, and shall there not from us issue something back again, that he may look for and receive from us, that from him have and do daily receive so many good things? No doubt there shall; if love which pierced him, have pierced us aright. And that is (no longer to hold you with these effects) *Respite & Retribue*. For, it will behove us no less then the Psalmist, to enter into the consideration of *Quid retribuam*: Especially, since we, by this day, both see and receive that, which he and many others desired to see, and receive, and could not. Or, if we have nothing to render, yet (our selves) to return with the Samaritan, and falling down at his feet, with a loud voice, to glorifie his goodness, who finding us in the estate, that other Samaritan found the forlorn and wounded man, healed us, by being wounded himself, and by his own death restored us to life. For all which his kindness, if nothing will come from us, not so much as a kind and thankful acknowledgment, we are certainly worthy, He should restrain the fountain of his benefits (which hitherto hath flowen most plenteously) and neither let us see nor feel him any more.

But, I hope for better things: that love, such and so great love will pierce us, and cause both other fruits, and especially thoughts of thankfulness to issue from us. Thus many; and more, if the time would serve: But, thus many several uses may we have of thus many several respects, or reflexed lookings upon Him whom we have pierced.

Thirdly, *Facient se respicere*. For, the Holy Ghost did easily foresee, we would not readily be brought to the sight, or to use our eyes to so good an end. Indeed to flesh and blood it is but a dull and heavy spectacle; And, neither willingly they begin to look upon it; and having begun, are never well, till they have done, and look off of it again. Therefore is the Verb (by the Prophet) put into this Conjugation of purpose: which to turn in strict propriety, is *Respicere se facient*, rather than *Respicient*: They shall procure or cause, or even enjoyn or enforce themselves to look upon it; or (as one would say) look that they look upon it.

For some new and strange spectacle (though vain and idle, and which shall not profit us how strange soever) we cause our selves sometimes to take a journey, and besides our pains, are at expenses too, to behold them: we will not only look upon, but even cause our selves to look upon vanities; and in them, we have the right use of *facient se respicere*. And why should we not take some pains, and even enjoyn our selves to look upon this? Being neither far off, nor chargeable to come to: and since the looking on it may so many wayes, so manly profit us; Verily it falleth out oft, that of Christ: *Violenti rapiunt illud*. Nature is not inclined; and where it is not inclined, force must be offered; which we call in Schools, *Actum elicitem*. Which very act by us undertaken, for God, and (as here) at His word, is unto Him a Sacrifice right acceptable. Therefore, *facias*, or *fac facias*; do it willingly, or do it by force: Do it, I say; for, done it must be. Set it before you and look on it: or, if you list not remove it, and set it full before you, though it be not with your ease, *Respice, Look back upon it with some pain*: for, one way or other, look upon it we must. The necessity whereof (that we may the better apprehend it) it will not be amiss, we know, that these words are in two sundry places, two sundry wayes applied: 1. once by St. John in the Gospel, 2. and the second time again, by Christ himself in the Revelation. By St. John to Christ, at his first coming, suffering (as, our Saviour) upon the Cross. By Christ to himself, at his second coming, sitting (as our Judge) upon His throne, in the end of the world. Behold, He cometh in the clouds, and every eye shall see Him, yea even they that pierced him: *Et plangent se super Eum omnes Gentes terra*. The meaning whereof is. Look upon Him, here, if you will: Enjoyn your selves if you think good: Either here, or somewhere else; either now or then, look upon Him you shall. And they which put this spectacle far from them here, and cannot endure to look upon Him whom they have pierced, & *plangere Eum*, and be grieved for Him, while it is time: a place and time shall be, when they shall be enforced to look upon Him, whether they will or no, *Et plangent se super Eum*, and be grieved for themselves, that they had not grace to do it sooner. Better, compose themselves to a little mourning here, with some benefit to be made by their beholding, than to be drawn to it there, when it is too late, and when all their looking and grieving will not avail a whit. For, there *Respicientes respicient, & despicientes despicient*: His look shall be amiable to them that have respected His piercing here; and dreadful on the other side, to them that have neglected it. And, as they that have entred themselves to this looking on (here) shall in that day, Look up, and lift up their heads with joy, the day of their Redemption being at hand. So, they that cannot bring themselves, to look upon Him here, after they once have looked upon Him

Him there, shall not dare to do it the second time; but cry to the mountains, *Fall upon us*, and to the Hills, *Hide us from the face of Him that sits upon the Throne*. Therefore, *Respicere* is no evil counsel. No, though it be *facient se respicere*.

In a word; if thus *causing* our selves to fix our eyes on him, we ask, how long we shall continue so doing, and when we may give over? Let this be the answer, *Donec totus fixus in Corde, qui totus fixus in Cruce*. Or if that be too much or too hard, yet *saltem* at the least, *Respice in Illum, donec ille respexerit*. Look upon him, till he look upon you again. For, so he will. He did, upon *Peter*; and with his look, *melted* him into tears. He that once and twice before *denyed* Him, and never wept, because *Christ* looked not on him; then *denyed*, and *Christ* looked on him, and he *went out and wept bitterly*. And, if to *Peter* thus he did, and vouchsafed him so gracious a regard, when *Peter* not once looked toward Him, how much more shall he not deny us like favour, if, by *looking on Him*, first we provoke him in a sort to a second *looking on us* again, with the *Prophet*, saying; *Proposui Dominum coram me, I have set thee, O Lord, before me*; and again, *Respice in me, &c.* O look thou upon me; and be merciful unto me, as thou usest to do to those that love thy Name. That love thy Name, which is, *JESUS* a SAVIOUR; and which love that *light*, wherein (most properly) thy Name appeareth, and wherein thou chiefly shewest thy self to be *JESUS* a SAVIOUR.

Psal. 6.8

Psal. 119. 132.

Act. 2. 37.

Luc. 24. 32.

And (to conclude) if we ask, how we shall know when *Christ* doth thus *respect* us? Then truly, when fixing both the eyes of our meditation upon Him that was *pierced* (as it were) one eye, upon the grief; the other, upon the love wherewith He was *pierced*, we find by both, or one of these, some motion of *Grace* arise in our hearts: the consideration of His grief, *piercing* our hearts with sorrow; the consideration of his love, *piercing* our hearts with mutual love again. The one is the motion of *compunction*, which they felt, who when they heard such things were *pricked in their hearts*. The other, the motion of *comfort*, which they felt, who when *Christ* spake to them of the necessity of His *piercing*, said; *Did we not feel our hearts warm within us?* That, from the *shame* and *pain* He suffered for us: This from the *comforts* and *benefits*, He thereby procured for us.

These have been felt at this *Looking on*; and these will be felt. It may be, "at the first, imperfectly; but after, with deeper impression: and that, of some, with such a *Nemo scit, No man knoweth, but He that hath felt them*: Which that we may endeavour to feel, and endeavouring may feel, and so grow into delight of this *looking, God, &c.*

A SER.



A
S E R M O N
Preached before the
KINGS MAJESTY
A T
W H I T E - H A L L ,

On the Sixth of *Aprill*, being *Good-Friday*.

An. Dom. 1604.

L A M E N T. Chap. I. Ver. XII.

Have yee no regard, O all yee that pass by the way? Consider, and behold, if ever there were sorrow, like my sorrow, which was done unto me, wherewith the Lord did afflict me in the day of the fierceness of His wrath.



T the very reading or hearing of which Verse, there is none but will presently conceive, it is the voice of a party in great *extremity*. In great extremity two ways: *A Complaint*
1. First, in such distress, as never was any, *If ever there were sorrow like my sorrow*: 2. And then in that distress, having none to regard him: *Have yee no regard all yee?*

To be afflicted, and so afflicted, as none ever was, is very much: In that affliction, to find none to respect him or care for him, what can be more? In all our sufferings, it is a comfort to us that we have a *sicut*: that nothing hath befallen us, but such as others have felt the like: But here, *Si fueris sicut*; If ever the like were, (that is) never the like was. *1 Cor. 10. 13.*

Again, in our greatest pains, it is a kind of ease; even to find some *regard*. Naturally we desire it, if we cannot be delivered, if we cannot be relieved, yet to be pitied: It sheweth, there be yet some, that are touched with the sense of our misery; that wish us well, and would give us ease if they could: But this afflicted, here, findeth not so much, neither the one nor the other: but is even as he were an outcast both of Heaven and Earth. Now verily an heavy case, and worthy to be put in this book of *Lamentations*. *Job. 19. 21.*

I demand then, *Of whom speaketh the Prophet this? of himself, or of some other?* This I find; there is not any of the ancient Writers, but do apply, yea, in a manner appropriate this speech to our Saviour *Christ*: And that this very day, the day of his Passion, (truly termed here *the day of Gods wrath*;) And wheresoever they treat of the Passion, ever this verse cometh in, (and to say the truth) to take the words strictly as they lie, they cannot agree, or be verified of any but of him, and him only. For, though some other, not unfitly, may be allowed to say the same words: it must be in a qualified sense: for, in full and perfect propriety of speech, he, and none but he: None can say, (neither *Jeremy*, nor any other) *Si fuerit dolor sicut dolor meus*, as *Christ* can: No day of wrath, like to his day: no sorrow to be compared to his (all are short of it;) nor his to any, it exceedeth them all. *Christ's Complaint.*

And yet, according to the letter, it cannot be denied, but they be set down by *Jeremy*, in the person of his own people, being then come to great misery; and of the holy City, then laid waste, and desolate by the *Chaldees*. What then? *Ex Aegypto vocavi Filium meum*, Out of *Aegypt* have I *Holm. 11. 1.*
called

Mat. 2. 15.
Psal. 13. 1.
Mat. 27. 46.

1 Cor. 10. 11.

called my Son, was literally spoken of this people too : yet is by the *Evangelist* applied to our Saviour *Christ*. *My God, My God why hast thou forsaken me?* at the first uttered by *David* ; yet the same words our Saviour taketh himself, and that more truly and properly, than ever *David* could : and of those of *Dauids*, and of these of *Jeremie's*, there is one and the same reason.

Of all which the ground is, that correspondence which is between *Christ* and the Patriarchs, Prophets, and People before *Christ*, of whom the Apostles rule is, *Omnia in figura contingebant illis* : That they were themselves Types, and their sufferings forerunning figures of the great suffering of the Son of God. which maketh *Isaacs* offering, and *Josephs* selling, and *Israels* calling from *Egypt*, and that complaint of *Dauids*, and this of *Jeremies*, applicable to him ; That he may take them to himself, and the Church, ascribe them to him, and that in more fitness of terms, and more fullness of truth, than they were at the first spoken by *David*, or *Jeremy*, or any of them all.

And this rule, and the steps of the Fathers proceeding by this rule, are to me a warrant to expound and apply this Verse (as they have done before) to the present occasion of this time ; which requireth some such Scripture to be considered by us, as doth belong to his Passion, who, this Day, poured out his most precious Blood, as the only sufficient Price, of the dear purchase of our Redemptions.

Be it then to us, (as to them it was, and as most properly it is) The speech of the Son of God, as this day hanging on the Cross, to a sort of careless people, that go up and down without any manner of regard of these his sorrows and sufferings, so worthy of all regard. *Have ye no regard? O all ye that pass by the way, Consider and behold, if ever there were sorrow like to my sorrow, which was done unto me, wherewith the Lord afflicted me in the day of the fierceness of his wrath.*

The Parts.

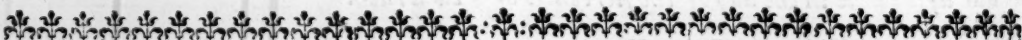
Here is a Complaint, and here is a Request. A complaint, that we have not : A Request, that we would have the Pains and Passions of our Saviour *Christ* in some Regard. For first he complaineth (and not without cause) *Have ye no regard?* And then (as willing to forget their former neglect, so they will yet do it) he falleth to entreat, *O consider and behold.*

And what is that we should consider? The Sorrow which he suffereth : and in it two things : The Quality, and the Cause. 1. The Quality, *Si fuerit sicut* ; If ever the like were : and that either in respect of Dolor, or Dolor meus, The Sorrow suffered, or the Person suffering. 2. The Cause : that is God, that in His wrath, in his fierce wrath, doth all this to him. Which cause will not leave us, till it have led us to another cause in our selves, and to another yet in him : All which serve to ripen us to Regard.

These two then specially we are moved to regard. 1. Regard is the main point. But because therefore we regard but faintly, because either we consider not, or not aright ; we are called to consider seriously of them. As if he should say, Regard you not? If you did consider, you would : if you considered as you should, you would regard as you ought. Certainly the Passion, if it were thoroughly considered, would be duly regarded. Consider then.

I.
II.
III.
IV.

So the Points are two : 1 The Quality, and 2 the Cause of his suffering. And the Duties two : 1. To Consider, and Regard, 2. So to consider, that we regard them, and him for them.



Have you no regard, &c.

The Parties to whom.
O all ye that pass by the way, consider.

TO ease this Complaint, and to grant this Request, we are to regard : and that we may regard, we are to consider the pains of his Passion. Which, that we may reckon no ease common matter of light moment, to do or not to do, as we list : First, a general stay is made of all passengers, this day. For, (as if it were from his Cross) doth our Saviour address this his speech to them that go to and fro, the day of his Passion, without so much as entertaining a thought, or vouchsafing to look that way. *O vos qui transitis!* O you that pass by the way, stay and Consider. To them frameth he his speech, that pass by : To them, and to them all, *O vos omnes, qui transitis*, O all ye that pass by the way, stay and Consider.

Which very stay of His, sheweth it to be some important matter, in that it is, of all. For as for some to be staid, and those the greater some, there may be reason ; the most part of those that go to and fro, may well intend it, they have little else to do. But to except none, not some special Person, is hard. What know we their hast? Their occasions may be such, and so urgent, as they cannot stay. Well, what haste, what business so ever, pass not by, stay though. As much to say, as, Be they never so great, your occasions ; they are not, they cannot be so great as this : How urgent soever, this is more, and more to be intended. The regard of this, is worthy the staying of a journey. It is worth the considering of those, that have never so great affairs in hand. So material in His sight in His account. Which serveth to shew the exigence of this duty. But as for this point, it needeth not to be stood upon to us here at this time : we are not going by, we need not be staid ; we have staid all other our affairs, to come hither, and here we are all present before God, to have it set before us, that we may consider it. Thither then let us come.

Sorrow.
Heb. 13. 3.

That which we are called to behold and consider, is His Sorrow : And Sorrow is a thing which of it self Nature inclineth us to behold, as being our selves in the body, which may be one day in the like sorrowfull case. Therefore will every good eye turn it self, and look upon them that lie in distress. Those

Those *two* in the Gospel, that passed by the wounded man, before they passed by him, (though they helped him not, as the Samaritane did) yet they looked upon him as he lay. But, this party (here) *lieth* not, he is *lift up*, as the Serpent in the wilderness, that unless we turn our eyes away purposely, we can neither will nor choose, but behold Him.

But because, to Behold, and not to consider, is but to gaze; and gazing the Angel blameth in the Apostles themselves, we must do both: both Behold and consider, look upon with the eye of the body, that is, behold, and look into, with the eye of the mind, that is, Consider. So saith the Prophet here. And the very same doth the Apostle advise us to do. First, ἀποσῶν to look upon him (that is, to Behold) and then ἀναλογιζέσθαι, to think upon Him, that is to Consider His Sorrow: Sorrow (sure) would be considered.

Now then, because, as the quality of the Sorrow is, accordingly it would be considered, (for if it be but a common sorrow, the less will serve, but if it be some special, some very heavy case, the more would be allowed it: for, proportionably with the suffering, the consideration is to arise:) To raise our consideration to the full, and to elevate it to the highest point, there is upon His Sorrow set a *Si fuerit sicut*, a note of highest eminency: for, *Si fuerit sicut*, are words that have life in them, and are able to quicken our consideration, if it be not quite dead. For by them we are provoked (as it were) to Consider, and considering, to see whether ever any *Sicut* may be found, to set by it, whether ever any like it.

For if never any, Our nature is, to regard things exceeding rare and strange; and such as the like whereof is not else to be seen. Upon this point then, there is a Case made, as if He should say, *If ever the like*, Regard not this; but if never any, be like your selves in other things, and vouchsafe this (if not your chiefest, yet) some Regard.

To enter this Comparison, and to shew it for such. That, are we to do, three sundry wayes: For, In the three three sundry wayes, in three sundry words, are these Sufferings of his here expressed: all three within the compass of the Verse.

The first is, מַכָּה Mac-ob (which we read Sorrow,) taken from a wound or stripe, as all do agree.

The second is, גֹּחַל Ghoel; we read *Done to me*, taken from a word that signifieth Melting in a furnace; as S. Hierome noteth out of the Chaldee (who so translateth it.)

The third is, חֲגֹרֶת Hoga; where we read afflicted, from a word which importeth Renting off, or Bereaving. The old Latine turneth it *Vindemiavit me*; as a Vine whose fruit is all plucked off. The Greek (with Theodoret) ἀπερῡλλισεν με, as a Vine or Tree, whose leaves are all beaten off, and is left naked and bare.

In these three, are comprized his Sufferings, *Wounded, Melted, and Bereft*, leaf and fruit, (that is) al manner of comfort.

Of all that is penal, or can be suffered, the common division is, *Sensus & damni*, Grief for that we feel, or for that we forgo. For that we feel, in the two former, *Wounded* in body, *Melted* in soul: for that we forgo, in the last; *Bereft* all, left neither fruit, nor so much as a leaf to hang on him.

According to these three, To consider his Sufferings, and to begin first with the first. The pains of his Body, his wounds and his stripes.

Our very eye will soon tell us, no place was left in his Body, where he might be smitten, and was not. His skin and flesh rent with the whips and scourges, his hands and feet wounded with the nails, his head with the thornes, his very heart with the spear-point; all his senses, all his parts loden with whatsoever wit or malice could invent. His blessed Body given as an Anvile to be beaten upon, with the violent hands of those barbarous miscreants, till they brought him into this case, of *Si fuerit sicut*. For, Pilates (*Ecce Homo!*) his shewing him with an *Ecce*, as if he should say, Behold, look if ever you saw the like ruefull spectacle: This very shewing of his sheweth plainly, he was then come into wofull plight: So wofull, as Pilate verily believed, his very sight so pitifull, as, it would have moved the hardest heart of them all to have relented, and said, This is enough, we desire no more. And this for the wounds of his body, (for on this we stand not.)

In this one peradventure some *Sicut* may be found, in the pains of the body: but, in the second, the Sorrow of the Soul, I am sure, none. And indeed the pain of the Body is but the Body of pain: the very Soul of sorrow and pain in the souls sorrow and pain. Give me any grief, save the grief of the mind, saith the Wise-man: For (saith Salomon) The spirit of man will sustain all his other infirmities, but a wounded spirit, who can bear? And of this, this of His Soul, I dare make a Case, *Si fuerit sicut*.

He began to be troubled in Soul, (saith S. John:) To be in an agony, (saith S. Luke:) To be in anguish of mind and deep distress, (saith S. Mark) To have His Soul round about on every side invironed with sorrow, and that sorrow to the death. Here is trouble, anguish, agony, sorrow and deadly sorrow: But, it must be such, as never the like: So it was too.

The estimate whereof we may take: from the second word of *Melting*, that is, from His sweat in the Garden; strange, and the like whereof was never heard or seen.

No manner violence offered Him in body; no man touching him, or being neer him, in a cold night (for they were fain to have a fire within doors) lying abroad in the air, and upon the cold earth, to be all of a sweat, and that sweat to be *Blond*; and not as they call it, *Diaphoreticus*, a thin faint sweat, but *Grumofus*, of great Drops; and those, so many, so plenteous, as they went through His apparel and all; and through all, streamed to the ground, and that in great abundance: Read, enquire, and Consider, *Si fuerit sudor, sicut sudor iste*; If ever there were sweat like this sweat of His? Never the

1 Behold
Lute. 10. 31.
John 3. 14.

Acts 1. 11.
2 Consider.

Heb. 12. 23.

The quality.
If ever the like.

In the three
parts of His
Sorrow.

1.

2.

3.

1 Of the quality.
First, of His
Passion
2 Fana (sensus)
in the body.

2 Pura (sensus)
in the Soul.

Syrs. 15. 57.
Prov. 18. 14.

John 12. 27.

Luke 22. 44.

Mark. 14. 35.

Mat. 26. 38.

Lute. 22. 44.

Vase 13.

the like *sweat* certainly, and therefore never the like *Sorrow*. Our translation is, *Dome unto me*: but we said, the word properly signifieth (and so *S. Hierome* and the *Chaldee Paraphrast* read it,) *Melted Me*. And truly it should seem by this fearfull *sweat* of his, he was neer some furnace, the feeling whereof, was able to cast him into that *sweat*, and to turn his *sweat* into drops of blood. And sure it was so: For see, even in the very next words of all to this verse, he complaineth of it, *Ignem misit in ossibus meis*, That a fire was sent into His bones which melted him, and made that bloody sweat to distil from him. That hour, what his feelings were, it is dangerous to define: we know them not, we may be too bold to determine of them. To very good purpose it was, that the ancient Fathers of the Greek Church in their Liturgy, after they have recounted all the particular Pains, as they are set down in his *Passion*, and by all, and by every one of them, called for mercy, do, after all, shut up all with this, *ὁ ἀγνώστου κοπῶν καὶ βασάνων ἐλπίστον καὶ σῶσον ἡμᾶς*, By thine unknown Sorrows, and Sufferings, felt by Thee, but not distinctly known by us, Have mercy upon us, and save us.

Now, though this suffice not, nothing neer; yet let it suffice (the time being short) for his pains of body and Soul. For those of the *Body*, it may be, some may have endured the like: but the sorrows of his *Soul* are unknown sorrows: and for them, none ever have; ever have, or ever shall suffer the like; the like, or neer the like in any degree.

And now to the third. It was said before, To be in distress, such distress as this was, and to find none to comfort, may not so much as to regard Him, is all that can be said, to make his sorrow a *Non sicut*. Comfort is it, by which, in the midst of all our sorrows, we are *Confortati*, that is, strengthened and made the better able to bear them all out. And who is there, even the poorest creature among us, but in some degree findeth some comfort, or some regard at some bodies hands? For, if that be not left, the state of that party is (here) in the third word said to be like the tree, whose leaves and whose fruit are all beaten off quite, and it self left bare and naked both of the one and of the other.

1.
Leaves1.
Withered leaves.

John 18. 40.

and 19. 15.

Mat. 27. 25.

Mar. 15. 19, 36.

And such was our *Saviours* case in these his Sorrows this day, and that so, as what is left the meanest of the sons of men, was not left him: *Not a leaf*. Not a leaf! *Leaves* I may well call all humane comforts and regards, whereof he was then left clean desolate. 1. *His own*, they among whom he had gone about all his life long, healing them, teaching them, feeding them, doing them all good he could, it is they that cry, *Not Him, no, but Barabbas* rather; *away with Him, His blood be upon us and our children*. It is they, that in his midst of his sorrows, shake their head at him, and cry, *Ah thou wretch*: they, that in his most disconsolate estate, cry, *Eli, Eli*; in most barbarous manner; deride him, and say, *Stay, And thou shalt see Elias come presently and take Him down*. And this was their regard.

2.
Green leaves.

But these were but *withered leaves*. They then that on earth were nearest him of all, the *greenest leaves* and likest to hang on, and to give him some shade: even of them, some bought and sold him; others denied and forswore him, but all fell away, and forsook him *ἀπερύλαστον με* (saith *Theodore*) not a leaf left.

Fruit.

But leaves are but leaves, and so are all earthly states. The *fruit* then, the true fruit of the Vine indeed, the true comfort in all heaviness, is *Desuper*, from above, is divine consolation. But *Vindemiavit me*, (saith the *Latine Text*) even that was, in this his sorrow; this day bereft him too. And that was his most sorrowfull complaint of all others: not that His friends upon earth, but that His Father from Heaven had forsaken Him; that neither heaven nor earth yeilded Him any regard; but that between the passion powers of His soul, and whatsoever might any ways refresh him, there was a *Traverse* drawn; and he left in the state of a weather-beaten tree, all desolate and forlorn. Evident, too evident, by that his most dreadfull cry, which at once moved all the powers in heaven and earth, *My God, My God, why hast thou forsaken me?* Weigh well that cry; consider it well, and tell me, *Si fueris clamor sicut clamor iste*, if ever there were cry, like that of his: Never the like cry, and therefore never the like sorrow.

Mat. 27. 46.

It is strange, very strange, that, of none of the *Martyrs*, the like can be read; who yet endured most exquisite pains in their Martyrdoms: yet we see, with what courage, with what cheerfulness, how even singing they are reported to have passed through their torments. Will ye know the reason? *St. Augustin* setteth it down, *Martyres non eripuit; sed nunquid deseruit?* He delivered not His Martyrs; but, did He forsake them? He delivered not their bodies, but He forsook not their souls, but distilled into them the dew of His heavenly comfort; an abundant supply for all they could endure. Not so here: *Vindemiavit me* (saith the Prophet) *Dereliquisti me* (saith He himself:) No comfort, no supply at all.

Leo it is, that first said it, (and all Antiquity allow of it,) *Non solvit unionem, sed subtraxit visionem*. The union was not dissolved; True, but the beams, the influence was restrained; and, for any comfort from thence, His soul was, even as a scorched heath-ground, without so much as any drop of dew of divine comfort: as a naked tree, no fruit to refresh him within, no leaf to give him shadow without: The power of darkness let loose to afflict Him: The influence of comfort, restrained to relieve Him. It is a *Non sicut*, this: it cannot be expressed as it should, and as other things may: in silence we may admire it, but all our words will not reach it. And though to draw it so far, as some do, is little better than blasphemy; yet on the other side, to shrink it so short, as other some do, cannot be but with derogation to his love, Who, to kindle our love and loving *Regard*, would come to a *Non sicut*, in his suffering: For, so it was, and so we must allow it to be. This, in respect of his passion, *Dolor*.

Now;

Now, in respect of his person, *Dolor meus*. Whereof, if it please you to take a view, even of the person thus wounded, thus afflicted and forsaken, you shall then have a perfect *Non sicut*. And indeed, the Person is here a weighty circumstance: It is thrice repeated, *Meus, Mihi, Me*, and we may not leave it out. For, as is the Person, so is the Passion; and any one, even the very least degree of wrong or disgrace, offered to a Person of excellency, is more than a hundred times more, to one of mean condition: So weighty is the circumstance of the Person. Consider then, how great the Person was; And I rest fully assured, here we boldly challenge, and say, *Si fuerit sicut*.

Ecce homo, saith Pilate first, A man he is, as we are: And were he but a man; nay, were he not a man, but some poor dumb creature, it were great ruth to see him so handled as he was.

A man, saith Pilate; and a Just man, saith Pilate's wife. Have thou nothing to do with that Just man. And that is one degree further. For, though we pity the punishment even of Malefactors themselves: yet ever, most compassion we have of them that suffer and be innocent. And he was innocent: Pilate and Herod, and the Prince of this world (his very enemies) being his Judges.

Now among the innocent, the more Noble the Person, the more heavy the spectacle. And never do our bowels yern so much as over such, *Alas, Alas for that noble Prince*, saith this Prophet (the stile of mourning for the death of a great Personage.) And, He that suffered here, is such; even, a principal Person among the sons of men, of the race royal descended from Kings: Pilate stiled Him so, in his Title, and he would not alter it.

Three degrees. But, yet we are not at our true *Quantus*. For He is yet more: More than the highest of the sons of men: for He is *The Son of the most High God*. Pilate saw no further, but *Ecce homo*: The Centurion did, *Verè, Filius Dei erat hic*, Now truly, this was the Son of God. And here, all words forsake us, and every tongue becometh speechless.

We have no way to express it, but a *minore ad majus*; (Thus.) Of this book, the book of Lamentations, one speciall occasion was, the death of King Josias: But behold a greater than Josias is here.

Of King Josias (as a special reason of mourning) the Prophet saith, *Spiritus oris nostri, Christus Domini*, the very breath of our nostrils, The Lords anointed (for so are all good Kings, in their Subjects accounts) he is gone. But behold, here is not *Christus Domini*, but *Christus Dominus*, the Lord's Christ, but the Lord Christ Himself: And that not coming to an honourable death in battel, as Josias did; but to a most vile reproachfull death, the death of Malefactors in the highest degree. And not slain outright as Josias was: but mangled and massacred in most pitifull strange manner; wounded in body, wounded in Spirit, left utterly desolate. O consider this well, and confess, the Case is truly put, *Si fuerit dolor sicut Dolor meus*. Never, never the like Person: And if, as the Person is, the Passion be; never the like Passion to His.

It is truly affirmed, that any one, even the least drop of blood, even the least pain, yea, of the body only, of this so great a Person, any Dolor with this *Meus*, had been enough to make a *Non sicut* of it. That is enough; but that is not all: for adde now the three other degrees; adde to this Person, those wounds; that Sweat, and that Cry, and put all together: And, I make no manner question, the like was not, shall not, cannot ever be. It is far above all that ever was, or can be. *Abyssus est*: men may drowsily hear it, and coldly affect it: But Principalities and Powers stand abashed at it. And for the *Quality*, both of the Passion and of the Person, That *Never the like*; thus much.

Now to proceed to the Cause, and to Consider it: for, without it, we shall have but half a regard, and scarce that. Indeed, set the Cause aside, and the Passion (as rare as it is,) is yet but a dull and heavy sight: we list not much look upon spectacles of that kind, though never so strange; they fill us full of pensive thoughts, and make us *Melancholike*. And so doth this, till upon examination of the cause, we find it toucheth us neer; and so neer, so many wayes, as we cannot choose, but have some regard of it.

What was done to Him, we see. Let there now be a quest of Inquiry to find, who was doer of it. Who? who, but the Power of darkness, wicked Pilate, bloody Caiaphas, the envious Priests, the barbarous Souldiers? None of these are returned here. We are too low, by a great deal, if we think to find it among men. *Qua fecit mihi Deus*, It was God that did it. An hour of that day was the hour of the power of darkness: but, the whole day it self, is said here plainly, was the day of the wrath of God. God was a doer in it; wherewith God hath afflicted me.

God afflicteth some in Mercy: and others in wrath. This was in His wrath. In His wrath God is not alike to all; some He afflicteth in His more gentle and milde; others, in His fierce wrath. This was in the very fierceness of His wrath. His Sufferings, His Sweat and Cry, shew as much: They could not come, but from a wrath, *Si fuerit sicut*: (for, we are not past *Non sicut*, no not here in this part it followeth us still, and will not leave us in any point, not to the end.)

The Cause then in God, was wrath. What caused this wrath? God is not wroth, but with sin; Nor grievously wroth, but with grievous sin. And in Christ there was no grievous sin: Nay, no sin at all. God did it, (the Text is plain.) And in His fierce wrath, he did it. For what cause: For, God forbid, God should do, as did Annas the high Priest, cause Him to be smitten without cause. God forbid (saith Abraham) the Judge of the World should do wrong to any. To any, but specially, to his own Son: That his Son, of whom, with thundring voice from Heaven, he testifieth, all his joy and delight were in Him, in Him only, He was well pleased. And how then could his wrath wax hot, to do all this unto him?

There is no way to preserve *Gods* Justice, and *Christs* Innocency both, but to say as the *Angel* said of him to the *Prophet Daniel*, *The Messias shall be slain*, וְנִלְוִי ve-en-lo, *shall be slain, but not for Himself*. Not for himself? for whom then? For some others. He took upon him the person of others; and so doing, Justice may have her course and proceed.

Pity it is, to see a man pay that, he never took: but if he will become a *Surety*, if he will take on him the person of the *Debtor*, so he must. Pity to see a silly poor *Lamb* lie bleeding to death; but, if it must be a *sacrifice* (such is the nature of a sacrifice) so it must. And so *Christ*, though without sin in himself; yet as a *Surety*, as a *Sacrifice*, may justly suffer for others, if he will take upon him their persons; and so, *God* may justly give way to his *wrath* against him.

Ours.

Elay. 53. 4, 5, 6.

And who be those others? The *Prophet Esay* telleth us, and telleth it us seven times over for failing, *He took upon Him our infirmities, and bare our maladies: He was wounded for our iniquities, and broken for our transgressions. The chastisement of our peace was upon Him, and with His stripes we were healed. All we as sheep were gone astray, and turned every man to his own way: and the Lord hath laid upon Him, the iniquity of us all. All, all: even those that pass to and fro, and for all this, regard neither Him nor His Passion.*

The short is: It was we, that for our sins, our many great and grievous sins, (*Si fueris sicut*, the like whereof never were) should have sweet this *Sweat*, and have cried this *Cry*; should have been smitten with these sorrows by the fierce *wrath* of *God*, had he not slept between the blow and us, and latched it in His own body and soul, even the dint of the fierceness of the *wrath* of *God*. O the *Non sicut* of our sins, that could not otherwise be answered!

To return then a true verdict. It is we, (we, wretched sinners that we are) that are to be found the principals in this act; and those, on whom we seek to shift it, to drive it from our selves, *Pilate* and *Caiaphas* and the rest, but instrumental causes only. And it is not the executioner that killeth the man properly, (that is, They:) No, nor the Judge, (which is *God*, in this case:). Only sin, *Solum peccatum homicida est*, Sin only is the murderer, to say the truth; and our sins, the murderers of the *Son* of *God*: and the *Non sicut* of them, the true cause of the *Non sicut* both of *Gods* *wrath*, and of His sorrowfull sufferings.

2 Sam. 12. 7.

Which bringeth home this our Text to us, even into our own bosoms; and applieth it most effectually, to me that speak, and to you that hear, to every one of us: and that with the *Prophet Nathan's* application; *Tu es homo*, Thou art the Man, even thou, for whom *God* in His fierce *wrath* thus afflicted Him. Sin (then) was the cause on our part, Why we, or some other for us.

3.

Love of us.

Esay. 53. 7.

But yet, what was the cause, why he, on his part: what was that, that moved him thus to become our *Surety*, and to take upon Him our debt and danger? that moved Him thus to lay upon his Soul, a sacrifice for our sin? Sure, *Oblatus est quia voluit* (saith *Esay* again;) *Offered He was* for no other cause, but *because He would*. For, unless he *would*, he needed not. Needed not, for any necessity of *Justice*. For, no *Lamb* was ever more innocent: Nor for any necessity of *Constraint*; For, *twelve Legions* of *Angels* were ready at his command: But, *because He would*.

Rom. 5. 8.

Ephes. 2. 3.

Rom. 2. 5.

And why would he? No reason can be given, but because he *regarded* us? (Mark that reason.) And what were we? Verily, utterly unworthy even his least regard; not worth the taking up, not worth the looking after. *Cum inimici essemus* (saith the *Apostle*) we were *His enemies*, when he did it; without all desert before, and without all regard, after he had done and suffered all this for us: and yet he would regard us, that so little regard him. For when he saw us (a sort of forlorn sinners) *Non prius nati, quam damnatos*, Damned as fast as born; as being *by nature* children of *wrath*, and yet still heaping up *wrath* against the day of *wrath*, by the errors of our life, till the time of our passing hence; and then the fierce *wrath* of *God*, ready to overwhelm us; and to make us endure the terror and torments of an ever-dying death, (another *Non sicut* yet:) When (I say) He was in this case, He was moved with compassion over us, and undertook all this for us. Even then, in His love, He regarded us, and so regarded us, that He regarded not Himself, to regard us.

Bernard saith most truly, *Dilexisti me, Domine, magis quam te, quando mori voluisti pro me*: In suffering all this for us, thou shewest (*Lord*) that we were more dear to thee, that thou *regardest* us more, than thine own self: and shall this *Regard* find no *regard* at our hands?

It was sin then, and the hainousness of sin in us, that provoked *wrath*, and the fierceness of His *wrath* in *God*: It was love, and the greatness of His love, in *Christ*, that caused Him to suffer the *Sorrows*, and the grievousness of these sorrows, and all for our sakes.

And indeed, but only to testify the *Non sicut* of this His Love, all this needed not, that was done to Him. One, any one, even the very least of all the pains He endured, had been enough; enough, in respect of the *Mens*; enough, in respect of the *Non sicut* of His *Person*. For, that which setteth the high price on this sacrifice, is this; That He, which offereth it unto *God*, is *God*. But, if little had been suffered, little would the *love* have been thought, that suffered so little; and as little *Regard* would have been had of it. To awake our *regard* then, or to leave us excuseless, if we continue regardless, all this He bare for us: that He might as truly make a Case of *Si fuerit amor, sicut amor meus*, as He did before of, *Si fuerit dolor, sicut dolor meus*. We say, we will regard *Love*; if we will, here it is to regard.

So have we the *Causes* of all three: 1. *Wrath* in *God*: 2. *Sinne* in our selves: 3. *Love* in Him.

Yet have we not all we should. For, what of all this? What good? *Cui bono?* That, that is it (indeed) that we will regard, if any thing: as being matter of *Benefit*, the onely thing (in a manner) the world regardeth: which bringeth us about to the very first words again. For, the very first words which we read, *Have ye no regard?* are in the Original, *לֹא אֵלֵיכֶם* *lo alechem*, which the Seventy turn (word for word) *et vobis vultis*; and the Latine likewise, *Nonne ad vos pertinet?* Pertains it not to you, that you regard it no better? For these two; (*Pertaining* and *Regarding*) are folded one in another, and go together so commonly, as one is taken often for the other. Then to be sure to bring us to *Regard*, he urgeth this: *Pertains not all this to you?* Is it not for your good? Is not the benefit yours? Matters of benefit they pertain to you, and without them, *Love*, and all the rest may pertain to whom they will.

Consider then, the inestimable benefit that groweth unto you from this incomparable *Love*. It is not impertinent this; Even this; That to us hereby, all is turned about clean contrary: That by His stripes we are healed: by his sweat, we refreshed: By his forsaking, we received to Grace. That, this day (to Him, the day of the fierceness of Gods wrath) is to us the day of the fulness of Gods favour, (as the Apostle called it) *A day of salvation*. In respect of that he suffered, (I deny not) an evil day; a day of heavyness: But, in respect of that, which he, by it hath obtained for us, it is, (as we truly call it,) *A good day*, a day of joy and jubilee. For it doth not only rid us of that wrath, which pertaineth to us for our sins; but further, it maketh that pertain to us, whereto we had no manner of wright at all.

For, not only by his death, as by the death of our sacrifice, by the blood of his Cross, as by the blood of the Paschal Lamb, the Destroyer passeth over us, and we shall not perish: But also by his death, as by the death of our High Priest (for he is Priest and Sacrifice both) we are restored from our exile, even to our former forfeited estate in the Land of Promise; Or rather (as the Apostle saith) *Non sicut delictum* sic donum: Not to the same estate, but to one nothing like it: (that, is) one far better, than the estate, our sins bereft us. For they deprived us of *Paradise*, a place on earth: but by the purchase of his blood, we are intituled to a far higher, even the *Kingdom of Heaven*: And his blood, not only the blood of Redemption, to acquit us of our sins; but the blood of the Testament too, to bequeath us and give us estate, in that heavenly inheritance.

Now whatsoever else, this (I am sure) is a *Non sicut*: as that, which the eye, by all it can see, the ear, by all it can hear, the heart by all it can conceive, cannot pattern it; or set the like by it. *Pertains not this unto us* neither? Is not this worth the *Regard*? Sure, if any thing be worth the *Regard*, this is most worthy of our very worthiest and best *Regard*.

Thus have we considered and seen, not so much as in this sight we might or should, but as much as the time will give us leave. And now, lay all these before you, (every one of them a *Non sicut* of it self) the pains of his body, esteemed by Pilates *Ecce*; the sorrows of his soul, by his sweat in the Garden; the comfortless estate of his Sorrows, by his cry on the Cross: And with these, his Person, as being the Son of the great and Eternal God. Then joynt to these, the cause: In God: his fierce wrath: In us, our heinous sins deserving it; In Him, his exceeding great Love, both suffering that for us, which we had deserved; and procuring for us, that we could never deserve: Making that to appertain to himself, which of right pertained to us; and making that pertain to us, which pertained to him only, and not to us at all, but by his means alone. And after their view in severall, lay them all together, so many *Non sicut's* into one, and tell me, if his Complaint be not just, and his request most reasonable.

Yes sure, his Complaint is just, *Have ye no regard?* None? and yet never the like? None, and it pertains unto you? *No regard?* As if it were some common ordinary matter, and the like never was? *No regard?* As if it concern'd you not a whit, and it toucheth you so near? As if he should say: *Rare just things you regard*, yea, though they no wayes pertain to you: this is exceeding rare, and will you not regard it? Again, things that *neerly touch* you, you regard, though they be not rare at all; this toucheth you exceeding neer, even as neer as your soul toucheth you, and will you not regard it? Will neither of these by it self move you? Will not both these together move you? What will move you? Will Pity? Here is *Distress*, never the like: Will Duty? Here is a *Person*, never the like: Will Fear? Here is *Wrath*, never the like: Will Remorse? Here are *sins*, never the like: Will Kindness? Here is *Love*, never the like: Will Bounty? Here are *Benefits*, never the like: Will all these? Here they be all, all above any *Sicut*, all in the highest degree.

Truly the complaint is just, it may move us: it wanteth no reason, it may move: and it wanteth no affection in the delivery of it to us, on his part to move us. Sure it moved him exceeding much: For among all the deadly sorrows of his most bitter Passion; this, even this seemeth to be his greatest of all, and that which did most affect him, even the grief of the slender reckoning most men have it in, as little respecting him, as if he had done, or suffered nothing at all for them. For lo, of all the sharp pains he endureth, he complaineth not, but of this he complaineth, of *No regard*: That which grieveth him most, that which most he moaneth is this. It is strange he should be in pains, such pains, as never any was, and not complain himself of them; But of want of regard only. Strange, he should not make request, *O deliver me*, or *relieve me*: But only, *O consider and regard me*. In effect, as if he had said; None, no deliverance, no relief do I seek: *Regard* I seek. And all that I suffer, I am content with it: I regard it not: I suffer most willingly, if this I may find at your hands, *Regard*.

Truly, This so passionate a Complaint may move us; it moved all but us: For most strange of all it is, that all the *Creatures* in Heaven and Earth, seemed to hear this his mournful Complaint, and in their

their kind, to shew their *regard* of it: The *Sun* in heaven shrinking in his light; the earth *trembling* under it; the very *stones* cleaving in sunder, as if they had sense and Sympathy of it: and sinful men onely, not moved with it. And yet it was not for the *Creatures*, this was done to him; to them it pertaineth not: But for us, it was, and to us it doth; and shall we not yet *regard* it? Shall the *Creature*, and not we? Shall we not?

The benefit if. If we do not, it may appertain to us, but we pertain not to it: It pertains to all, but all pertain not to it. None pertain to it, but they that take benefit by it; and none take benefit by it, no more than by the *Brazen Serpent*, but they that fix their eye on it. Behold, Consider, and *Regard* it: the profit, the benefit is lost without *Regard*.

The perill if not. If we do not, as this was a day of *Gods fierce wrath* against Him, only for regarding us; so there is another day coming, and it will quickly be here, a day of like *fierce wrath* against us, for not regarding him. And who regardeth the power of his *wrath*? He that doth, will surely *Regard* this.

Psal. 90. 11. In that day, there is not the most careless of us all, but shall cry as they did in the Gospel; *Domine, non ad Te pertinet, si perimus?* Pertains it not to Thee? Carest thou not that we perish? Then would we be glad to pertain to him, and his *Passion*. Pertains it to us then, and pertaineth it not now? Sure, now it must, if then it shall.

Mar. 4. 38. Then, to give end to this Complaint, let us grant him his request, and *Regard* his *Passion*. Let the *Rareness* of it: the *Nearness* to us: let *Pity* or *Duty*: *Fear*, or *Remorse*: *Love*, or *Bounty*: Any of them, or all of them: Let the justness of his Complaint: Let his affectionate manner of Complaining of this, and only this: Let the shame of the *Creatures* regard: Let our Profit or our Peril: Let something prevail with us, to have it in some regard.

The Request, Have some regard. 1. Some regard! Verily, as his sufferings, his *Love*, our good by them are; so should our regard be, a *Non sicut* too: That is, a regard of these, and of nothing in comparison of these. It should be so: For, with the benefit, ever the regard should arise.

Our best Regard. But God help us poor sinners, and be merciful unto us. Our regard is a *Non sicut*, indeed: but it is backward, and in a contrary sense: That is, no where so shallow, so short, or so soon done. It should be otherwise, it should have our deepest consideration, this; and our highest regard.

2. But if that cannot be had (our nature is so heavy, and flesh and blood so dull of apprehension in spiritual things) yet at leastwise some regard. Some, I say: The more the better: But in any wise, some. And not as here, *No regard*, none at all. Some ways to shew we make account of it, to withdraw our selves, to void our mindes of other matters, to set this before us, to think upon it, to thank him for it, to regard him, and stay and see, whether he will regard us or no. Sure he will, and we shall feel our hearts pricked with sorrow, by consideration of the cause in us, our Sin: And again, warm within us, by consideration of the cause in him, his Love; till by some motion of Grace He answer us, and shew that our regard is accepted of Him.

Alf. 2. 37.
Luc. 24. 32.

3. And this, as at all other times (for, no day is amiss, but at all times, some time to be taken for this duty) so specially on this Day; this Day, which we hold holy to the memory of His *Passion*, this day to do it: to make this Day, the Day of *Gods wrath* and *Christs suffering*, a day to us of serious consideration and regard of them both.

It is kindly to consider *Opus diei in die sua*, The work of the Day, in the Day it was wrought: and this Day it was wrought. This Day therefore, whatsoever business be, to lay them aside a little; whatsoever our haste, yet to stay a little, and to spend a few thoughts in calling to mind and taking to regard, what this Day the Son of God did and suffered for us: and all for this end, That what He was, then, we might not be; and what He is now, we might be for ever. Which Almighty God grant we may do, more or less, even every one of us, according to the several measures of His Grace in us.

A SER



A
S E R M O N

Preached before the
KINGS MAJESTY
AT
GREENWICH,

On the Nine and Twentieth of *March*, being *Good-Friday*.

An. Dom. 1605.

HEBR. Chap. XII. Ver. II.

Aspicientes in Authorem fidei, & Consummatorem *Jesum*;
qui proposito Sibi gaudio, sustinuit Crucem, confusione
contempta: atque in dextera Sedis *Dei* sedet.

*Looking unto Jesus the Author and finisher of our Faith; who for the joy that was
set before Him, endured the Cross, and despised the shame; and is set at the right
band of the Throne of God.*

SAINTE Luke, though he recount at large our Saviour Christ's whole story, yet in plain and expresse terms he calleth the *Passion* *Scopiar*, a *Theory* or *Sight*, which *Sight* is it, the *Apostle* here calleth us to look unto. Luke 23. 48.

Of our blessed Saviour's whole life or death, there is no part but is a *Theory* of it self, well worthy our looking on; for from each part thereof, there goeth vertue to do us good. From each part: but of all, from the last part, or act of His *Passion*. Therefore hath the *Holy Ghost* honoured this last part only, with this name; and none but this. This, is the *Theory* ever most commended to our view. To be looked on He is, at all times, and in all acts; But, then, and in that act, specially, when for the joy set before Him, He endured the Cross, and despised the shame. Then, saith the *Apostle*, look unto Him. Saint Paul being elsewhere carefull to shew the *Corinthians* (and with them, us) Christ; and as to shew them Christ, So to shew them, in Christ, what that is, that specially concerneth them to know, or look unto, thus he saith: That, though he knew many, very many things besides; yet he esteemed not to know any thing, but Jesus Christ, & *Munc crucifixum*, Him, and Him crucified. Meaning *respectively* (as they term it) that the perfection of our knowledge is Christ: and the perfection of our knowledge, in, or touching Christ, is the knowledge of His Cross, and *Passion*. That, the chief *Theory*: Nay in this, all; so that, see this, and see all. 1 Cor. 13. 12

John 12. 32.

The view whereof, though it be not restrained to any one time; but, all the year long, yea, all our life long, ought to be frequent with us; (and blessed are the houres, that are so spent:) yet, if at any time more than other, certainly, this time, this day may most justly challenge it. For, this day was this Scripture fulfilled, and this day, are our ears filled full with Scriptures about it. So that, though, on other dayes, we imploy our eyes otherwise; yet, that this day at least, we would (as exceeding fitly the Apostle willeth us) ἀποστρέψαι cast our eyes from other sights, and fix them on this object, it being the day dedicat to the lifting up of the Son of man on high, that He may draw every eye unto Him.

The Occasion of the speaking, is (ever) the best key to every speech. The Occasion then, of this speech was this. The Apostle was to encourage the Hebrews (and, in them, us all) to hold on the well begun profession of Christ and His faith. This our profession he expresseth, in the former verse, in the terms of a Race, or Game; borrowing his similitude from the Games of Olympus. for, from those Games (famous then, over all the world) and by terms from them taken, it was common to all Writers of that Age, both Holy and Humane, to set forth, as, in the running, the laborious course; so, in the price of it, the glorious reward of a virtuous life.

Which race, truly Olympique (because they and we (the most of us) either stand still, or if we move, do it but slowly, and are ready to faint upon every occasion) that we may run the sooner, and attain the better, two sights he sets before us, to comfort us and keep us from fainting. One, a Cloud of Witnesses, in the first Verse, that is, the Saints in Heaven: Witnesses, as able to depose, this race may be run, and this prize may be won, for they have run the one, and won the other long ago. These look on us now, how well we carry our selves; and we to look to them, that we may carry our selves well in the course we have undertaken.

On which Cloud when we have staid our selves a while, and made them fit for a clearer Object, he scattereth the cloud quite, and sets us up a second, even our blessed Saviour His own self. And here he willeth us ἀποστρέψαι to turn our eyes from them, and to turn them hither and to fasten them here, on Jesus Christ, the Author and finisher of our faith. As if He should say; If you will indeed see a sight once for all, look to Him. The Saints, though they be Guides to us, yet are they but followers to Him, He, the Arch-guide; leader of them, and us all: Look on Him. They but will-willers to our faith, but neither Authors nor Finishers of it: He, both. Both Author to call us to it, and set us in it; and Finisher to help us through it, and reward us for it: Look to Him. Hunc aspiciat, is the Apostles voice, the voice that cometh out of this cloud; for, it is the wish of them all, even all the Saints, Hunc aspiciat. At His appearing therefore, the cloud vanished. There is a time when Saint James may say, Take (my brethren) the Prophets for an example: But when He cometh forth that said, Exemplum dedi vobis, I have given you an example; Exemplum sine exemplo, an example above all examples: when He cometh in place, Sileat omnis caro, Let all flesh keep silence. Let all the Saints, yea, the Seraphims themselves cover their faces with their wings, that we may look on Him, and let all other sights go.

James 5. 10.
John 13. 15.Zec. 2. 13.
Ezay. 6. 2.

The Division Let us then turn aside to see this great Sight. The principal parts thereof are two: 1. The Sight it self (that is) the Thing to be seen: 2. and the Sight of it (that is) the Act of seeing it, or looking on it.

The whole Verse (save the two first words) is of the Object or Spectacle propounded. Jesus the Author, &c. The two first words ἀποστρέψαι εἰς is the other, the Act, or Duty enjoined.

But as in many other cases, so here, *Et erunt primi novissimi*, the first must be last. For, though the Act (in the verse) stand foremost, yet (in nature) it is last, and so to be handled. We must have a thing first set up before our eyes, before we can set our eyes upon it.

Of the Object then first, This Object is Jesus: Not barely, but with His double addition of 1. the Author, 2. the Finisher of our faith, Jesus: And in him more particularly, two Theories or Sights: 1. Of His Passion: 2. Of His Session. 1. His Passion, in these words: *Who for the joy, &c.* 2. His Session, in these: *And is set, &c.*

In the Passion, two things He pointeth at: 1. What He suffered, 2. and what moved Him to it. 1. What He suffered: the Cross and Shame: the Cross He endured; the Shame He despised. 2. And what moved Him; For a certain joy set before Him.

II.

Then is to follow the Act or Duty of looking on this sight, ἀποστρέψαι εἰς: 1. Wherein first, the two Propositions, 1. And and 2. *Eis, From and To: To look from, and to look to.* 2. Then the two Verbs. 1. One in the Verse expressed: that is) Ὡρᾶν in ἀποστρέψαι: 2. The other of necessity implied: for, we have never a Verb in all the Verse. Ἀποστρέψαι is a Participle, and but suspendeth the sentence, till we either look back to the Verse before; and so it is 1. *Ut curramus*: or to the verse next after; and so it is 2. *Ne fatigemur*. In the one, is the Theory or Sight we shall see thus looking. In the other, the praxis of this theory; What this sight is to work in us: and that is a motion, a swift motion Running: So to look on it, that we run; and so to run, that we faint not.

And, if the time will give leave, if our allowance will hold out, then we will take a short view of the Session: That He is set down: Wherein is 1. rest and ease opposed to His Cross, where He hung in pain. 2. And in a throne: wherein is glory opposed to shame. 3. And at the right hand of God, wherein is the fulness of both the joy wherein He sitteth, and the joy which was set before Him, and which is set before us.

TO give the better aspect to the Party whom He presenteth to our view, that with better will we may behold Him, before He name His name, He giveth Him this double addition, as it were displaying an Ensign, proclaiming his Title before Him: whereof these two are the two colours, 1. *The Author*, 2. *The finisher of our faith, Jesus*.

Author and *finisher* are two titles, wherein the *Holy Ghost* oft setteth Him forth, and wherein He seemeth to take special delight. In the very letters, He taketh to him the name of (a) *Alpha* the *Author*, and again of *Omega* the *Finisher* of the *Alphabet*. From letters go to words: there is He (b) *Verbum* in principio, the *Word* at the beginning: And He is *Amen* too, the word at the end. From words to books: (d) *In capite scriptum est de me*, In the very front of the *Book* He is: and He is (e) ἀναρχαίωσις the recapitulation, or conclusion of it too. And so, go to Persons: there He is (f) *Primus* and *Novissimus*, the first and the last, And from Persons to Things: and there He is, the (g) *Beginning* and the end; whereof ἀρχὴ the *Beginning* is in ἀρχῆς the *Author*; and τέλος the end is in (h) τελειωτικὴ the *Finisher*. The first beginning, a quo, He; by whom all things are made: and the last end He; Per or proper quem, by, for, or through whom all things are made perfect.

Both these He is, in all things. And, as in all things else, so in faith, whereto they are here applied most fully and fitly of all other. Therefore look not aside at any in heaven or earth, for matter of Faith; look full upon Him: he is worth the looking on, with both your eyes: he hath matter for them both.

The honour that *Zorobabel* had in the material, is no less truly his in the *Spiritual Temple* of our faith: *Manus Ejus*, his hands have laid the corner stone of our belief, and his hands shall bring forth the headstone also, giving us the end of our faith, which is the *Salvation* of our Souls.

Of our faith, and of the whole race of it he is the *Author*, casting up his glove at the first setting forth: he is the *Finisher*, holding out the prize at the goal end. By his authority it is, our course is begun: we run not without warrant. By His bounty, it shall be finished and crowned in the end: we run not in vain; or without hope of a reward.

But, what is this title to the point in hand? So, as nothing can be more. *Author* and *Finisher*, they are the two points that move us to look to Him. And the very same are the two points, wherein we are moved to be like to Him.

To fix our Eye, to keep it from straying, to make us look on Him full, He telleth us, He is both these. In effect, as if He said, scatter not your sight, look not two ways, as if He (I shew you) were to begin, and some other make an end. He (I shew you) doth both.

His main end being to exhort them, as they had begun well, so, well to persevere; to very good purpose, he willeth them to have an eye to Him, and His example, who first and last, ἀρχὴ καὶ τέλος, from the crutch to the Cross, from S. Luk's time (a) quo cepit Jesus facere & docere, that He began to do and teach, to (b) S. John's time, that He cried consummatus est, gave them not over (c) sed in finem usque dilexit eos, but to the end loved them. And so must they Him, if they do Him right. Both, set out with Him, as *Author* by a good beginning; and hold out with Him, as *Finisher*, to a far better end; and follow him, in both, who is both. Were He *Author* only, it would serve to step forth well at the first. But He is *Finisher* too: therefore, we must hold out to the last. And not read one of them for the other, seeing He requireth both: no either, but both: and is (indeed) Jesus a Saviour of none but those, that follow Him as *Finisher* too, and are therefore marked in the (d) forehead with *Tau* the last letter of the Hebrew, as He Himself is *Omega*, the last of the Greek Alphabet. This is the Party, He commendeth to our view; Jesus, the *Author* and the *Finisher* of our faith. For these two, to look upon Him: and, in these two, to be like unto Him.

Our Sight then is Jesus: and in Jesus what? You have called us hither (say they in the Canticles) to see your Shulamite, what shall we see in Him? What? (saith the Esponse) but as the company of an army (that is) many legions of good fights, an Ocean or bottomless depth of manifold high perfections. We shall lose our selves, we shall be confounded to see in Him, all that may be shewed us: the Object is too great. Two pieces therefore He maketh choice of, and but two; and presenteth Him to our eye in two forms only; 1. As hanging on the Cross; 2. As sitting on the throne. 1. His Passion, and 2. His Session; these two. And these two, with very good and perfect correspondence to the two former. By the Cross, He is *Author*: By the Throne, He is *Finisher* of our faith. As Man on the Cross, *Author*: As God on the Throne, *Finisher*. *Author*, on the Cross: there he paid the price of our admitting. *Finisher*, on the throne: there he is the prize to us of our course well performed, of the well finishing our race, the race of our faith.

And sure, with right high wisdom hath the *Holy Ghost*, being to exhort us to a race, combined these twain. For, in these twain, are comprised the two main motives, that set all the world on running, 1. Love, and 2. Hope. The Love He hath to us, in His Passion on the Cross. The Hope we have of Him, in His Session on the Throne. Either of these alone, able to move; but, put them together, and they will move us, or nothing will.

1. Love first. What moveth the Mother to all the travel and toil she taketh with her Child? She hopes for nothing, she is in years (suppose;) she shall not live to receive any benefit by it: It is Love and Love only. Love, first.

2. And

I.
The Object.
The Author, &
Finisher of our
faith.

a Apoc. 1. 8, 11.
Apoc. 21. 6.

12. 13.
b John 1. 1.

c Apoc. 3. 14.

d Plal. 40. 7.

e Ephes. 1. 10.

f Apoc. 1. 17.

g Apoc. 1. 8.

h Colos. 1. 16.

Zic. 4. 9.

a Acts 1. 1.

b John 19. 30.

c John 13. 1.

His Passion.

1.

d Ezek. 9. 41.

Cant. 6. 13.

1. The Motives

thereto.

1. Love.

2. Hope. 2. And then *Hope*. What moveth the *Merchant*, and so the *Husbandman*, and so the *Military-man*, and so all the rest? All the sharp showers and stormes they indure, they *love* them not: It is *hope*, and *hope* only of a rich return.

If either of these will serve us, will prevail to move us, here it is. Here is *Love*; *Love* in the *Cross*: Who *loved* us, and *gave Himself* for us, a *Sacrifice* on the *Cross*. Here is *Hope*, *hope* in the *Throne*: To him that *overcometh* will I *give*, to sit with me in my *Throne*. If our eye be a *Mother's eye*, here is *Love* worth the looking on. If our eye be a *Merchant's eye*, here is *hope* worth the looking after. I know, it is true, that *verus amor vires non sumit de spe*. (It is *Bernard*) *Love*, if it be true indeed, as in the *Mother*, receiveth no manner strength from *hope*. Ours is not such; but faint and feeble and full of imperfection: Here is *hope* therefore, to *strengthen our weak knees*, that we may run the more readily, to the high price of our calling.

To begin then with his *Love*, the *Love* of his *Passion*. (the peculiar of this *Day*.) In it, we first look to what he suffered; and that is of two sorts: 1. The *Cross*, He *endured*: 2. The *shame*, He *despised*. 3. And then with what mind: for the mind is worth all; and *love* in it, sheweth it self (if not more) as much as in the *suffering* it self: but certainly, more. And this is His mind, *proposito sibi gaudeo*, as *cheerfully* as if it had been some matter of *joy*. Of both first joyntly under one. Then severally each by it self.

Two things are to us most precious, 1. our *Life*, and 2. our *Reputation*: *Pari passu ambulans* (saith the *Lawyer*) they go arm in arm, and are of equal regard, both. *Life* is sweet; the *Cross* cost Him His *Life*. *Honour* is dear; *Shame* bereft Him His *honour*. In the race, which before us and for us our *Blessed Saviour* ran, these two great blocks, 1. *Death*, and 2. *Disgrace* were in His way. Neither stayed Him: to testify His *Love*, over both He passed. Put His shoulders under the *Cross* and *endured* it, to the loss of His *life*. Set His foot upon *shame* and *despised* it, to the loss of His *honour*. Neither one nor other, *life* or *honour*, held He dear, to do us good. O, if we should hazard but one of these two, for any creature living, how much adoe would we make of it, and reckon the party eternally obliged to us! Or if any should venture them for us, we should be the better, every time we saw him. O that it might be so here! O that we would meet this *Love* with the like measure! Certainly, in his *Passion*, the *Love* of us triumphed, over the *love* of his *life*, and *honour* both.

One view more of both these under one, and we shall by these two discover two other things in our selves, for which, very agreeable it was he should suffer these two, that by these two of His, for those two of ours, he might make full satisfaction. It will shew a good congruity between our *sickness* and his *salve*, between our *debt* and his *discharge*.

The *Mother-sin* then; the *sin* of *Adam* and *Eve*, and their motives to it, are the lively image of all the after-births of sin, and the baits of sin for ever. Now that which moved them to disobey, was partly *pleasure*, and partly *pride*. *Pleasure*; O the fruit was delightful to see and to take. *Pride*: *Eratis sicut Dei*, it promised an estate equal to the *Highest*. Behold then (in His *Passion*) for our *pleasure*, His *pain*; and for our *pride*, His *shame* and *reproach*. Behold Him in His *patience*, enduring *pain*, for our wicked *lust*; in His *humanity*, having *shame* poured on Him, for our wretched *pride*. (a) The Lord of *life* suffering *death*; (b) The Lord of *glory*, vile and ignominious *disgrace*. (c) *Tanquam Agnus* (saith the Prophet of Him) as a lamb, pitifully slaughtered: (d) *Tanquam vermis* (saith He of Himself) as a worme, spitefully trod upon. So, by his enduring *pains* and painful *death*, expiating our unlawful *pleasure*: and, by His sustaining *shame*, satisfying for our shameful *pride*. Thus may we, under one, behold our selves, and our wretched demerits, in the mirror of His *Passion*. *Gregory* saith well: *Dicendum erat, quantum nos dilexit, ne diffidere; Dicendum erat & quales, ne superbire & ingrati esse*: How greatly He loved us, must be told us, to keep us from *distrust*: And what we were when He so loved us, must be told us, to hold us in *humility*, to make us everlastingly thankful. Thus far both under one view.

Now are we to part them, to see them apart. We shall have much adoe to do it, they are so folded and twisted together. In the *Cross*, there is *shame*, and in *shame* there is a *Cross*, and that a heavy one.

The *Cross*, the Heathen termed, *Cruciabile lignum*, a tree of torture: but they called it also, *Arborem infelicem, & stipitem infamem*, A wretched infamous tree withal. So it was in His *Crown*, the thorns pricked him; there was *pain*: the *Crown* it self was a meer *mockery*, and matter of *scorn*. So, in his *Robe*; his purple body underneath in great pain certainly: His purple *Robe* over it, a garment of *shame* and *disgrace*. All along the *Passion*, thus they meet still together. In a word: the prints of his *Passion*, the *Apostle* well calleth *Stigmata Christi*: Both, are in that word: not onely wounds and *scorigious*; but base and servile marks, and so shameful; for, so are *stigmata*. Thus, *shame* and *Cross*, and *Cross* and *shame* run interchangeably.

Yet, since the *Holy Ghost* doth shew us them severally, so to see them, as he shews them. *Enduring* is the act of *patience*; and *patience* hath *pain* for her object. *Despising shame* is the property of *humility*, even of the highest *humility*; Not only *spernere se*, but *spernere se sperni*. First then we must see the *pain*, his *patience* endured; that is meant by the *Cross*: and then see the *despising*, his *humility* despised; that is meant by the *shame*. First then of his *Cross*.

It is well known, that *Christ* and his *Cross* were never parted; but that all his life long was a continual *cross*. At the very *Cratch*; his *Cross* first began. All his life after (saith the *Apostle* in the next Verse) was nothing but a perpetual gain-saying of sinners: which we call *crossing*; and profess, we cannot abide, in any of our speeches or purposes to be *crossed*, he was. In the *Psalms* of the *Passion* (the XXII.) in the very front or inscription of it, he is set forth unto us under the term of a *Hart*,
Cer-

Cervus matutinus, a morning *Hart* (that is) a *Hart* *roused early* in the morning: As, from His birth He was by *Herod*, and hunted and chased all His life long; and this day brought to His end, and as a poor *Deer*, stricken and wounded to the heart. This was His last; last and worst. And, this we properly call his *Cross*, even this *dayes suffering*. To keep us then to our day, and the *Cross* of the day. He endured the *Cross*.

He endured. Very induring it self, is *durum*: *Durum pati*. Especiall, for persons of high power or place, as the Son of God was. For great Persons to do great things, is no great wonder: Their very *Gemius* naturally inclineth to it. But, to suffer any small thing, for them, is more than to do many great. Therefore, the Prophet placeth his moral fortitude, and the Divine, his Christian obedience, rather in suffering, than in doing. Suffering is (sure) the more hard of the twain. He endured.

If it be hard to endure, it must be more hard to endure hard things: And of all things hard to be endured, the hardest is death. Of the Philosophers *πύρρὸς ποστὲρ* five fearfull things, it is the most fearfull: And what will not a man? Nay, what will not a woman weak and tender, in *Physick*, in *Chirurgery* endure, not to endure Death? He endured death.

And, that if He endured, and no more but that, it might suffice; it is worth all we have; for, all we have, we will give for our life. But not death only, but the kind of death is it. *Mortem, mortem autem Crucis* (saith the Apostle, doubling the point:) Death He endured, even the death of Phil. 2. 8.

The *Cross* is but a little word; but of great contents: but few letters; but in those few letters, are contained, *multa dictu gravia, perpesu aspera*, heavy to be named, more heavy to be endured. I take but the four things ascribed by the Holy Ghost to the *Cross*, answerable to the four ends or quarters of it.

1. *Sanguis Crucis* (Colos. 1. 20.)
2. *Doloris Crucis* (Acts 1. 2.)
3. *Scandalum Crucis* (Gal. 5. 11.)
4. *Maledictum Crucis* (Gal. 3. 13.)

that is, The death of the *Cross* is all these four, a 1. bloody, 2. dolefull, 3. scandalous, 4. accursed death.

1. Though it be but a cold comfort, yet a kind of comfort it is (if dye we must) that our death is *mors sicca*, a dry; not *sanguis Crucis*, not a bloody death. 2. We would dye, when we dye, an *ease*, (not *adversus saevitiam*) not a tormenting death. 3. We desire to dye, with *credit*, if it might be; if not, without scandal, (*scandalum Crucis*.) 4. At least wise to go to our graves, and to dye by an honest, ordinary, and by no means, by an accursed death, (*maledictum Crucis*) In the *Cross*, are all these; all four. The two first are in the *Cross*: The two latter, in the shame. For, the *Cross* and the shame are (in very deed) two *Crosses*: the shame, a second *Cross* of it self.

To see then, as in a short time, shortly. That of the Poet (*nec sicca morte Tyranni*) sheweth plainly, it is no poor privileged, to dye without effusion of blood. And so it is. 1. For, a blessing it is, and our wish it is, we may live out our time, and not dye an *unimely death*. Where there is effusion of blood, there is ever an *unimely death*.

2. Yet every *unimely death* is not violent: but a bloody death is violent and against nature; and we desire to pay Nature her debt by the way of Nature.

3. A violent death one may come to, as in war (*sanguis belli*, best sheweth it) yet by valour, not by way of punishment. This death is penal: not (as all death) *spendium peccati*; but (as evil mens death) *vindicta sceleris*, an execution for some Capital offence.

4. And not every crime neither. *Funderur sanguis* is the punishment of Treason and other more heinous crimes, to dye embued in their own blood. And even they that dye so, dye not yet so evil a death, as do they that dye on the *Cross*. It is another case, where it is *sanguis mortis*, the blood and life go away together at once; another, when it is *sanguis Crucis*, when the blood is shed, and the party still in full life and sence, as on the *Cross* it was: the blood first and the life a good while after. This is *Sanguis Crucis*, an 1. *unimely*, 2. *violent*, 3. *penal*, 4. *penal* in the highest degree: there bleeding out His blood before He dye, and then dye.

When blood is shed, it would be no more than need: shed it would be, not poured out. Or if so, at one part (the neck or throat) not at all parts at once. But, here was *funderur*; havock made at all parts, His Passion (as He termeth it) a second Baptism, a River of blood; and He even able to have been baptized in it, as He was in Jordan. And where it would be *Summa parsimonia etiam vilissimi sanguinis*, no waste, no not of the basest blood that is; waste was made here. And of what blood? *Sanguis Jesu*, the blood of Jesus: and who was He? Sure, by virtue of the union Personat, God; and so, this blood, blood of Gods own bleeding; every drop whereof was precious, more precious than (that, whereof it was the price) the world it self: Nay, more worth than many worlds; yea, if they were ten thousand. Yet was this blood wastfully spilt, as water upon the ground. The *funderur* and the *qui* here, will come into consideration, both. This is *sanguis Crucis*: and yet, this is not all neither; there is more yet.

For, the blood of the *Cross*, was not only the blood of Golgotha, but the blood of Gabbatha too. For, of all deaths, this was peculiar to this death, the Death of the *Crosse*; that they that were to be crucified, were not to be crucified alone (which is the blood of Golgotha:) but they must be whipped too, before they were crucified, which is the blood of Gabbatha; a second death, yea worse than death it self. And in both these places He bled, and in either place twice. They rent His body with the 1. whips, they goard His head with the 2. thornes, but these in Gabbatha. And again, twice in Golgotha; when they 1. nailed His hands and His feet; when He was 2. thrust to the heart with the spear. This is *sanguis Crucis*. It was to be stood on a little: we might not pass it: It is that, whereon our faith depends, *Per fidem in sanguinem Ipsi*: by it, he is Author of our faith. Faith in God, and Peace with God, both: Rom. 3. 25. Col. 1. 20.

Now

Now this bloody whipping and nailing of His, is it which bringeth in the second point of pain: that it was not blood alone without pain, as in the opening of a vein; but it was blood and pain both. The tearing and mangling of his flesh, with the whips, thorns and nails, could not choofe but be exceeding painfull to Him. Pains (we know) are encreased much by cruel, and made more easie by gentle handling, and even the worst that suffer, we wish their execution as gentle, and with as little rigor as may be. All rigor, all cruelty was shewed to Him; to make his pains the more painfull. In Gabbatha, they did not whip Him (saith the Psalmist) they ploughed His back, and made (not stripes, but) long furrows upon it. They did not put on His wreath of thorns, and press it down with their hands, but beat it on with batts, to make it enter through skin, flesh, skull and all. They did not (in Golgotha) pierce his hands and feet, but made wide holes (like that of a spade) as if they had been digging in some ditch.

These were pains, and cruel pains: But yet these, are not *adversus* (the Holy Ghosts word in the Text) Those are properly straining pains, pains of torture. The Rack is devised as a most exquisite pain, even for terror. And the Cross is a rack, whereon he was stretched, till (saith the Psalm) all his bones were out of joynt. But even to stand (as He hung) three long hours together, holding up both the arms at length, I have heard it avowed of some that have felt it to be a pain scarce credible. But, the hands and the feet being so cruelly nallied (parts, of all other, most sensible, by reason of the texture of sinews, there, in them most) it could not but make His pain out of measure painful. It was not for nothing, that *dolores acerrimi dicuntur cruciatus* (saith the Heathen man) that the most sharp and bitter pains of all other, have their name from hence, and are called *Cruciatus*, pains like those of the Cross. It had a meaning, that they gave Him, that he had (for his welcome to the Cross) a cup mixt with gall or myrrhe; and (for his farewell) a sponge of vinegar: to shew by the one, the bitterness; by the other, the sharpness of the pains of this painful death.

Now, in pain (we know) the only comfort of *gravis*, is *brevis*; if we be in it, to be quickly out of it. This, the Cross hath not; but is *mors prolixa*, a death of dimensions, a death long in dying. And it was therefore purposely chosen by them. Blasphemy they condemned Him of; then was he to be stoned: That death would have dispatched him too soon. They indited him anew of Sedition; not, as of worse fault, but only because crucifying belonged to it: For, then he must be whipped first, and that liked them well: and then, he must dye by inch-meal; not swallow his death at once, but taste it (as Chap. 2. 9.) and take it down by little and little. And then he must have his legs and arms broken; and so was their meaning, he should have been: Else (I would gladly know) to what purpose provided they to have a Vessel of Vinegar ready in the place (John 19. 29.) but only, that he might not faint with loss of blood, but be kept alive till they might hear his bones crash under the breaking, and so feed their eyes with that spectacle also. The providence of God (indeed) prevented this last act of cruelty: Their will was good though. All these pains are in the Cross: but, to this last specially, the word in the Text hath reference *ὑπερβαλον*, which is, he must *μὴ μὲν ὑποδύω*, carry, stay, abide under it: So dye, that he might feel himself dye, and endure the pains of an enduring death.

And yet, all this is but half, and the lesser half by far, of *Cruciatus crucis*. All this, his body endured, was his soul free the while? No; but suffered as much: As much? nay more, infinitely much more, on the spiritual; than his body did, on the material Cross. For, a spiritual Cross there was too: all grant a Cross, besides that which Simon of Cyren did help him to bear. Great were those pains, and this time too little to shew, how great; but, so great, that in all the former, he never shrunk, nor once complained; but was, as if he scarce felt them. But when these came they made him complain and cry aloud, *καὶ ἔκραζεν*, a strong crying. In all those, no blood came, but where passages were made for it to come out by: but in this, it strained out all over, even at all places at once. This was the pain of the Press (so the Prophet calleth it, *Torcular*;) wherewith, as if he had been in the wine-press, all his garments were stained and goared with blood. Certainly, the blood of Gethsemane was another manner of blood than that of Gabbatha; or that of Golgotha either; and that was the blood of his internal Cross. Of the three Passions, that was the hardest to endure: yet that did he endure too. It is that, which belief it self doth wonder, how it doth believe; save that it knoweth; as well the Love as the Power of God to be without bounds; and his wisdom as able to find, how through Love it might be humbled, as exalted through power, beyond the uttermost that mans wit can comprehend.

And this is the Cross He endured. And if all this might have been endured, *salvo honore*, without shame or disgrace, it had been so much the less. But now, there is a further matter yet to be added, and that is shame. It is hard to say, of these two, which is the harder to bear; which is the greater Cross, the cross or shame. Or rather, it is not hard. There is no mean party in misery, but, if he be insulted on, his being insulted on more grieves him, then doth the misery it self: But, to the noble generous nature, to whom *Interesse honoris est majus omni alio interesse*, the value of his honor is above all value; to him, the Cross is not the Cross: shame, is the Cross. And any high and heroical Spirit beareth any grief more easily, then the grief of contemptuous and contumelious usage. King Saul shewed it plainly, who chose rather, to run upon his own sword, then to fall into the hands of the Philistines, who (he knew) would use him with scorn, as they had done Sampson before him. And even he (Sampson too) rather then sit down between the Pillars and endure this, pulled down house and all, as well upon his own head, as theirs that so abused him. Shame then, is certainly the worse of the twain. Now in his death, it is not easie to define, whether pain or shame had the upper hand: whether greater, *Cruciatus* or *scandalum Crucis*.

Was it not a foul *disgrace* and *scandal* to offer him the *shame* of that servile base punishment of the *whip*; not to be offered to any but to *slaves* and *bond-men*? *Loris? liber sum* (saith he in the *Comedie*, in great *disdain*: as if being *free-born*, he held it great *skorn* to have that once named to him.) Yet, *shame* of being put out of the number of *free-born* men, he *despised*, even the *shame* of Phil. 2. 7. being in *formâ servi*.

That, that is *servile*, may yet be *honest*: Then, was it not yet a more *foul disgrace* and *scandal* indeed, to appoint him, for his *death*, that *dishonest*, that *foul death*, the *death* of *Malefactors*, and of the worst sort of them? *Morte turpissimâ* (as themselves termed it): the most *shamefull* *opprobrious* *death* of all other, that the *persons* are *scandalous* that suffer it? To *take Him as a thief*, to *hang Him between two thieves*: nay, to count him worse then the worst *thief* in the *Goal*; to say and to cry, *Prod Barabbas, percat Christus*, *Save Barabbas* and *hang Christ*? Yet this *shame* He *despised* too, of being in *formâ malefici*.

If *base*, if *dishonest*, let these two serve: use him not *disgracefully*, make him not a *ridiculum caput*, pour not *contempt* upon him. That did they too: and a *shame* it is to see the *shamefull* *cariage* of themselves all along the whole *Tragedy* of His *Passion*. Was it a *Tragedy*, or a *Passion* *trou*? A *Passion* it was: yet by their behaviour it might seem a *may-game*. Their *shouting* and *outries*; their *harrying* of him about, from *Annas* to *Caiaphas*; from him to *Pilate*; from *Pilate* to *Herod*; and from him to *Pilate* again: One while in *purple*, *Pilate's* suit; another while in *white*; *Herod's* livery: *Nipping* him by the *cheeks*, and *pulling off his hair*; *blindfolding Him* and *buffeting Him*; *bowing to Him in derision*, and then *spitting in his face*, was, as if they had not the *Lord of glory*, but some *idiot* or *dizard* in hand. *Died Abner, as a fool dieth*? (saith *David* of *Abner* in great *regret*) O no. Sure, our *blessed Saviour* so died; and, that he so died, doth *equal*, nay *surpass* even the worst of his torments. Yet this *shame* also He *despised*, of being in *formâ ludibris*. 1 Sam. 3. 33.

Is there any worse yet? There is. For, though *contempt* be bad, yet *despight* is beyond it, as far as *earnest* is beyond *sport*: that, was *sport*; this, was *malice*. *Despight*, I call it, when in the midst of his *miser*, in the very depth of all his *distress*, they vouchsafed him not the least *compassion*: but, as if he had been the most *odious* *wretched* *Caitiff* and *abject* of men, the very *out-cast* of *Heaven* and *Earth*; stood *flaring* and *gaping* upon him, *wagging* their *heads*, *writhing* their *mouths*, yea *blearing* out their *tongues*; *railing* on him, and *reviling* him, *scoffing* at him and *scorning* him: yea, in the very time of his *Prayers* *deriding* Him, even in his most *mournfull* *Complaint* and *cry*, for the very *Anguish* of His *Spirit*. These vile *indignities*, these *shamefull* *villanies*, so void of all *humanity*, so full of all *despight*: (I make no *question*) entred into his *soul* deeper, than either *nail* or *spear* did into His *Body*. Yet all this He *despised*: to be in *formâ reprobî*. Men hid their *faces* at this; nay, to see this fight, the *Sun* was *darkened*, drew back his *light*: the *earth* *trembled*, ran one part from the other; the *powers of Heaven* were *moved*.

Is this all? No, all this is but *Scandalum*: there is a greater yet remaining, then *scandalum*; and that is *maledictum Crucis*: That the *death* he died, was not only *servile*, *scandalous*, *opprobrious*, *odious*, but even *execrable* and *accursed*. For men held so. For, as he had been a very *reprobate*, in his *extream* *drought*, they denied him a *drop of water* (never denied to any but to the *damned in hell*) and instead of it, offered him *vinegar* in a *sponge*: and that in the very *pangs* of *death*, as one for whom nothing was *evil* enough.

All this is but *man*, and *man* is but *man*; his *glory* is *shame* oftentimes, and his *shame* *glory*: But, what *God* *curseth*, that is *curset* indeed. And this *death* was *curset* by *God* Himself, His own mouth, as the *Apostle* deduceth, *Gallath. 3. 13*. When all is said we can say, this, this, is the hardest point of his *shame*, and the highest point of his *love* in bearing it. *Christus factus est maledictum*. The *shame* of a *curset* *death*, *curset* by *God*, is a *shame* beyond all *shames*; and he that can *despise* it, may well say; *consummation est*: there is no greater left for him to *despise*. O what *contempt* was powred upon him, O how was he in all these *despised*! Yet he *despised* them all, and *despised* to be *despised* in them all. The highest *humility*, *Spernere Se sperni*: these so many wayes, *spernere Se sperni*.

So have we now the *Cross* *ἑὸν ἰδύον*, the two main *barres* of it, 1. *Pain* and 2. *Shame*: and either of these again, a *Cross* of it self; and that double, 1. *outward*, and 2. *inward*. *Pain*; *bloudy*, *cruel*, *dolorous* and *enduring*: *Pain* He *endured*: *shame*, *servile*, *scandalous*, *opprobrious*, *odious*: *Shame* He *despised*. And beside these, an *internal* *Cross*: the *Passion* of *Getsemane*, and an *internal* *shame*; the *Curse* it self of the *Cross*: *Maledictum Crucis*. Of these, He *endured* the one; the other He *despised*.

These, all these, and yet there remaineth a greater than all these, even *quo animo*, with what mind, what having in His mind, or setting before His eyes, He did and suffered all this. That he did it not, *ut cumq;* but *proposito sibi*, with an eye to somewhat He aimed at. 3. Quo animo.

We handle this point last; it standeth first in the Verse. And sure, if this, as a *figure*, stand not first, the other two are but *Ciphers*: with it, of *value*; *nothing* without it.

To *endure* all this is very much, howsoever it were. So, to *endure* it, as to make no reckoning of it, to *despise* it, is more strange than all the rest. Sure, the *shame* was great, how could He make so small account of it? and the *Cross* heavy; how could He set it so *light*: They could not choose but *pinch* Him, and that *extreamly*: and how then could He *endure*, and so *endure*, that He *despised* them? It is the third point; and in it, is *adeus arietis*, the *fat of Rammes*, the marrow of the *Sacrifice*; even the good heart, the *free forward* mind, the *cheerfull* affection, wherewith he did all this: There

There be but two senses, to take this *ἀντι* in : Neither amiss ; both very good, take whether you will, *Love* is in both, and *Love* is a *high measure*. *Ἀντι* even either *Pro* or *Pra* : *Pro*, in stead ; or *Pra*, in comparison.

Exh. 3. 4.
Phil. 2. 6.

Ἀντι Pro, in stead of the joy set before Him. What joy was was that? *Ἐξὺν δὲ αὐτὸς ἐν ἑαυτοῖς* (saith St. Chrysostome) for He was in the joyes of Heaven : there He was, and there He might have held Him. Nothing did or could force Him to come thence, and to come hither thus to be intreated, Nothing but *Sic dilexit*, or *Propter nimiam charitatem quā dilexit nos*, but for it. Yet was He content, being in the form of God, *ἀντι* in stead of it, thus to transform, yea, to deform Himself into the shape of a servant, a felon, a fool ; nay, of a Caiiff accursed : Content to lay down His crown of glory, *ἀντι* in stead of it, to wear a crown of thorns : Content, what we shun by all means, that to endure (loss of life ;) and what we make so great a matter of, that to despise (loss of honor.) All this, with the loss of that joy and that honor, He enjoyed in Heaven (another manner joy, and Honor, than any we have here) *ἀντι* for this, or in stead of this.

But, the other sence is more praised, *ἀντι Pra*, in comparison. For indeed, the joy He left in Heaven, was rather *ἡλικιωμένη* than *ἡλικιωμένη*, joy wherein He did already sit, than joy set before Him. Upon which ground, *ἀντι*, they turn *Pra* ; and that better, as they suppose. For, that is, in Comparison of a certain Joy : which he comparing with the Cross and shame and all, chose rather to go through them all, than to go without it. And can there be any Joy compared, with those He did forgo ? or, can any joy countervail those barbarous usages, He willingly went through ? It seemeth, there can. What joy might that be ? Sure none other, but the Joy He had to save us, the joy of our salvation. For, what was His glory, or joy, or crown of rejoicing, was it not we ? Yes truly, we were His crown and His Joy. In comparison of this joy he exchanged those joyes, and endured these pains : this was the honey that sweetned His gall : And, no joy at all in it, but this, to be Jesus, the Saviour of a sort of poor sinners. None but this : and therefore pity He should lose it.

And it is to be marked, that though to be Jesus, a Saviour ; in propriety of speech, be rather a title, an outward honor, than an inward joy, and so should have been *pra honore*, rather than *pra gaudio* ; yet He expresseth it in the term of joy, rather than that of honor, to shew, it joyed Him at the heart to save us ; and so, as a special joy, he accounted it.

a P. al. 40. 7.

b Luke 2. 15.

c Lukē 12. 15.

Sure, some such thing there was, that made him so cheerfully say to His Father in the Psalm, *Eccce venio, Loe I come* : And to his Disciples in earth, This, this is the Pasover, that (b) *desiderio desideravi*, I have so longed for (as it were embracing and even welcoming His death :) And which is more, (c) *quomodo coartor* ! how am I pinched, or streightened, till I be at it ! as if he were in pain, till he were in pain to deliver us. Which joy if ever He shewed, in this he did, that He went to His Passion with Palms and with such triumph and solemnity, as He never admitted all his life before. And that this His lowest estate (one would think it) he calleth his Exaltation, *Cum exaltatus fuero*. And, when any would think, he was most imperfect, he esteemeth (and so termeth) it his highest perfection, *Tertio die perficior*. In hoc est charitas, here is love : if not here, where ? But here it is and that in the highest elevation. That the joyes of Heaven set on the one side ; and this poor joy of saving us on the other ; He quit them, to choose this. That those pains and shames set before him, and with them this joy, He chose them rather than forgoe this.

John 12. 32.

Luke 13. 32.

1 John 4. 10.

Those joyes He forsook, and this He took up ; and to take it, took upon Him so many, so strange indignities of both sorts ; took them and bare them with such a mind, as He not only endured, but despised ; Nor that neither, but even joyed in the bearing of them, and all to do us good. So to alter the nature of things, as to find joy in death, whereat all do mourn ; and joy in shame, which all do abhor, is a wonder like that of the bush.

Exod. 3 :

This is the very life and soul of the Passion ; and all besides, but the *σκελετοῖς* only, the anatomy, the carcases without it.

II.
The A&, or
Duty.

So have we now the whole Object ; both what ; and with what mind. And, what is now to be done ? Shall we not pause a while, and stay, and look upon this Theory yet we go any further ? Yes, let us. Proper to this day is this fight of the Cross. The other (of the throne) may stay yet His time a day or two hence.

We are enjoined to look upon Him. How can we, seeing He is now higher than the Heavens, far out of our sight, or from the kenning of any mortal eye ? Yes, we may for all that. As (in the 27. of the Chapter next before) Moses is said to have seen Him that is invisible : Not with the eyes of flesh ; so, neither he did, or we can : But (as there it is) by faith. So, he did, and we may. And, what is more kindly to behold the Author of faith, than faith ? or more kindly for faith to behold, than her Author here at first ; and her Finisher there at last ? Him to behold first and last ; and never to be satisfied with looking on Him, who was content to buy us and our eye at so dear a rate.

Our eye then is the eye of our mind, which is faith : And our *aspicientes* in this, and the *recognoscentes* (in the next Verse) all one ; our looking to Him here, is our thinking on Him there : On Him and His Passion over and over again, *Donec totus fixus in corde, qui totus fixus in Cruce*, till He be as fast fixed in our hearts, as ever He was to His Cross ; and some impression made in us of Him, as there was in Him for us.

In this our looking then, two acts be rising from the two prepositions : One before, *ἀπὸ*, in ἀποστροφή, looking from : the other after, *εἰς* looking upon, or into.

I.
Looking from
Ἀπὸ.

There is *ἀπὸ*, from, abstracting our eye from other Objects, to look hither some time. The Preposition is not idle, nor the note, but very needfull : For, naturally we put this spectacle far from us, and endure not either oft or long to behold it. Other things there be, please our eyes better, and which we

we *look on* with great delight. And we must *ἀποστρέφω* look off them, or we shall never *ἀεὶ*, look upon this aright. We must (in a fort) work force to our nature, and *per actum felicitum* (as they terme it in *Schools*) *inhibere* out eyes, and ever *μενεῖν* them from other more pleasing *spectacles* that better like them, or we shall do no good here; never make a true *Theory* of it. I mean, though our *prospect* into the world be good; and we have both *occasion* and *inclination* to look thither oft; yet ever and anon to have an eye this way; to look from them to Him, who, when all these shall come to an end, must be He that shall *finish* and *consummate* our faith and us, and make perfect both. Yea, though the *Saints* be fair *marks* (as at first I said) yet even to look off from them hither, and turn our eye to Him, from all; even from *Saints* and all. But chiefly, from the *basis of sin*; the *concupiscence of our eyes*, the shadows and shews of vanity round about, by which *death* entreth at our *windows*: which unless we can be got to look from, this *sight* will do us no good; we cannot *look on both* together.

Now our *Theory*, as it beginneth with *unto*, so it endeth with *us*. Therefore look from it: that look to Him: or (as the word giveth it rather) into Him, than to Him; *us* is into rather than to. Which proveth plainly, that the *Passion* is a piece of *Perspective*; and, that we must set our selves to see it, if we will see it well; and not look superficially on it: Not on the outside alone, but *dear* *us*, pierce into it, and enter even into the inward *workmanship* of it; even of his *internal Cross*: which he suffered, and of His intire affection wherewith He suffered it.

And we may well look into him; *Cancellis plenum est corpus*, His body is full of stripes, and they are as lattices: *Patent viscera, per vulnera*, His wounds they are as windows, through which we may well see all that is within Him. *Clavus penetrans factus est mihi clavis referans* (Faith S. Bernard:) The nails and spear-head serve as keys to let us in. We may look into the palms of His hands, wherein (saith the Prophet) He hath graven us, that He might never forget us. We may look into His side (S. John useth the word) opened. *Vigilanti verbo* (saith Augustine) a word well chosen, upon good advice; We may through the opening, look into His very bowels, the bowels of kindness and compassion, that would endure to be so intreated. Yea, that very heart of his, wherein we may behold the love of our salvation to be the very hearts joy of our Saviour.

Thus looking from, from all else, to look into Him, what then? then followeth the participle, *We shall* 2.
see. *What shall we see?* Nay, what shall we not see? What *Theory* is there worth the seeing, but is there *To see* 2.
to be seen? To recount all, were too long: Two there are in especial.

There is a *theory medicinal*, like that of the *brazen Serpent*; and it serveth for comfort to the conscience, *filing* and wounded with the remembrance of sin. For, what sin is there or can there be so *execrable* or *accursed*, but the *curse of the Crofs*; what so *disgraceful* or full of confusion; but the *shame* of it; what so *corrosive* to the conscience, but the *pains* of it; what so *deep* or of so *crimson* a dye, but the *blood* of it, the *blood of the Crofs* will do it away? What *sting* so deadly, but the *fight* of this *Serpent* will cure it? This a principal *theorie*; and elsewhere to be stood on, but not here. For this serveth to quiet the mind, and the *Apostle* (here) seeketh to move it, and make it stir.

There is then another *theory* besides, and that is *exemplary* for imitation. There He dyed (faith Saint Paul) *to lay down for us ἀντίδοτος*, our ransom: that is the former. There He dyed (faith S. Peter) *to leave unto us ὑποχρέωσις*, *relinquens nobis exemplum*, a *pattern* an *example* to follow, and this is it; to this he calleth us; to have a directory use of it, to make it our *pattern*; to view it as our *idea*. And sure, as the Church under the Law needed not, so neither doth the Church under the Gospel need any other *precept* than this one, *Inspecite & fac, See and do* according to the *theory* He viewed thee in the Mount: To them in Mount Sinai: to us in Mount Calvary.

Exod. 25.

Were all *philosophy* lost, the *theory* of it might be found there. *Were* all *chairs* burnt (*Mos-
es* *chair* and all) the *chair* of the *Cross* is absolutely able to teach all *veritas* new again. All *ver-
ities* are there *visible*. All, if time would serve: Now I name only those five, which are directly in
the Text.

1. *Faith* is named there: It is, it was most conspicuous there to be seen: when, being forsaken of God, yet He clasped (as it were) His arms, fast about Him, with *Eli, Eli, My God, My God*, for all that. 2. *Patience*, in enduring the Cross. 3. *Humility*, in despising the shame. 4. *Perseverance*, in that it was nothing for Him to be *Amor*, unless He were *Finis* too. These four. But above these and all, that which is the 5. *ratio idealis* of all, the band and perfection of all, *Love*, in the figure of love, in the joy, which he found in all this; *Maiores quam nemo*, to lay down His life: *Parem cui nemo*, in such sort to lay it down. *Maiores quam nemo*, to do this for his friends: *Parem cui nemo*, to do it for his enemies. Notwithstanding their unworthiness antecedent, to do it; and notwithstanding their unkindness consequent, yet to do it. This is the chief theory of all, but of *Love* (chiefly) the most perfect of all. For, sure, if ever ought were truly said of our *Saviour*, this was; that being spread and laid wide open on the Cross, He is: *Liber charitatis*: Wherein, he that runneth by may read *Sic dilexit*, and *Propter nimiam charitatem*, and *Ecce quantum charitatem!* Love all over, from one end to the other. Every stripe as a letter, every nail as a Capital letter. His *livories*, as *black letters*. His bleeding wounds, as so many rubrics, to shew upon record His love towards us.

Of which *Love* the *Apostle* when he speaketh, he setteth it out with *height* and *depth*, *length* and *breadth* (the four dimensions of the *Cross*) to put us in mind (say the *Ancient Writers*) that, upon the extent of the *tree* was the most exact *Love*, with all the *dimensions* in this kind, represented that ever was.

2.
That we
may turne.

Having seen all these, what is the end and use of this *Sight*? Having had the *Theory*, what is the *Praxis* of this *Theory*? what the *conclusion* of our *contemplation*? *Looking into*, is a *participle*; it maketh no sentence, but suspendeth it only, till we come to a verb, to which it relateth. That verb must be either the verb in the verse before, *Ut curramus*; or the verb in the verse following, *Ut ne fatigemur*; that, thus *looking*, we *run*; or that thus *looking*, we *tire not*. This is the practice of our *Theory*.

We said, the use was (and so, we see, it is) to move us, or to make us move: to work in our feet, to work in them a motion: not any slow but a swift motion, the motion of *running*; to *run the race* that is set before us. The operation it hath (this *sight*) is in our *facultie motive*; if we stand still, to cause us stir; if we move but slowly, to make us *run* apace: if we run already, never to *tire*, or give over, till we do *attain*. And by this we may know, whether our *Theory* be a true one: if this *praxis* follow of it, it is: if not, a *gaze* it may be; a true *Christian Theory*, it is not.

And here first our *desiderium* (that is) our *looking from*, is to work a *turning from sin*. Sure this spectacle, if it be well *looked into*, will make *sin* shall not look so well *favoured* in our eyes, as it did, it will make us, while we live, have a less liking to look toward it, as being the only *procureur* and *cause* of this *Cross* and this *shame*; Nay, not only, *amoveamus* to turn our eye from it, but *amoveamus* to turn our feet from it too; and to *run from*, yea, to *flee from it*, *quasi à facie Colubri*, as from the face of a *Serpent*.

1 Pet. 4. 1.

At least-wise, if not to *run from it*, not to *run to it*, as we have: to *naile* down our feet from *running* to *sin*, and our hands from committing *sin*, and (in a word) have Saint *Peters* practice of the *Passion*, to *cease from sin*. This *abstractive force* we shall find and feel: it will draw us from the delights of *sin*. And not only draw us from that, but draw from us too, something; make some *tears* to run from us, or (if we be *dry-eyed*, that not them, yet) make some *sighs of devotion*, some *thoughts of grace*, some kind of *thankful acknowledgments* to issue from our souls. Either by way of *compassion*, as feeling that, he then felt; or by way of *compunction*, as finding our selves in the number of the *parties*, for whom he felt them. It is a proper effect of our view of the *Passion*, this (as *S. Luke* sets it down, at the very place where he terms it *doleat*) that they returned from it *smiting their breasts*, as having seen a *doleful Spectacle* whom selves the cause of it.

Luk. 23. 48.

Now, as the *looking from*, worketh a *moving from*; so doth the *looking to*, a *moving to*.

Ioh. 11. 36.

For, first, Who is there that can look unto those hands and feet, that head and that heart of his, that endured all this, but must *prima facie* at the first sight see and say, *Ecce quomodo dilexit nos*? If the *Jews* (that stood by) said truly of him at *Lazarus grave*, *Ecce quomodo dilexit eum*! when he shed but a few tears out of his eyes; how much more truly may it be said of us, *Ecce quomodo dilexit eos*! for whom he hath shed both water and blood; yea, even from his heart, and that in such plenty? And he loving us so, if our hearts be not iron; yea, if they be iron, they cannot chuse but feel the *magnetical force* of this *load-stone*. For, to a *load-stone* doth he resemble himself, when he saith of himself, *Woe I once lift up, omnia traham ad me*. This *virtue attractive* is in this *sight*, to draw our love to it.

Ioh. 12. 32.

With which (as it were the *needle*) our *faith* being but touched will stir straight. We cannot but turn to him, and trust in him, that so many ways hath shewed himself so true to us. *Quando amor confirmatur, fides inchoatur* (saith *S. Ambrose*): Prove to us, of any, that he loves us indeed, and we shall trust him straight, without any more ado: we shall believe any good affirm'd of him. And what is there (tell me) any where affirm'd of *Christ* to us-ward, but this love of his, being believed, will make it *credible*.

Iam. 2. 22.

Phil. 2. 5.

1 Pet. 5. 10.

Now, our *faith* is made perfect by *works*, or *well-doing* (saith *S. James*): it will therefore set us in a course of them. Of which, every *virtue* is a *stadium*, and every *act*, a *step toward the end* of our race, Beginning at *humility*, the virtue of the first setting out. Let the same mind be in you, that was in *Christ Jesus*, who humbled himself: and so proceeding from *virtue to virtue*, till we come to *patience* and *perseverance*, that keep the *goal end*. So saith *S. Peter*, *Modicum passos, per fiet*, suffering somewhat more, or less; some *crossing*, if not the *Cross*; some evil report, though not *shame*; So, and no otherwise we shall come to our *race end*; our *final perfection*.

Ver. 3.

Gal. 5. 7.

2. Tim. 4. 7.

And, as the rest move us, if we stand still, to *run*: So, if we *run* already, these two (*Patience* and *Perseverance*) *Patience* will make us, for all our encounters *non desinamus* (saith the *Apostle* in the next verse) not to be weary; Not in our minds, though in our bodies we be: And *Perseverance* will make us *non desinamus*, not to faint or tire, though the time seem long and never so tedious: (Both these, in the Verse following.) But, hold on our course till we finish it, even till we come to Him, who was not only *Author* but *Finisher*, who held out, till he came to *Consummation* of it. And so must we finish, not *stadium*, but *dolichum*: not like those, of whom it was said, *Currebatis bene*, ye did well for a start; but like our *Apostle*, that said (and said truly) of himself, *Cursum consummavi*, I have finished my course, I have held out to the very end.

3.
That we
saint not.

a Ioh. 1. 14.

b Ioh. 16. 5.

c Ioh. 10. 28.

And in this, in the *Praxis* of our first *Theory* or *sight* of our love. But our love without hope is but faint: That then with better heart we may thus do, and bestir our selves, it will not be amiss, once more to lift up our eyes, and the second time to look on Him. We have not seen the end: the *Cross* is not the end: There is a better end then so, And is set down in the *Throne*. As the *Prophet* saw him, we have seen him: in such case, as we were ready to hide our faces, at him, and his sight. Here is a new sight: as the *Evangelist* saw him, so we now may: even his glory, as the glory of the only begotten Son of God. *Ecce homo*, *Pilatus's sight* we have seen: *Ecce Dominus & Deus meus*, *S. Thomas's sight*, we now shall. The former in his hanging on the *Cross*, the beginning of our faith. This latter, sitting on the *Throne*, the consummation of it.

Wherein

Wherein, there is an ample manner of *hope*, as before of *love*; all being turned in and out. *He sits* now at ease, that before *hung in pain*. Now, *on a throne*, that before *on the Cross*, now, at *God's right hand*, that before at *Satan's left*. (So *Zachary* saw him: *Satan on his right hand*, and then must he be *on Satan's left*.) All changed: *His Cross*, into *ease*; his *shame*, into *glory*. Z c. 3. 1.

Glory and *rest*, *rest* and *glory*, are two things that meet not here in our world. The *glorious* life hath not the most *quiet*; and the *quiet* life is (for the most part) *inglorious*. He that will have *glory* must make account to be *despised* of, and broken of his *rest*: and he that loveth his ease better, must be content with a mean condition far short of *Glory*. Here then, these meet not; there (our *hope* is) they shall: even both meet together, and *glory* and *rest* kiss each the other: So the Prophet calleth it a *glorious rest*. Esay. 11. 10.

And the *right hand* addeth yet a degree further. For, *dextera est pars potior*. So that, if there be any *rest* more *easy*, or any *glory* more *glorious*, then other, there it is, on that *hand*, on that *side*; and He placed in it, in the best, in the *chiefest*, the fulness of them both. At *God's right hand* is not only *power*; *power*, while we be here to protect us with His *might outward*, and to support us with His *grace inward*: but at *His right hand* also is the fulness of *joy*, for ever (saith the *Psalms*;) *Joy*, and the fulness of *joy*, and the fulness of it for ever more.

This is meant by his *Seat at the right hand on the Throne*. And the same is our *blessed hope* also, that it is not His *place only* and none but His; but, even *ours in expectation* also. The *love* of His *Cross*, is to us a *pledge* of the *hope* of His *Throne*, or whatsoever else, He hath or is worth. For if *God* have given us *Christ*, and *Christ* thus given *Himself*, what hath *God*, or *Christ*, they will *deny* us? It is the *Apostles* own deduction. Psal. 16. 11.
Rom. 8. 32.

To put it out of all doubt: hear we his own promise, that never brake his word: *To him that overcometh, will I give to sit with me in my Throne*. Where, to sit, is the fulness of our desire, the end of our race, *omnia in omnibus*: and further we cannot go. Of a *joy* set before *Him*, we spoke yea-while: here is now a *joy* set before us; another manner *joy* then was before *Him*: The *worse* was set before *Him*; the *better* before us: and this we are to *run* to. Apoc. 3. 21.

Thus do these two *Theories* (or *sights*) the one work to *love*, the other to *hope*; both to the well performing of our *course*, that in this *Theater*, between the *Saints* joyfully beholding us in our race, and *Christ* at our end ready to receive us, we may fulfil our *course with joy*, and be partakers of the *blessed rest* of His most *glorious Throne*.

Let us now turn to *Him*, and beseech *Him* by the *sight of this day*, by *himself* (first) and by his *Cross* and *Throne* both (both which He hath set before us, the one to *awake* our *love*, the other to *quicken* our *hope*) that we may this day and ever, lift up our eyes and heads; that we may, this day and ever, carry them in our eyes and hearts, look up to them both: To look, that we may *love* the one, and wait and *hope* for the other: so *love* and so *hope*, that by them both we may *move*, and that *swiftly*, even run to *Him*; and *running* not *faint*, but so constantly *run*, that we fail not finally to *attain* the happy fruition of *Himself*, and of the *joy* and *glory* of His *blessed Throne*: that so we may find and feel *Him* as this day here, the *Author*; so, in that day, there, the *Finisher* of our *Faith*, by the same our Lord, *Jesus Christ*. Amen.

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SERMONS

OF THE

RESURRECTION

PREACHED ON

EASTER-DAY.

SERMONS

OF THE

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PREACHED ON

EASTER-DAY.



A
S E R M O N

Preached before the
KINGS MAJESTY
AT
WHITE-HALL,

On the Sixth of *Aprill*, being *Easter-Day*.

An. Dom. 1606.

R o m. Chap. VI. Ver. IX, X, XI.

Scientes, quod Christus, &c.

Knowing that Christ, being raised from the dead, dyeth no more; death hath no more dominion over him.

For, in that He dyed, He dyed once to sin: but in that He liveth, He liveth to God.

Likewise think (or account) ye also, that ye are dead to sin, but are alive to God, in Jesus Christ our Lord.



HE Scripture is as the Feast is; both of them of the *Resurrection*: And this we may safely say of it, it is thought by the *Church*, so pertinent to the feast; as it hath ever been and is appointed to be the very entry of this dayes Service; to be sounded forth and sung, first of all, and before all, upon this day, as if there were some special correspondence between the day and it.

Two principal points are set down to us, out of the two principal words in it: One *Scientes* (in the first verse) *Knowing*: the other, *Reputate* (in the last verse) *Compt* your selves: *Knowing*, and *Compting*; *Knowledge*, and calling our selves to *account* for our *Knowledge*.

Two points very needfull to be ever joyntly called upon: and more than needfull for our times, being, that much we *know*, and little we *compt*, oft we hear and when we have heard, small reckoning we make of it. What Christ did on *Easter-Day* we know well; what we are then to do, we give no great regard: our *Scientes* is without a *Reputantes*.

Now this Scripture, *ex totâ Substantia*, out of the whole frame of it teacheth us otherwise, that Christian *knowledge* is not a *knowledge* without all manner of *account*; but that we are *accountants* for it: that we are to keep an *Audire* of what we hear, and take *account* of our selves of what we have learned. As *Audire* is an *Auditors* term: thence the *Holy Ghost* hath taken it; and would have us to be *Auditors* in both Senses.

And this to be general, in whatsoever we know: But specially, in our knowledge touching this Feast of Christ's Resurrection; where there are special words for it in the *Text*, where in express terms an account is called for at our hands as an essential duty of the Day. The benefit, we remember, is so great; the Feast, we hold so high; as, though at other times we might be forgotten, yet on this day, we may not.

Verse 12.

Now the Sum of our account is set down in these words [*Similiter & vos*:] that we fashion our selves like to Christ, dying and rising: cast our selves in the same moulds; express Him, in both as near as we can.

To account of these, first: that is to account our selves bound, so to do.

To account for these, second: that is, to account with our selves, whether we do so.

First, to account our selves bound, thus to do: resolving thus within our selves; that to hear a Sermon of the Resurrection, is nothing; to keep a feast of the Resurrection is as much, except it end in *Similiter & vos*. Nisi (saith S. Gregory) quod de more celebratur, etiam quoad mores exprimat, Unless we express the matter of the Feast in the form of our lives; Unless, as He from the grave, So we from sin: and live to godliness, as He unto God.

Then to account with our selves, whether we do thus: that is, to sit down and reflect upon the Sermons we hear, and the feasts we keep; how, by knowing Christ's death we dye to sin; how, by knowing His Resurrection, we live to God; how our estate in our soul is bettered: how the fruit of the words we hear, and the feasts we keep, do abound daily toward our account against the great Auditor. And this to be our account, every Easter-day.

The Division

Of these two points, the former is in the two first verses, what we must know: the latter, is in the last, what we must account for. And they be joyned with *Similiter*: to shew us, they be and must be, of equal and like regard: and we, as know; So account.

But because, our knowing is the ground of our account, the Apostle beginneth with knowledge. And so must we.

- I. Knowledge, in all learning, is of two sorts: 1. *Retinere*, or 2. *Causare*, ὑπὲρ, or διότι, That, or, in that. The former is in the first Verse: Knowing that Christ, &c. The latter in the Second: For in that, &c. And because we cannot cast up a Sum, except we have a particular; the Apostle giveth us a Particular of either: A particular of our Knowledge, *Quoad res*; which consisteth of these three: 1. That Christ is risen from the dead. 2. That now, He dyeth not. 3. That from henceforth death hath no dominion over Him. All, in the first Verse. Then a particular of our Knowledge, *Quoad causas*. The cause 1. Of His death, sin, He dyed to sin: 2. Of His life, God, He liveth to God. 3. And both these, but once for all. All in the second Verse.

- II. Then followeth our Account (in the third Verse.) Wherein we consider first; 1. The Charge; 2. And then the Discharge. 1. The charge first, *Similiter & vos*: That we be like to Christ. And then, wherein: 1. Like, in dying to sin; 2. Like in living to God. Which are the two moulds, wherein we are to be cast, that we may come forth like Him. This is the Charge: 2. And last of all, the means we have to help us to discharge it, in the last words: in Christ Jesu our Lord.



I.
Our Knowing:
The Means of it

Before we take view of the two Particulars, it will not be amiss to make a little stay at Sciences, the first word: because it is the ground of all the rest. Knowing that Christ is risen. This, the Apostle saith, the Romans did: knowing. Did know himself (indeed) that Christ was risen, for he saw Him. But how knew the Romans, or how know we? No other way than by relation, either they or we: but yet we, much better, than they: I say, by relation, in the nature of a verdict, of them that had seen Him, even Cephas and the twelve; which is a full Jury, able to find any matter of fact, and to give up a verdict in it. And that Christ is risen is matter of fact. But, if twelve will not serve in this matter of fact (which in all other matters with us, will) if a greater Enquest far, if five hundred will serve, you may have so many; for, of more than five hundred at once, was He seen; many of them then living ready to give up the same verdict, and to say the same upon their oaths.

1 Cor. 15. 6.

But to settle a knowledge, the number moveth not so much, as the quality of the Parties. If they were persons credulous, light of belief, they may well be challenged; if they took not the way to ground their knowledge aright. That is (ever) best known, that is most doubted of. And never was matter carried with more scruple, and slowness of belief, with more doubts and difficulties, than was this of Christ's rising. Mary Magdalen saw it first, and reported it: They believed her not. The two that went to Emmaus, they also reported it: They believed them not. Divers women together saw him, and came and told them: their words seemed to them as idle, fained, fond tale. They all saw Him; and even seeing Him, yet they doubted. When they were put out of doubt, and told it but to one that hapned to be absent (it was S. Thomas;) you know, how peremptory he was: Not he, unless he might not only see with his eyes, but feel with his fingers, and put in his hand into His side. And all this he did. S. Augustine saith vvell, *Profecto valde dubitatum est ab illis, ne dubitaretur a nobis*: All this doubting was by them made, that we might be out of doubt, and know, that Christ is risen.

Mark. 16. 11.

Luke 24. 13.

16.

11.

36.

John 20. 25.

27.

28.

Sure they took the right course to know it certainly: and certainly they did know it, as appeareth. For never was any thing known in this world, so confidently, constantly, certainly testified, as was this, that Christ is risen. By testifying it, they got nothing in the earth. Got nothing? Nay, they lost by it: their living

living, their life, all they had to lose. They might have saved all, and but said nothing. So certain they were; so certainly they did *account* of their *knowing*; they could not be got from it: but to their very last breath, to the very last drop of their blood, bare witness to the truth of this Article: and chose rather to lay down their lives, and to take their death, than to deny; nay, than not to affirm His *rising from death*. And thus did they know, and knowing, testify; and by their testimony came the *Romans* to their knowing: and so do we. But (as I said before) we, to a much surer *knowing* than they. For, when this was written, the whole world stopt their ears, at this report; would not endure, to hear them; stood out mainly against them. The *Resurrection*! why, it was with the *Grecians* at *Athens*, *χλυσμα* a very *skorn*. The *Resurrection*! why, it was with *Festus* the great *Roman*, *μανια*, a sickness of the brain, a plain phrensie. Acts 17. 32. 26. 24. That world that then was, and long after, in such opposition, is since come in: and (upon better examination of the matter, so strangely testified, with so many thousand lives of men (to say the least of them) sad, and sober) hath taken notice of it, and both *known* and acknowledged the truth of it. It was well fore-told by S. John, *hec est victoria, qua vincit mundum fides vestra*. It is proved true since: That this *faith of Christs rising* hath made a conquest of the whole world. So that after all the world hath taken *knowledge* of it, we come to know it. And so more full to us, than to them, is this *Scientes knowing*. Now to our *particulars*: 1 John 5. 4. what we know.

Our first particular is: That *Christ is risen from the dead*. Properly, we are said to *rise* from a *fall*: and from *death*, rather to *revive*. Yet the *Apostle* rather useth the term of *rising* than *reviving*, as serving better to set forth his purpose. That *death* is a *fall* we doubt not: that it came with a *fall*, the *fall* of *Adam*. But, what manner of *fall*? for it hath been holden a *fall*, from whence is no *rising*. But, by *Christs rising* it falls out to be a *fall*, that we may *fall*, and yet *get up* again. For, if *Christ* be risen from it, then is there a *rising*; if a *rising* of one, then may there be of another: If He be *risen* in our *nature*, then is our *nature risen*; and if our *nature* be, our *persons* may be. Especially seeing (as the *Apostle*, in the fourth Verse before hath told us) He, and we, are *σύνεσθαι*, that is, so *grafted*, one into the other, that He is part of us, and we of Him: So that (as S. Bernard well observeth,) *Christus celsi solus resurrexit, tamen non totus*. That *Christ*, though he be risen *only*, yet he is not risen *wholly*, or all, till we be risen too. He is but risen in part: and that He may *rise* all, we must *rise from death* also.

This then we know first; That *death* is not a *fall* like that of *Pharaoh*, into the *Sea*, that *sunk down* like a lump of lead into the *bottom*, and never came up more: but a *fall* like that of *Jonas*, into the *Sea*, who was received by a *Fish*, and after *cast up* again. It is our Saviour *Christs* own *Simile*. A *fall*, not like that of the *Angels* into the *bottomless pit*, there to stay for ever? but like to that of men into their *beds*, when they make *account* to *stand up* again. A *fall*, not as of a *log* or *stone*, to the *ground*, which where it falleth, there it lyeth still; but, as of a *wheat corn*, into the *ground*, which is *quickened* and *springeth up* again. Exod. 15. 10. Jonah 1. 17. 2. 10. Mat. 13. 40. 25. 41. Ezech. 26. 19. 1 Cor. 15. 36.

The very word which the *Apostle* useth (*ἵσταί*) implyeth the two latter; 1. Either of a *fall* into a *bed* in our chamber; where though we lye (to see to) little better than dead for a time; yet in the morning we awake and *stand up* notwithstanding. 2. Or of a *fall* into a *bed* in our garden: where though the seed putrifie and come to nothing, yet we look to see it shoot forth anew in the *Spring*. Which *Spring* is (as *Tertullian* well calleth it) the very *resurrection* of the year: and *Christs resurrection* falleth well with it: And it is, faith he, no way consonant to reason, that man, for whom all things spring and rise again, should not have his *spring* and *rising* too. But, he shall have them, we doubt not, by this dayes work. He that this day did *rise*, and *rising* was seen of *Mary Magdalen* in the likeness of a *Gardiner*: this *Gardiner* will look to it, that *man* shall have his *spring*. He will (faith the *Prophet*) drop upon us a dew like the dew of herbs, and the earth shall yield forth her dead: And so, as *Christ* is risen from the dead, even so shall we. John 16. 19. Ezech. 26. 19.

Our second Particular is: that as He is *risen*; so, now He *dyeeth* not. Which is no idle addition, but hath his force and *Emphasis*. For, one thing it is, to *rise from the dead*; and another, *not to dye any more*. The *Widows son* of *Naim*; the *Rulers daughter* of the *Synagogue*; *Lazarus*; all these *rose* again from *death*, yet they dyed afterward; But, *Christ rising from the dead*, *dyeeth* no more. These two are sensibly different, *Lazarus resurrection*, and *Christs*: and this second is (sure) a higher degree than the former. If we *rise*, as they did, that we return to this same mortal life of ours, again; this very mortality of ours, will be to us as the prisoners *chain* he escapes away withall, by it we shall be pulled back again, though we should *rise* a thousand times. We must therefore *rise*, as *Christ*, that our *resurrection* be not *reditus*, but *transitus*; not a returning back to the same life, but a passing over to a new, *Transivit de morte ad vitam* (faith he) The very *Feast* it self puts us in mind of as much: It is *Pascha* (that is) the *Passover*, not a coming back to the same Land of *Egypt*: but a passing over to a better, the *land of Promise*; whither *Christ* our *Passover* is passed before us, and shall in His good time, give us passage after him. The *Apostle* expresseth it best, where he faith, that *Christ* by His *rising* hath *abolished death*, and brought to light life and *immortality*: not life alone, but life and *immortality*: which is this our second particular. *Risen*, and risen to dye no more, because risen to life, to life immortal. John 5. 24. Deut. 17. 16. 1 Cor. 5. 7. 2 Tim. 1. 10.

But, the third is yet beyond both these: more worth the knowing, more worthy our *account*; *death* hath no more dominion over Him. Where, as we before said, one thing it was to *rise* again, another to *dye* no more: so say we now; it is one thing *not to dye*: another not to be under the dominion of *death*: For *death*, and *deaths dominion* are two different things. *Death* it self is nothing else, but the very separation of the life from the body: *deaths dominion*, a thing of a far larger extent. By which word (of dominion) the *Apostle* would have us to conceive of *death*, as of some great Lord, having some large Signiory: Even as three several times (in the Chapter before he faith) *Regnavit mors*, *death* reigned, as if *death* were some mighty Monarch, having some great dominions under him. And so it is: For look how many 3. That from henceforth death hath no more dominion over him. Verse 14. 17. 21.

many dangers, how many diseases, sorrows, calamities, miseries there be of this mortal life : how many pains, perils, snares of death ; so many several provinces are there of this dominion. In all which, or some of them, while we live we still are under the jurisdiction and arrest of death, all the dayes of our life. And say that we scape them all, and none of them happen to us, yet live we still under fear of them, and that is *death's dominion* too. For he is (as *Job* calleth him) *Rex pavoris, King of fear*. And, when we are out of this life too ; unless we pertain to *Christ* and His *Resurrection*, we are not out of his dominion neither. For *Hell* it self is *secunda mors* (so termed by *S. John*) the second death, or second part of *death's dominion*.

Now, who is there that would desire to rise again to this life, yea, though it were immortal, to be still under this dominion of death here ; still subject, still liable to the aches and pains, to the griefs and gripings, to the manifold miseries of this vale of the shadow of death ? But then, the other, the second region of death, the second part of his dominion who can endure once to be there ? There they seek and wish for death, and death flyeth from them.

Verily, rising is not enough ; rising, not to dye again is not enough, except we may be quit of this dominion, and rid of that, which we either feel or fear, all our life long. Therefore doth the *Apostle* adde (and so it was needfull, he should) death hath no dominion over Him. No dominion over Him ? No ; for He, dominion over it. For, least any might surmise, He might break through some Wall, or get out at some window, and so steal a resurrection, or casually come to it ; He tels them, no : it is not so. *Ecce claves mortis & inferni : see here the keys both of the first and second death*. Which is a plain proof, He hath mastered, and got the dominion over both death, and him that hath the power of death, that is the devil. Both are swallowed up in victory, and neither death any more sting, nor hell any more dominion. Sed ad *Dominum Deum nostrum spectant exitus mortis* : But now unto God our Lord belong the issues of death : the keys are at His girdle ; He can let out as many as He list.

This estate is it, which he calleth *Coronam vite* ; not life alone, but the Crown of life, or a life crowned with immunity of fear of any evil, ever to befall us. This is it which (in the next verse) he calleth living unto God, the estate of the children of the resurrection, to be the sons of God, equal to the Angels, subject to no part of *death's dominion*, but living in security, joy and blis for ever.

And now is our particular full. 1. Rising to life first ; 2. and life freed from death, and so immortal ; 3. and then exempt from the dominion of death, and every part of it ; and so happy and blessed. Rise again ; so may *Lazarus*, or any mortal man do ; that is not it. Rise again to life immortal : so shall all do in the end, as well the unjust, as the just ; that is not it. But, rise again to life immortal, with freedom from all misery, to live to, and with God in all joy and glory evermore, that is it ; that is *Christ's Resurrection*. *Estu* (saith *St. Augustine*) *spera talem resurrectionem, & propter hoc esto Christianus*, Live in hope of such a resurrection, and for this hopes sake, carry thy self as a Christian. Thus have we our particular, of that we are to know touching *Christ risen*.

And now we know all these, yet do we not accompt our selves to know them perfectly, until we also know the reason of them. And the *Romanes* were a people, that loved to see the ground of that they received, and not the bare Articles alone. Indeed, it might trouble them, why *Christ* should need thus to rise again, because they saw no reason, why He should need dye : the truth is, we cannot speak of rising well, without mention of the terminus à quo, from whence He rose. By means whereof, these two, 1. *Christ's dying*, and 2. His rising are so linked together, and their Audites so intangled one with another, as it is very hard to sever them. And this you shall observe, the *Apostle* never goeth about to do it, but still (as it were of purpose) suffers one to draw in the other continually. It is not here alone, but all over his Epistles ; ever they run together, as if he were loth to mention one without the other.

And it cannot be denied, but that their joyning serveth to many great good purposes. These two, 1. His Death, and 2. His rising, they shew His two natures, *Humane* and *Divine* : 1. His *Humane* nature and weakness, in dying, 2. His *Divine* nature and power, in rising again. 2. These shew his two Offices ; His Priesthood and His Kingdom. 1. His Priesthood, in the sacrifice of His Death : 2. His Kingdom, in the glory of His resurrection. 3. They set before us, His two main Benefits, 1. *Interitum mortis*, and 2. *Principium vite*. 1. His death, the death of death ; 2. His rising, the reviving of life again : the one, what He had ransomed us from, the other, what He had purchased for us. 4. They serve as two Moulds, wherein our lives are to be cast, that the dayes of our vanity may be fashioned to the likeness of the Son of God : which are our two duties, that we are to render, for those two benefits proceeding from the two offices of His two natures conjoined. In a word : they are not well to be sundred ; for when they are thus joyned, they are the abridgment of the whole Gospel.

Of them both then briefly. Of His dying first : in that He dyed, He dyed once to sin : Why dyed he once, and why but once ? Once he died to sin, that is, sin was the cause, He was to dye once. As in saying, He liveth to God, we say, God is the cause of His life : so in saying, He dyed to sin, we say, sin was the cause of His death. God, of His rising : sin, of His fall. And look how the Resurrection leadeth us to death ; even as naturally doth death, unto sin, the sting of death.

To sin then He dyed : Not simply to sin ; but with reference to us. For, a death leadeth us to sin ; so doth sin to sinners, that is, to our selves : And so will the opposition be more cleer and full : He liveth unto God ; He dyed unto man. With reference (I say) to us. For first He dyed unto us : and if it be true, that *Puer natus est nobis*, it is as true, that *Vir mortuus est nobis* : If being a child, He was born to us ; becomming a man, he dyed to us. Both are true.

To us then first, He dyed because He would save us. To sin, secondly ; because else He could not save us. Yes, He could have saved us, and never dyed for us, *ex plenitudine potestatis*, by his absolute power, if He would have taken that way. That way, He would not ; but proceed by way of Justice ; do all, by way

Job 18. 14.

Apoc. 16. 14.

21. 8. dominion.

Apoc. 1. 18.

1 Cor. 15. 55.

Psal. 68. 20.

Apoc. 2. 18.
Verse 12.

2.

1.

2.

3.

4.

1 The cause of
His dying.
1 His dying
once.

Esay. 9. 6.

way of Justice. And, by Justice, Sin must have death; death, our death; for the sin was ours. It was we that were to die to sin. But, if we had dyed to sin, we had perished in sin; perished here, and perished everlastingly. That, His love to us could not endure: that we should so perish. Therefore, as in Justice He justly might, He took upon Him our debt of sin, and said (as the Fathers apply that speech of His) *Sinite abire hos*, let these go their wayes. And so, that we might not dye to sin, He did. We see, why He dyed once.

Why but once? because once was enough, *ad auferenda* (saith S. John;) *ad abolenda* (saith S. Peter;) *ad exhaustiunda* (saith S. Paul) To take away: To abolish: To draw dry, and utterly to exhaust all the sins, of all the sinners, of all the world. The excellency of His Person that performed it, was such; The excellency of the obedience, that He performed, such; the excellency both of His humility and charity wherewith He performed it, such; and of such value every of them; (and all of them much more;) as made, that His once dying, was *satis superque*, enough, and enough again: which made the Prophet call it, *copiosam Redemptionem*, a plentiful Redemption. But the Apostle he goeth beyond all, in expressing this: in one place terming it *ἐξυδάτων*, in another *ἐξυπεραιουμένων*; in another *πλεονάζων*: mercy, rich, exceeding, grace overabounding, nay grace superfluous (for so is *πλεονάζων*;) and superfluous is enough and to spare; superfluous is (clearly) enough and more than enough. Once dying then, being more than enough, no reason, He should die more than once. That, of His death;

1 And but once
Joh. 1. 29.
Act. 3. 19.
Heb. 9. 28.

Eph. 1. 7.
Eph. 1. 1.
1 Tim. 1. 14.

Now of His Life: He lived unto God. The Rigour of the law being fully satisfied by His death: then was He no longer justly, but wrongfully detained by death. As therefore, by the power He had, He laid down his life, so he took it again, and rose again from the dead. And not only rose himself; But, in one concurrent action; God, who had by his death, received full satisfaction, reached him (as it were) his hand, and raised him to life. The Apostles word *ἐγέρθη*, in the native force doth more properly signifie, raised by another, than risen by himself. And is so used, to shew, it was done, not only by the power of the Son, but by the will, consent, and co-operation of the Father; and he the cause of it, who for the over-abundant merit of his death, and his humbling himself, and becoming obedient to death, even the death of the Cross, not only raised Him, but propter hoc, even for that cause, exalted Him also, to live with Him, in joy and glory for ever. For, as when He lived to man, He lived to much misery; so, now He liveth to God, He liveth in all felicity. This part being oppositely set down to the former: living, to exclude dying again; living to God, to exclude death's dominion, and all things pertaining to it. For, as with God is life, and the fountain of life against death; (even the fountain of life never failing, but ever renewing to all eternity:) so with him also, is *torrens deliciarum*, a main river of pleasures, even pleasures for evermore; never ebbing, but ever flowing, to all contentment; against the miseries belonging to death's dominion. And there he liveth thus: not how, as the Son of God, as he lived before all worlds; but as the Son of man, in the right of our nature: to estate us, in this life, in the hope of a reversion; and in the life to come, in perfect and full possession of his own, and his Fathers blis and happiness: when we shall also live to God, and God be all in all; which is the highest pitch of all our hope. We see then, his dying and rising; and the grounds of both: And thus have we the total of our Sciences.

2 The cause of
His living.

Phil. 2. 8, 9.

Phil. 3. 6, 10.

Now followeth our account. An account is either of what is coming to us, and that we like well: or what is going from us, and that is not so pleasing. Coming to us, I call matter of benefit: Going from us, matter of duty: where (I doubt) many an expectation will be deceived, making account to hear from the resurrection matter of benefit, only to come in, where the Apostle calleth us to account for matter of duty which is to goe from us.

II.

Our Account.
1 Of our com-
mings in, the
benefit.

An account there is growing to us by Christs rising, of matter of benefit and comfort: such an one there is, and we have touched it before. The hope of gaining a better life, which groweth from Christs rising, is our comfort against the fear of loosing this. Thus do we comfort our selves against our deaths: Now blessed be God that hath regenerated us to a lively hope, by the resurrection of Jesus Christ: Thus do we comfort our selves against our friends death; Comfort your selves one another (saith the Apostle) with these words: what words be they? Even those of our Saviour in the Gospel, *Resurget frater tuus, Thy brother (or thy father, or thy friend) shall rise again.* And not only against death, but even against all the miseries of this life: It was Jobs comfort on the dung-hill: well yet, *Videbo Deum, in carne mea: I shall see God in my flesh.* And not in our miseries alone, but when we do well, and no man respecteth us for it: It is the Apostles conclusion of the Chapter of the Resurrection: Be of good cheer yet, *Labor vestester non erit inanis in Domino: your labour is not in vain in the Lord: you shall have your reward at the resurrection of the just.* All these wayes, comfort cometh unto us, by it.

2 Pet. 1. 3.

1 Thel. 4. 18.
Job. 11. 23.

Job 19. 23.

1 Cor. 15. 58.

But this of ours is another manner of account, of duty to go from us, and to be answered by us. And such an one there is too, and we must reckon of it. I add, that this here is our first account; you see it here called for, in the Epistle to the Romans; the other cometh after, in the Epistle to the Corinthians.

2 Of our going
out.
1 The duty of
charge.

In very deed, this of ours is the key to the other, and we shall never find sound comfort of that, unless we do first well pass this account here. It is (I say) first, because it is present, and concerneth our souls, even here in this life. The other is future, and toucheth but our bodies, and that in the life to come. It is an error certainly, which runneth in mens heads, when they hear of the resurrection to conceive of it, as of a matter merely future, and not to take place till the latter day. Not only Christ is risen, but if all be, as it should be, we are already risen with him, (saith the Apostle; in the Epistle this day, the very first words of it:) and even here now (saith S. John,) is there a first resur-

Colos. 3. 1.
rection,

Apoc. 20. 6.

Chap. 4. 15.

1 Tim. 3. 16.

rection, and happy is he that *hath his part in it*. A like error it is to conceit the *Resurrection* as a thing merely *corporal*, and no way to be incident into the *Spirit* or *Soul*, at all. The *Apostle* hath already given us an *Item* to the contrary, in the end of the fourth Chapter before: Where he saith; *He rose again for our justification*: and, *justification* is a matter *spiritual*: *Justificatus est spiritu* (saith the *Apostle*) of *Christ* himself. Verily, here must the *Spirit* rise to *grace*, or else neither the *body* nor it shall there rise to *glory*. This then is our first *account*; that account of ours, which is presently to be passed, and out of hand; this is it, which first we must take order for

I.
To be like
CHRIST.

The sum or charge of which account, is set down in these words, *Similiter & vos*: That we be like *Christ*, carry his *Image* who is *heavenly*, as we have carried the *Image* of the *earthly*: *Be conformed to his likeness*; That what *Christ* hath wrought for us, the like be wrought in us: What, wrought for us, by his *flesh*; the like wrought in us, by his *Spirit*. It is a *Maxime* or main ground, in all the *Father's*, that such an *account* must be: The former, what *Christ* hath wrought for us, *Deus reputat nobis*, God accounteth to us: for the latter, what *Christ* hath wrought in us; *Reputate vos*, we must *account to God*. And, that is, *Similiter & vos*, that we fashion our selves like him.

1. In dying to
sin.

Eph. 5. 1.

1 Pet. 2. 11.

1 Pet. 1. 3.

Like him, in as many points, as we may: but namely, and expressly, in these two here set down, 1. *In dying to sin*, 2. *In living unto God*, in these two first: then secondly, in doing both these, *ἐκτάξ*, but once, for all.

Like Him in these two: 1. In His *dying*. For He dyed not only to offer a sacrifice for us (saith Saint *Paul*) but also to leave an example to us (saith S. *Peter*.) That example are we to be like. 2. *In his rising*: For he arose, not only that we might be regenerated to a lively hope, saith Saint *Peter*: but also that we might be grafted into the *similitude* of his *Resurrection*, saith S. *Paul*, a little before, in the fifth verse of this very Chapter: That *Similitude* are we to resemble. So have we the exemplary part of both these, whereunto we are to frame our *Similiter & vos*.

Verse. 2.

He dyed to sin, there is our pattern: Our first account, must be, *Count your selves dead to sin*. And that we do, when, there is neither *action*, nor *affection*, nor any sign of *life*, in us, toward *sin*; no more then in a dead body: when, as men crucified (which is not only His death, but the kind of His death too) we neither move hand, nor stir foot toward it: both, are nailed down, fast. In a word, to dye to sin (with S. *Paul* here) is to cease from sin (with S. *Peter*, 1 Pet. 4. 1.)

To cease from sin (I say) understanding by sin, not from sin altogether (that is a higher perfection, than this life will bear) but as the *Apostle* expoundeth himself, in the very next words, *Ne regnet peccatum*, that is, from the *dominion* of sin, to cease. For till we be free from *death* of self (which in this life we are not) we shall not be free from sin altogether: only we may come thus far, *ne regnet*, that sin reign not; wear not a Crown, sit not in a Throne, hold no *Parliaments* within us, give us no laws; in a word (as in the fourth verse before) that we serve it not. To dye, to the *dominion* of sin; that, by the grace of God we may: and that we must account for.

2. In living to
God.

He liveth to God. There is our *similitude* of His *resurrection*: our second account must be, *Count your selves living unto God*. Now, how that is, he hath already told us (in the fourth verse) even, to walk in *newness of life*. To walk, is to move; moving is a *vital action*, and argueth *life*. But, it must not be any *life*; our old will not serve; it must be a *new life*; we must not return back to our former course, but pass over to another new conversation. And in a word (as before) to live to God (with S. *Paul* here) is to live, *secundum Deum*, according to God, in the *Spirit* (with Saint *Peter*, 1 Pet. 4. 6.) And, then live we according to Him, when His *Will* is our law, His *Word* our rule, His *Sons* life our example, His *Spirit*, rather than our own soul, the guide of our actions. Thus shall we be grafted into the *similitude* of his *resurrection*.

Now, this *similitude* of the *resurrection*, calleth to my mind, another *similitude* of the *resurrection*, in this life too, which I find in Scripture mentioned; it fitteth us well: it will not be amiss, to remember you of it, by the way, it will make us the better willing to enter into this account.

Gen. 22. 7.

At the time that *Isaac* should have been offered by his Father, *Isaac* was not slain: very neer it he was; there was fire, and there was a knife, and he was appointed ready to be a *Sacrifice*. Of which case of his, the *Apostle* in the mention of his Father *Abraham's* faith (Heb. 11.) *Abraham* (saith he) by Faith *λογισάμενος*, made full account, if *Isaac* had been slain, God was able to raise him from the dead: And even from the dead God raised him, and his father received him, *ἐκ νεκρῶν*, in a certain *similitude*, or after a sort. Mark that well: raising *Isaac*, from eminent danger of present death is (with the *Apostle*) a kind of *resurrection*. And if it be so, and if the *Holy Ghost* warrant us to call that, a kind of *resurrection*; how can we, but on this Day, the Day of the *Resurrection*, call to mind, and withal render unto God our unfained thanks and praise, for our late *Resurrection* *ἐκ νεκρῶν*, for our kind of *resurrection*, He not long since vouchsafed us. Our case, was *Isaac's* case, without doubt: there was fire; and instead of a knife, there was powder enough, and we were designed all of us, and even ready to be sacrificed, even *Abraham*, *Isaac* and all. Certainly if *Isaac's* were, ours was a kind of *resurrection*: and we so to acknowledge it. We were as neer as he; we were not only within the *Dominion*, but within the *Verge*, nay even within the very gates of death. From thence hath God raised us, and given us, this year, this *similitude* of the *resurrection*, that we might, this day of the *resurrection* of His Son, present Him with this (in the Text) of rising to a new course of life.

Heb. 11. 19.

And now (to return to our fashioning our selves, like to Him, in these) as there is a death *natural*, and a death *civil*; so is there a death *moral*, both in *Philosophie*, and in *Divinity*: and, if a death, then consequently a *resurrection* too. Every great and notable change, of our course of life, whereby we are not now any longer the same men, that before we were, be it from the worse to better, or from better to worse, is a *moral death*: A *moral death*, to that, we change from; and a *moral resurrection*, to that

that we change to. If we change to the better, that is *sin's death*: if we alter to the worse, that is *sin's Resurrection*: when we *commit sin*, we die, we are dead in sin; when we repent, we *revive again*: when we repent our selves of our repenting, and *relapse* back, then sin riseth again, from the dead: and so *toties quoties*. And even upon these two, as two hinges, turneth our whole life. All our life is spent in one of them.

Now then, that we be not, all our life life long; thus off and on, fast or loose, in dock out nettle, and in nettle out dock: it will behove us once more yet, to look back upon our *similiter & vos*; even upon the word *ἐν πάει, semel, once*. That is, that we not only *dye to sin*, and *live to God*; but *die and live* as He did, (that is) *once for all*: which is an other abandoning, *once*, of *sin's dominion*: and a continual constant persisting in a good course once begun. *Sin's dominion*, it languisheth sometimes in us, and falleth haply into a *swoun*: but it dieth not quite, *once for all*. *Grace*, lifteth up the eye, and looketh up a little, and giveth some signe of life; but never perfectly *receiveth*. O, that *once*, we might come to this; no more *deaths*, no more *resurrections* but *one*! that, we might *once*, make an end of our daily continual *recidivations*, to which we are so subject: and, *once* get past these *pangs* and *qualms* of *godliness*, this *righteousness*, like the *morning cloud*, which is all we perform: that we might grow habituate, in *grace*; *radicati & fundati*, rooted and founded in it: *ἱπποκρίνοι* *steddie*, and *ἀσκαρι* never to be removed! that so we might enter into, and pass a good account, of this our *Similiter & vos*. Eph. 3. 17. 1 Cor. 15. ult.

And thus are we come to the foot of our account, which is our *Omnis* or *Charge*; Now we must think of our discharge, to go about it: which maketh the last words no less necessary for us to consider, than all the rest. For what? is it in us, or can we, by our power and vertue make up this account? We cannot (saith the *Apostle*;) nay, we cannot (saith he) *λογισάσαι*, make account of any thing, no not so much as of a good thought towards it, as of our selves. If any think otherwise, let him but prove his own strength a little, what he can do, he shall be so confounded in it, as he shall change his mind (saith Saint *Augustine*) and see plainly, the *Apostle* had reason to shut up all, vvith *In Christo Jesu Domino nostro*: otherwise our account vvill stick in our hands. Verily, to raise a soul from the death of sin, is harder, far harder, than to raise a dead body, out of the dust of death. S. *Augustine* hath long since defined it: that *Mary Magdalens resurrection in soul*, from her long lying dead in sin, vv as a greater miracle, than her brother *Lazarus resurrection*, that had *lyen four dayes in his grave*. If *Lazarus* lay dead before us, we would never assay to raise him our selves; vve know vve cannot do it. If vve cannot raise *Lazarus* (that is the easier of the twain) vve shall never *Mary Magdalen* (vvhich is the harder by far) out of Him, or without Him, that raised them both.

But, as out of *Christ*, or without *Christ*, vve can do nothing toward this account: Not, accomplish or bring to perfection; but not do: not any great or notable sum of it; but nothing at all; (as saith S. *Augustine*, upon *Sino me nihil potestis facere*;) So, in Him, and vvith Him enabling us to it, vve can think good thoughts, speak good vvords, and do good vvorks, and *dye to sin*, and *live to God*, and all: *Omnia possum* (saith the *Apostle*.) And inable us He vvill, and can, as not only having passed the resurrection, but being the resurrection it self; not only had the effect of it in himself; but, being the cause of it, to us. So He saith Himself: *I am the resurrection, and the life*: the resurrection, to them that are dead in sin, to raise them from it; and the life, to them that live unto God, to preserve them, in it. Phil. 4. 13; Job. 11. 25.

Where beside the two former (1. the *Article of the resurrection*, vvhich vve are to know: 2. and the *Example of the resurrection*, vvich vve are to be like;) vve come to the notice of a third thing; even a vertue or power flowing from *Christ's resurrection*, vvhereby vve are made able to expresse our *similiter & vos*, and to pass this our account, of *dying to sin*, and *living to God*. It is, in plain vvords, called (by the *Apostle* himself) *virtus resurrectionis*; the vertue of *Christ's resurrection*, issuing from it, to us: and he prayeth that as he had a faith of the former, so he may have a feeling of this: and as, of them he had a contemplative, so he may of this have an experimental knowledg. This enabling vertue proceedeth from *Christ's resurrection*. For, never let us think, if in the dayes of His flesh, there went virtue out, from even the very edge of his garment, to do great cures (as in the case of the woman vvith the bloodie issue, we read,) but that from his own self, and from those two most principal and powerful actions of His own self (his 1. death, and 2. resurrection) there issueth a divine power: from his death, a power vvorking on the old man (or flesh) to mortifie it; from His resurrection, a power vvorking on the new man (the Spirit) to quicken it. A power able to roll back any stone of an evil custome, lye it never so heavy on us: a power able to dry up any issue, though it have run upon us twelve years long. Ph. 3. 10; Luk. 8. 46.

And this power is nothing else, but that divine quality of grace, vvhich vve receive from Him. Receive it from him vve do certainly; (only let us pray and endeavour our selves, that vve receive it not in vain:) the Holy Ghost, by waies to flesh and blood unknown, inspiring it, as a breath, distilling it, as a dew; deriving it, as a secret influence, into the soul. For, if *Philosophie* grant an invifible operation in us, to the celestiall bodies; much better may we yeeld it, to His eternall Spirit: whereby such a vertue, or breath may proceed from it, and be received of us. Re. 2 Cor. 8. 1.

Which breath or Spirit, is drawn in by Prayer, and such other exercises of devotion on our parts: and on gods part, breathed in, by and vvith the vvord: (well therefore termed by the *Apostle*, the vvord of grace.) And (I may safely say it, vvith good warrant) from those vvords especially and chiefly; which (as He Himself saith of them) are Spirit and Life, even those vvords, which joynd to the element, make the blessed Sacrament. Act. 16. 31. Joh. 6. 63.

There was good proof made of it, this day. All the way, did He preach to them, even till they came to *Emaus*; and their hearts were hot vvithin them (vvhich was a good signe) but their eyes were not opened, but at the breaking of bread; and then they were: That, is the best and surest sense (we know) and therefore most Luk. 24. 31.

Pfal. 34. 8.
1 Cor. 12. 13.
Heb. 13. 9.
Heb. 9. 14.
Joh. 6. 37.
Joh. 6. 56.

most to be *accounted* of. There we *tast*, and there we *see*, *Tast and see, how gracious the Lord is*. There we are made to *drink of the Spirit*: There our *hearts are strengthened and established with grace*. There is the *blood* which shall *purge our consciences from dead workes*, whereby we may *die to sin*. There the *bread of God*, which shall endue our *soules with much strength*; yea, multiply strength in them, to *live unto God*, yea, to *live to him continually*; for he that *easeth His flesh, and drinketh His blood, dwelleth in Christ, and Christ in Him*: not *inneth*, or *sojourneth* for a time; but *dwelleth continually*. And, never can we more truly, or properly say, *In Christo Jesu Domino nostro*, as when we come new from that holy Action, for then He is *in us*, and we *in Him*, indeed. And so we to make full *account*, of this service as a speciall meanes, to further us to make up our *Easter-dayes account*, and to set off a good part of our *Charge*. *In Christ*, dropping upon us the *anointing of His grace*. *In Jesus*, who will be ready, as our *Saviour*, to *succour* and support us, with his *Auxilium speciale*, His speciall help. Without which assisting us even *grace* it selfe, is many times, faint and feeble in us: And both these, because *He is our Lord*, who having come, to save that which was lost, will not suffer that to be lost, which he hath saved. Thus, using His owne ordinance of *Payer*, of the *Word*, and *Sacrament*, for our better enabling to discharge this dayes duty, we shall (I trust) yeild up a good *account*, and celebrate a good *feast of his Resurrection*. Which Almighty God grant, &c.

A SER:



A
S E R M O N
Preached before the
KINGS MAJESTY
A T
W H I T E - H A L L ,

On the Fifth of *Aprill*, being *Easter-Day*.

An. Dom. 1607.

1 Coꝝ. Chap. XV. Ver. XX.

Nunc autem *Christus* resurrexit à mortuis primitiæ dormientium.

But, now is Christ risen from the dead, and was made the first fruits of them that sleep.



THE same Apostle that out of *Christs Resurrection* taught the *Romans* matter of duty; the same here, out of the same *resurrection*, teacheth the *Corinthians* matter of hope. There, *similiter & vos*, by way of pattern to conform our selves to Him in *newness of life*: And here *similiter & vos*, in another sense, by way of promise; that so doing He shall hereafter conform us to Himself; *change our vile bodies*, and make them like *His glorious body*. That former is our first *resurrection, from sin*: This latter, our *second resurrection, from the grave*: This, the reward of that. In that, the *work*, what to do: In this, our *reward*, what to hope for. These two, Labour and Hope, the Church joyneth in one

Rom. 6. 4.
Phil. 3. 21.

Anthems to day, her first *Anthems*. They sort well; and being sung together, make a good harmony. But, that without this; labour without hope, is no good musick.

To rise and to reclaim our selves, from a sinfull course of life, we have long lived in, is *labour* (sure) and great labour. Now, labour, of it self, is a harsh unpleasant thing; unless it be seasoned with *hope*. *Debet, qui erat, in spe arare* (saith the *Apostle*) above, at the IX. Chapter in the matter of the Clergies maintenance) *He that plowes must plow in hope*: his plough will not go deep else; his furrowes will

Chap. 9. 10.

will be but shallow. Men may frame to themselves what speculations they please ; but the *Apostles* saying will prove true : sever *hope* from *labor*, and you must look for labour and labourers accordingly ; slight and shallow (God knoweth) *Labour* then, leads us to hope.

2.

The *Apostle* saw this ; and therefore is carefull, whom he thus presseth to *newness of life*, and the *labour* therefore, to raise for them, and to set before them matter of *hope*. *Hope*, here in this life, he could set them none. They were, as he was himself, at *quotidiè morior* (*Verse 31.*) every hour in danger to be drawn to the block. It must therefore be from another ; or at least, as the Text is, by a *hope* of being restored to life again. It was their case at *Corinth*, here in this Chapter, plainly ; If we must *dye to morrow* ; if there be all, that shall become of us, then let us eat and drink while we may. If we be not sure of another life, let us make sure of this. But when in the sequelle of the Chapter, he had shewed there was *restoring* ; and that, to sure he was of it, that he fails to insult over them in these terms, they gird up their loins again, and fall to their labours afresh, as knowing, their *labour* should not be in vain in the Lord. This hope leads us to our restoring.

Verse 31.

Verse 32.

3.
Ecclef. 9. 4.

Our *restoring* is but a promise, *shall be restored* : that, necessarily refers to a Party that is to make it good. Who is that ? *Christ* : *Christ is our hope*. Why, *hope is joyed to the living* (saith the Wise-man :) *Christ* is dead ; buried, last Friday. If He be our *hope*, and He be dead ; our hope is dead too. And, if our hope be dead, our labor will not live long : nay, both are buried with *Christ* in His grave. It was their case this day that went to *Emaus* : say they (supposing *Christ* to be dead) *nos autem sperabamus*, we were once in good hope, by Him, that is, while He lived : as much to say, as now He is in His grave, our hope is gone ; we are even going to *Emaus*. But then after, as soon as they saw, He was alive again, their hope revived ; and with their hope, their *labor* : and presently back again to *Jerusalem*, to the *Lords* work, and bid *Emaus* farewell. So He leads us to *labor* ; labor, to *hope* ; hope, to our *restoring* ; our *restoring*, to *Christ*, who, as He hath restored Himself, will restore us also to life. And this keeps us from going to *Emaus*. It is used proverbially ; *Emaus* signifieth a people forsaken : all that are at *sperabamus*, have lost their hopes ; are said to go thither : and thither we should all go, even to *Emaus*, but for the hope that breaths from this verse : without which, it were a cold occupation to be a Christian.

Luke 24. 21.

This then is the hope of this Text, *spes viva*, *spes beata* ; worth all hopes else whatsoever. All hopes else, are but *spes spirantium*, hopes while we breath : This is *spes aspirantium*, the hope, when we can fetch our breath no longer. The carnal man, all he can say, is, *dum spiro*, *spero* : his hope is as long as his breath. The Christian aspireth higher ; goeth further (by virtue of this verse) and faith, *dum exspiro*, *spero* : his hope fails him not, when his breath fails him. Even then (saith *Job*) *reposita est mihi spes in sinu meo* ; this hope, and only this is laid up in our bosom : that though our life be taken from us ; yet (in *Christ*) we, to do it ; and it, to us, shall be restored again.

Job 29. 17.

Our case is not, as theirs then was : No persecution ; nor we at *quotidiè morior* ; and therefore, not so sensible of this doctrine. But yet to them that are falling toward death, *rising to life* is a good Text ; Peradventure, not when we are well and in good health ; but the hour is coming, when we shall leave catching at all other hopes, and must hold only by this : in *hora mortis*, when all hope save the hope of this verse, shall forsake us. Sure it is, under these very words, are we laid into our graves, and these the last words that are said over us, as the very last hold, we have : and we therefore to regard them with *Job*, and lay them up in our bosom.

The Division

* Mat. 28. 6.

Mark 16. 6.

Luke 24. 6.

II.

There is in this Text. 1. a Text, and an 2. Exposition. 1. The Text, we may well call the *Angels* Text : for from them it came first. 2. The Exposition is Saint Pauls. These words *Christ is risen*, were first uttered by an angel, this day, in the Sepulcher ; All the *Evangelists* so testify.

This Text is a good Text, but reacheth not to us, unless it be helped with the *Apostles* exposition : and then it will. The Exposition is it, that giveth us our hope, and the ground of our hope. *Christ is risen*, saith the *Angel* : *Christ, the first fruits*, saith the *Apostle*. And, mark well that word *first fruits* : For, in that word, is our hope. For, if He be as the *first fruits* in His rising, His rising must reach to all, that are of the heap, whereof He is the *first fruits*. This is our hope.

III.

* 1 Pet. 3. 15.

* 11. 1.

* Rom. 5. 5.

But our hope must have a reason, (saith S. (a) *Peter*) and we be ready with it. (b) The hope that hath a ground (saith S. *Paul*) that is (c) *spes que non confundit*. Having then shewed us this hope, he sheweth us the ground of it. This : That, in very equity, we are to be allowed to be restored to life, the same way we lost it. But, we lost it, by man : or, to speak in particular, By *Adam*, we came by our attainder. Meet therefore, that by man (and to speak in particular) that, by *Christ*, we come to our restoring. This is the ground or substance of our hope.

IV.

And thus he hath set before us this day, *life* and *death*, in themselves and their causes ; two things, that, of all other do most concern us. Our last point shall be to apply it to the means, this day, offered unto us toward the restoring us to life.

THe Doctrine of the *Resurrection*, is one of the *Foundations*, so called by the *Apostle*, *Heb. 6. 1.* It behoved him therefore (as a skilful workman) to see it surely laid. That is surely laid, that is laid on the rock: and the rock is *Christ*. Therefore he laid it on *Christ*, by saying first, *Christ is risen.* I. The Text, *Christ is risen.* Chap. 10. 4.

Of all that be *Christians*; *Christ* is the *hope*: but, not *Christ* every way considered; but as *risen*. Even in *Christ* unrisen, there is no hope. Well doth the *Apostle* begin here: and, when he would open to us a gate of hope, carry us to *Christ's* Sepulchre empty; to shew us, and to hear the *Angel* say, *He is risen.* Thence after to deduce; If He were able to do thus much for Himself, He hath promised us as much, and will do as much for us, *we shall be restored to life.* Hof. 2. 15.

Thus had he proceeded, in the four verses before, *destructive*. 1. *Miserable* is that man, that either laboureth, or suffereth in vain. 2. *Christian* men may seem to do so, and do so, if there be no other life but this. 3. There is no other life but this, if there be no *Resurrection*. 4. There is no *Resurrection*, if *Christ* be not risen; for, ours dependeth on His. And now he turneth all about again. But now (saith he) 1. *Christ is risen.* 2. If He be, we shall. 3. If we shall, we have (as *Saint Paul* calleth it) a blessed hope, and so a life yet behind. 4. If such hope we have, we of all men, labour not in vain. So, there are four things: 1. *Christ's rising*, 2. our restoring, 3. our hope, and 4. our labour. All the doubt is of the two first: The two other will follow of themselves. If a restoring, we have good hope: if good hope, our labour is not lost. The two first are in the first: the other, in the last words. The first are; *Christ is risen*; the last, *we shall be restored to life*. Our endeavour is to bring these two together: But first, to lay the corner-stone. Ver. 19. 18. 17.

Christ is risen, is the *Angels* Text: A part of the great mystery of godliness; which as the *Apostle* saith, was seen of *Angels*, by them delivered, and believed on by the world. *Quod credibile primum fecit illis videntium certitudo, post morientium fortitudo, jam credibile mihi facit credentium multitudo.* It became credible at first by the certainty of them that saw it; then, by the constancy of them that died for confession of it; and to us now, the huge multitude of them, that have and do believe it, maketh it credible. For if it be not credible, how is it credible, that the world could believe it? the world (I say) being neither enjoyed by authority, nor forced by fear, nor inveigled by allurements; but brought about by persons, by means less credible, than the thing it self. *Gamaliel* said, *If it be of God, it will prevail.* And, though we cannot argue, all that hath prevailed is of God: yet, thus we can: That which hath been mightily impugned, and weakly pursued, and yet prevailed, that was of God certainly. That which all the Powers of the earth fought, but could not prevail against, was from heaven certainly. Certainly, *Christ is risen*: for, many have risen and lift up themselves against it, but all are fallen. But the *Apostle* saith, it is a foundation; that he will not lay it again; No more will we, but go forward, and raise upon: And so let us do. Tit. 2. 13.

Christ is risen: Suppose, He be: what then? Though *Christ's rising* did no way concern us, or we that; yet 1. first, in that a *Man*, one of our own flesh and blood hath gotten such a victory, even for *humanities* sake: 2. Then, in that, one that is innocent, hath quit Himself so well, for *innocencies* sake: 3. Thirdly, in that He hath foiled a common enemy, for *amicities* sake: 4. Lastly, in that He hath wiped away the ignominy of His fall, with the glory of His rising again, for *virtue* and *valours* sake: for all these, we have cause to rejoyce with Him. All are matter of gratulation. 1 Tim. 3. 16.

But, the *Apostle* is about a farther matter: that Text (the *Angels* Text) he saw, would not serve our turn, farther than I have said. Well may we congratulate Him if that be all: but, otherwise it pertains to us, *Christ is risen*. The *Apostle* therefore enters farther, telling us, That *Christ* did thus rise, not as *Christ* only, but, as *Christ the first fruits*. *Christ is risen*, and in rising become the first fruits: risen, and so risen, that is (to speak after the manner of men) that there is in *Christ* a double capacity. 1. One, as a body natural, considered by Himself, without any relative respect unto us, or to any: (in which regard, well may we be glad, as one stranger is for another, but otherwise His rising concerns us not at all.) 2. Then, that He hath a second, as a body Politick, or chief part of a Company, or Corporation, that have to Him, and He to them, a mutual and reciprocal reference: In which respect, His resurrection may concern us, no less than Himself: It is that, He giveth us the first *Item* of, in the word *Primitia*; that *Christ* in His rising, cometh not to be considered as a *Totum integrale*, or body natural alone; as *Christ*, only: but (that which maketh for us) He hath besides another capacity, that He is a part of a corporation, or body, of which body we are the members. This being won; look what he hath suffered or done, it pertaineth to us, and we have our part in it. II. The Apostles Exposition, *CHRIST* as the first fruits.

You shall find (and, ever when you find such words, make much of them) *Christ* called a *Head*; a *Head* is a part: *Christ* called a *Root*, a *Root* is a part: and here *Christ* called first fruits, which (we all know) is but a part of the fruits, but a handful of a heap, or a sheaf; and referreth to the rest of the fruits, as a part to the whole. So that, there is (in the *Apostles* conceit) one mass or heap of all mankind: of which *Christ* is the first fruits; we, the remainder. So as, by the law of the body, all His concern us no less, than they do Him: whatsoever he did, he did to our behoof. Die he, or rise; we have our part, in his Death, and in his Resurrection, and all: why? because he is but the first fruits. As a part of the whole. Eph. 1. 12. Apoc. 12. 16.

And, if he were but *Primus*, and not *Primitia dormientium*, there were hope. For, *primus* is an ordinal number, and draweth after, a second, a third, and God knoweth how many. But, if in that word, there be any scruple (as sometimes it is, *Ante quem non est*, rather, than *post quem est alius*) if no more come but one: all the world knows, the first fruits is but a part of the fruits: there are fruits beside them, no man knoweth how many.

As a part for
the whole.

Prov. 27. 11.

Ch. p. 8. 7.

Levit. 23. 10.

11.

14.

2 Cor. 5. 14.

Matth. 28. 2.

N^ts of the
dead, but, of
them that sleep:
Our Hope.

John 11. 12.

Verse 36.

III.
The ground of
our hope.

But, that which is more ; The *first fruits* is not every part ; but such a part, as *representeth the whole*, and hath an operative force over the *whole*. For the better understanding whereof, we are to have recourse to the Law, to the very institution or first beginning of them, *Levit. 23. 10.* (Ever, the *Legal ceremony* is a good key to the *Evangelical mystery*.) Thereby we shall see, why *S. Paul* made choice of the word *first fruits*, to express himself by: that he useth *verbum vigilans*, a word that is awake (as *S. Augustine* saith) or (as *Salomon*) a word upon his own wheel. The *Head*, or the *root* would have served: for, if the *head* be above the water, there is hope for the *whole body*: and if the *Root* have life, the *branches* shall not long be without: yet, he refuseth these, and others that offered themselves, and chooseth rather the term of *first fruits*. And why so?

This very day (*Easter day*) the day of *Christs rising*, according to the *Law*, is the day or *feast* of the *first fruits*: the very *Feast* carrieth him to the word, nothing could be more fit or seasonable for the time. The day of the *Passion*, is the day of the *Passover*; and *Christ is our Paschever*: the day of the *Resurrection*, is the day of the *first fruits*; and *Christ is our first fruits*.

And this term thus chosen, you shall see, there is a very apt and proper resemblance between the *resurrection* and it. The rite and manner of the *first fruits*, thus it was. Under the *Law*, they might not eat of the *fruits* of the earth, so long as they were *prophane*. Prophane they were, until they were *sacred*: And, on this wise were they *sacred*. All the sheaves in the field (for examples sake) were unholy. One sheaf is taken out of all the rest, which sheaf we call the *first fruits*. That, in the name of the rest, is *lift up aloft*, and *shaken* to and fro, before the *Lord*, and so *consecrated*. That done, not only the *sheaf* so lifted up, was *holy* (though, that alone was *lift up*) but *all the sheaves* in the field were *holy*, no less than it: The rule is, *Rom. 11. 16.* If the *first fruits* be *holy*, *all the lump* is so too.

And thus (for all the world) fareth it in the *Resurrection*. We were all dead (saith the *Apostle*;) *dead sheaves*, all. One, (and that is *Christ*) this day, the day of *first fruits*, was (in manner of a *sheaf*, taken out of the number of the *dead*, and in the name of the rest, *lift up* from the grave (and in His *rising*, He *shook*; for there was a great *Earth-quake*;) By vertue whereof, the *first fruits* being restored to life, all the rest of the *dead*, are in Him entitled to the same *hope*; in that, He was not so *lift up* for Himself alone, but, for us, and in our names: And so the substance of this *Feast* fulfilled in *Christs Resurrection*.

Now, upon this *lifting up*, there ensueth a very great alteration, if you please to mark it. It was even now, *Christ is risen from the dead*, the *first fruits* (it should be) of the *dead*, too; for, from thence He rose; it is not so, but, the *first fruits* of them that sleep: that, you may see, the *consecration* hath wrought a *change*. A change, and a great change (certainly) to change *ταφια* into *ταφια*, a burial place, into a *cemetery*, that is, a great *Dorior*: *Graves*, into *beds*; *Death*, into *sleep*; *Dead men*, into *men laid down* to take their rest; a rest, of *hope*; of hope, to *rise again*. If they sleep, they shall do well.

And, (that, which lieth open in the word) *Dormientium*, the very same is infolded, in the word *first fruits*: Either word affordeth comfort. For *first fruits* imply *fruits*: And so we, as the *fruits* of the earth, falling, as do the grains or kernels into the ground, and there lying, to all mens seeming, putrified, and past hope, yet on a sudden, against the great *Feast* of *first fruits*, shooting forth of the ground again. The other of *Dormientium*, the *Apostle* letteth go, and fastens on this of *fruits*, and followeth it hard, thorow the rest of the *Chapter*: shewing, that the *rising again* of the *fruits* sown, would be no less incredible, than the *Resurrection*, but that, we see it so, every year.

These two words of 1. *sleeping*, and 2. *sowing*, would be laid up well. That, which is *sown*, riseth up, in the *spring*: that, which *sleepeth*, in the *morning*. So conceive, of the change wrought in our nature; that *feast* of *first fruits*, by *Christ our first fruits*. Neither perish; neither that, which is sown, though it rot: nor they, that *sleep*, though they lye as dead, for the time. Both, that shall spring, and these wake, well again. Therefore, as men *sow* not grudgingly: nor *lye down* at the night unwillingly; no more must we: seeing, by vertue of this *Feast*, we are now *Dormientes*, not *mortui*: now, not as *stones*, but as *fruits* of the earth: whereof, one hath an *annual*, the other, a *diurnal resurrection*. This, for the *first fruits*, and the change by them wrought.

There is a good *analogy* or correspondence, between these, it cannot be denied. To this question, Can one mans resurrection work upon all the rest? it is a good answer, Why not as well as one sheaf, upon the whole harvest? This *Simile* serves well to shew it: To shew, but not prove. *Symbolical Divinity* is good: but might we see it in the *rational*, too? We may see it in the cause, no less: in the substance, and let the ceremony go. This, I call the ground of our hope.

Why (saith the *Apostle*) should this of the *first fruits* seem strange to you? that by one mans resurrection, we should rise all, seeing by one mans death, we dye all? By one man (saith he, *Rom. 5. 12.*) sin entered into the world, and, by sin, death: to which sin we were no parties, and yet we all dye, because we are of the same nature, whereof he, the first person: *Death* came so certainly; and it is good reason, *life* should do so likewise. To this question, Can the resurrection of one, a thousand six hundred years ago, be the cause of our rising? it is a good answer, Why not, as well as the death of one, five thousand six hundred years ago, be the cause of our dying? The ground and reason is, that there is like ground and reason of both. The wisest way it is (if *Wisdom* can contrive it) that a person be cured by *Mithridate* made of the very flesh of the *Viper* bruised, whence the poyson came, that so, that which brought the mischief, might minister also the remedy: The most powerfull way it is (if *Power* can effect it) to make strength appear in weakness; and that He that overcame, should by the nature which He overcame, be swallowed up in victory. The best way it is (if *Goodness* will admit of it) that as next to *Satan*, man to man oweth his

his destruction; so, next to God, man to man might be debtor of his recovery. So agreeable it is to the Power, Wisdom, and Goodness, of God, this; the three Attributes of the Blessed and Glorious Trinity.

And, let Justice weigh it in her balance, no just exception can be taken to it; no not by Justice it self; that, as death came, so should life too: the same way at least. More favor for life, if it may be; but, in very rigour, the same at the least. According then to the very exact rule of Justice, both are to be alike: If by man one: by man the other.

We dwell too long in generalities: let us draw near to the persons themselves, in whom we shall see this better. In them, all answer exactly; word, for word. *Adam is fallen*, and become the first fruits of them that dye: *Christ is risen*, and became the first-fruits of them that live (for, they that sleep, live.) Or you may (if you please) keep the same term, in both, thus: *Adam is risen* (as we use to call rebellions, risings:) He did rise against God, by *Eritis sicut Di*: He had never fallen, if he had not thus risen: His rising, was his fall. Gen. 3. 1.

We are now come to the two great Persons, that are the two great Authors, of the two great matters in this world, life and death. Not, either to themselves, and none else: but, as two Heads, two Roots, two first fruits: either of them in reference to his company, whom they stand for. And of these two, hold the two great Corporations: 1. Of them that dye; they are Adams: 2. of them, that sleep and shall rise; that is Christs.

To come then to the particular: no reason in the world, that *Adams transgression* should draw us all down to death, only for that we were of the same lump; and, that *Christs righteousness* should not be available to raise us up again to life, being of the same sheaves, whereof He the first fruits, no less than before of Adam. Look to the things, Death and life: Weakness is the cause of death: Raising to life cometh of Power. Shall there be in Weakness more strength to hurt, than in Power to do us good? Look to the Persons, Adam and Christ: shall Adam, being but a living soul, infect us more strongly, than Christ (a quickening spirit) can heal us again? Nay then, Adam was but from the earth earthly; Christ the Lord from heaven: Shall earth do that, which heaven cannot undo? Never: it cannot be, *Sicut, Sic*: As, and so: so run the terms. 2 Cor. 13. 4. Verse 45. 47.

But the Apostle (in Rom. 5. where he handleth this very point) tells us plainly, *Non sicut Delictum, ita & donum*; Nor, as the fault, so the Grace: Nor, as the fall, so the Rising: but, the Grace and the Rising, much more abundant. It seemeth to be, *A pari*; it is not, indeed: It is under value. Great odds between the Persons, the Things, the powers, and the means of them. Thus then, meet it should be: Let us see, how it was. Rom. 5. 15.

Here again the very terms give us a great light. *We are* (saith he) *restored*: Restoring doth alwayes presuppose an attainder going before; and so, the term, significant: For the nature of an attainder is, One person maketh the fault, but it taints his blood, and all his posterity. (a) The Apostle saith, that a *Seamster* there is, *All men should dye*: But, when we go to search for it, we can find none, but (b) *Pulvis es*, wherein only Adam is mentioned, and so none dye, but he. But, even by that *Seamster*, death goeth over all men; even those (saith Saint Paul) that have not sinned after the like manner of transgression of Adam. By what Law? by the law of Attainders. a Heb. 9. 27. b Gen. 3. 19.

The Restoring then likewise was to come, and did come after the same manner, as did the attainders: That, by the first; this, by the second Adam (so he is called *Verf. 45.*) There was a *Seamster* concerning Gods commandments, *qui fecerit ea, vivet in eis*: He that observed the commandments, should live by that his obedience, Death should not seize on him. Christ did observe them exactly; therefore should not have been seized on by death: should not, but was: and that seizure of his, was death's forfeiture. The laying of the former *Seamster* on Christ, was the utter making it void. So, Judgment was entred, and an *Act* made, Christ should be restored to life. And because, He came not for Himself, but for us, and in our name and stead; did represent us, and so, we, virtually in Him, by His restoring we also were restored: By the rule, *si Primitia, & tota conspersio fit*: as the First fruits go, so goeth the whole lump: as the Root, the branches. And thus we have gotten life again of mankind, by passing this *Act of Restoration*, whereby we have hope to be restored to life. Lev. 18. 5. Rom. 11. 16.

But, life is a term of latitude, and admitteth a broad difference, which it behooveth us much that we know. Two lives there be: In the holy Tongue, the word which signifieth life, is of the dual number; to shew us, there is a duality of lives: that, two there be, and, that we have an eye to both. It will help us to understand our Text. For, *all restored to life*: All, to one: not, all to both. The Apostle doth after (at the 44 Verse) expressly name them both. 1. One, a Natural life, or life by the living soul: The other, 2. a Spiritual life, or life by the quickening Spirit. Of these two, Adam (at the time of his fall) had the first, of a living soul; was seized of it: and, of him, all mankind, Christ and we all receive that life. But, the other, the Spiritual (which is the life chiefly to be accomplished of) that, he then had not, not actually; Only, a possibility he had (if he had held him in obedience, and walked with God) to have been translated to that other life. For, clear it is, the life which Angels now live with God, and which we have hope and promise to live with Him, after our restoring (when we shall be equal to the Angels:) that life, Adam at the time of his fall, was not possessed of. Luke 10. 36.

Now Adam, by his fall, fell from both, forfeited both estates. Not only, that, he had in reversion, by not fulfilling the conditions: but, even that, he had in esse too. For, even on that also did Death seize after, *Et mortuus est*.

Christ in his restitution, to all the sons of Adam, to all our whole nature, restored the former: therefore, all have interest, all shall partake that life. What Adam actually had, we shall actually have, we shall all be restored. To repair our nature, He came: and repair it He did: all is given again

again really, that in *Adam* really we lost, touching nature. So that, by his fall, no detriment at all, that way.

The other, the second, that, he restored too; but, not *promiscue* (as the former) to all, Why? for, *Adam* was never seized of it; performed not that, whereunto the possibilitie was annexed; and so had in it but a *defeicible estate*. But then, by His *speciall grace*, by a second particular act, He hath enabled us to attaine the second estate also, which *Adam* had only a reversion of, and lost, by breaking of the condition whereto it was limited. And so, to this second, *restored* so many, as (to use the *Apostles* words in the next verse) *are in Him*: that is, so many, as are not only of that masse or lump, whereof *Adam* was the *first fruits* (for, they are intressed in the former only) but, that are besides, of the *nova conspersio*, whereof *Christ* is the *Primitia*.

a Joh. 1. 12.
b Joh. 20. 17.
c Rom. 8. 29.
d Esay. 8. 81.

^a *They that believe in Him* (saith Saint *John*) them He hath enabled, ^b *to them He hath given power to become the Sons of God*: to whom therefore, He saith, this day rising, *Vado ad Patrem vestrum*: In which respect, the *Apostle* calleth him *Primogenitum inter multos fratres*. Or (to make the comparison even) to those that are (to speake but as ^d *Esay* speaketh of them) *His Children*; *Behold, I and the children God hath given me*. The terme, He useth (Himself) to them, after His resurrection, and calleth them *Children*: And they, as His family, take denomination of Him, *Christians, of Christ*.

Of these two *lives*, the first we need take no thought for. It shall be, of all; the unjust as well as the just. The life of the living *soule*, shall be to all restored. All our thought is to be for the latter; how to have our part in the supernaturall life: for that is indeed to be restored to life. For the former though it carry the name of life, yet it may well be disputed, and is, Whether it be rather a *death* than a life; or a life, than a *death*? A life it is, and not a life: for it hath no living thing in it. A *death* it is; and not a death: it is an immortal death. But most certain it is (call it life if you will) they that shall live that *life*, shall wish for *death*, rather than it, and (this is the miserie) not have their wish: for, *death* shall fly from them.

Heb. 11. 35.

Out of this double *life*, and double *restoring*, there grow two *Resurrections*, in the world to come, set down by our *Saviour* in expresse terms (*John* 19.) Though both be to *life*, yet, 1. that is called *condemnation to judgment*: and 2. This only, to *life*. Of these; the *Apostle* calleth one, the *better Resurrection*: the better, beyond all comparison. To attain this then, we bend all our endeavours; that, seeing the other will come of it self, without taking any thought for it at all, we may make sure of this.

1. To compass that then, we must be in *Christ*, so it is in the next verse: *To all, but to every one in order; Christ* first, the *first fruits*, and then, *they that be in Him*.

2. Now, He is in us, by our *flesh*; and we in Him, by His *Spirit*: and it standeth with good reason, they that be restored to *life*, should be restored to the *Spirit*: For, the *Spirit* is the cause of all *life*; but specially, of the *Spiritual life*, which we seek for.

3. His *Spirit* then we must possess our selves of: and we must do that here: for, it is but *one* and the same *Spirit*, that raiseth our souls here, from the death of *sin*, and the same that shall raise our bodies there, from the *dust of death*.

4. Of which *Spirit* there is *first fruits* (to retain the words of the Text) and a *fulnes*: but, the *fulnes*, in this life, we shall never attain: Our highest degree (here) is but to be of the number, whereof he was, that said, *Et nos habemus primitias Spiritus*.

5. These *first fruits* we first receive in our *Baptism*, which is to us, our *Laver of regeneration*, and of our *renewing by the holy Spirit*; where we are made and consecrate *Primitia*.

6. But, as we need be *restored to life*, so (I doubt) had we need to be restored to the *Spirit*, too. We are at many losses of it, by this *sin* that cleaveth so fast to us. I doubt, it is with us, as with the *fields*, that we need a feast of *first fruits*, a day of consecration, every year. By something or other, we grow *un-hallowed*, and need to be consecrated anew, to re-seize us of the *first fruits* of the *Spirit* again. At least to awake it in us, as *Primitia dormientium*, at least. That which was given us, and by the fraud of our enemy, or our own negligence, or both taken from us, and *lost*, we need to have *restored*; that which we have *quenched*, to be *light* anew: that which we have cast into a *dead sleep*, *awaked* up from it.

1 Thes. 5. 19.
Ephes. 5. 14.

If such a new consecrating we need, vvhhat better time than the feast of *first fruits*? the sacrificing time under the *Law*; and in the *Gospel*, the day of *Christ's* rising, our *first fruits*, by whom we are thus consecrate. The day wherein He vvas Himself restored to the perfection of His *Spiritual life* (the *life of glory*) is the best for us, to be restored in, to the *first fruits* of that *spiritual life*, the *life of grace*.

IV. And if we ask, vvhhat shall be our means of this consecrating? The *Apostle* telleth us (*Heb.* 10. 10.) we are sanctified, by the *Oblation of the body of Jesus*: That is the best means to restore us to that *life*. He hath said it, and shewed it Himself; *He that eateth Me, shall live by Me*. The words spoken concerning that, are both *Spirit* and *life*; whether we seek for the *Spirit*, or seek for *Life*. Such was the means of our death, by eating the *forbidden fruit*; the *first fruits of death*: and such is the means of our life, by *eating the flesh of Christ*, the *first fruits of life*.

The Application of the Sacrament.
Joh. 6. 57. 63.

And herein, we shall very fully fit, not the time only and the meanes, but also the manner. For, as by partaking the flesh and blood, the substance of the first *Adam*, we came to our death; so to life we cannot come, unless we doe participate with the flesh and blood of the second *Adam*. that is *Christ*. We drew death from the first, by partaking the *substance*: and so must we draw life from the second by the same. This is the way; become branches of the *Vine*, and partakers of His nature, and so of His life and verdure both.

So, the *time*, the *meanes*, the *manner* agree. What letteth then, but that we, at this *time*, by this *meanes*, and in this *manner*, make our selves of that *conspersion*, whereof *Christ* is our *first fruits*: by these means, obtaining the first *fruits* of His *Spirit*, of that *quickning Spirit*, which being obtained, and still kept, or in default thereof, still recovered, shall here begin to imitate in us, the *first fruits* of our *resurrection* in this life, whereof the *fulnesse* we shall also be *restored* unto, in the life to come: As Saint *Peter* calleth that time, the *time of the restoring of all things*. Then shall the *fulnesse* be restored us too, when God shall be all in all; not some in one, and some in another, but *all in all*. *Atq; hic est vita finis, pervenire ad vitam cujus non est finis*: This is the end of the Text, and of our life, to come to a life, whereof there is no end. To which, &c.

Act. 3. 21;

A SER:



A
S E R M O N
Preached before the
KINGS MAJESTY
AT
WHITE-HALL,

On the seven and Twentieth of *March*, being *Easter-Day*.

An. Dom. 1608.

MARK. Chap. XVI.

Et cum transisset Sabbatum, &c.

VER. 1. *And, when the Sabbath day was past, Mary Magdalen, and Mary the mother of James, and Salome bought sweet ointments, that they might come, and embalm Him.*

1. *Therefore, early in the morning, the first day of the week, they came unto the Sepulcher, when the Sun was yet rising.*
3. *And they said one to another, Who shall roll us away this stone from the door of the Sepulcher?*
4. *And when they looked, they saw, that the stone was rolled away (for, it was a very great one.)*
5. *So they went into the Sepulcher, and saw a young man sitting at the right side; clothed in a long white robe: And they were afraid.*
6. *But, he said unto them, Be not afraid: Yee seek Jesus of Nazareth, which hath been crucified, He is risen, He is not here: Behold the place, where they put Him.*
7. *But, go your way and tell His Disciples, and Peter, that He will go before you into Galilee: there shall yee see Him, as He said unto you.*



THE *Sum* of this Gospel is, a Gospel: that is, a message of good tidings. In a message, these three points fall in naturally: 1. The Parties, to whom it is brought: 2. The Party by whom: 3. And the Message it self. These three: 1. The Parties to whom; Three women; the three *Maries*. 2. The Party, by whom, an *Angel*. 3. The Message it self, the first news of *Christ's rising* again. These three make the three parts in the Text. 1. The *Women*. 2. The *Angel*. 3. The *Message*.

Seven verses I have read ye. The first four concern the *Women*. The fifth, the *Angel*. The two last, the *Angels message*. In the *Women*, we have to consider:

1. *Themselves*, in the first: 2. *Their journey*, in the second and third: and 3. *Their success*, in the fourth.

M m

The Summe.
I.
II.
III.
The Division.

In

In the *Angel*, 1. The manner of his appearing, 2. and of their affecting with it.

In the *Message*, The news it self: 1. *That Christ is risen*: 2. *That He is gone before them to Galilee*: 3. *That there they shall see Him*: 4. *Peter and all*: 5. Then the *Act & dicite*, the *Commission ad Evangelizandum*; not to conceal these good news, but publish it: these, to His Disciples: they, to others, and so to us: we to day, and so to the worlds end.



I.
The Parties to
whom:
Three women.

Hcb. 6. 10.

Joh. 20. 19.

Joh. 21. 15. 20.

AS the Text lyeth, the part that first offereth it self, is the parties, to whom this message came. Which were three Women. Where, finding that Women were the first, that had notice of *Christ's* resurrection, we stay. For it may seem strange, that passing by all men, yea, the Apostles themselves, *Christ* would have His Resurrection first of all made known, to that sex. Reasons are rendered, of divers diversly. We may be bold to allege that, the *Angel* doth, in the Text (*Vers. 5.*) *Vos enim queratis, for they sought Christ*. And *Christ* is not unrighteous to forget the work and labour of their love, that seek Him. Verily there will appear more Love, and Labour in these Women, than in Men; even the Apostles themselves. At this time (I know not how) Men were then become Women, and did *animos gerere muliebres*; and Women were Men: Sure the more manly, of the twain. The Apostles, they sat mured up, all the doors fast about them; sought not, went not to the Sepulcher. Neither Peter that loved Him, nor John whom He loved; till these Women brought them word. But these Women (we see) were last at His Passion, and first at His Resurrection: staid longest at that, came soonest to this: Even in this respect to be respected. Sure as it is said of the Law, *Vigilantibus & non dormientibus succurret lex*; so may it no less truly be said of the Gospel. We see it here, it cometh not to sleepers; but to them that are awake, and up and about their business, as these Women were. So that, there was a capacity in them to receive this prerogative.

Mary Magdalen
first.

Luke 7. 37.

Col. 1. 11.

Luke 15. 22.

2 Sam. 23. 19.

Before I leave this part; of the parties, I may not omit to observe *Mary Magdalens* place and precedence among the three. All the Fathers are careful to note it. That she standeth first of them: For it seemeth no good order. She had had seven Devils in her, (as we find *Vers. 9.*) She had had the blemish to be called *Peccatrix*, as one famous and notorious in that kind: The other were of honest report, and never so stained: Yet, is she named with them. With them, were much: but, not only with them; but before them. With them: And that is to shew, *Christ's* Resurrection (as well as His death) reacheth to sinners of both sexes: And that to sinners of note, no less than those that seem not to have greatly gone astray. But before them, too; And that is (indeed) to be noted; that, shee is the first, in the list of Women: and Saint Peter, in that of Men. These two: the two chief Sinners, either of their sex. Yet they, the two, whose lots came first forth in *sorte Sanctorum*, in partaking this news. And this, to shew, that chief Sinners (as these were) if they carry themselves, as they did, shall be at no loss by their fall: shall not only be pardoned, but honored (even as he was) like these, with *stola prima*, the first robe in all the ward-robe; and stand foremost of all. And it is not without a touch of the former reason; In that, the sinner, after his recovery, for the most part seeketh God more fervently: Whereas they, that have not greatly gone astray, are but even so; if warm, it is all. And with God, it is a Rule, *Plus valet hora fervens quam mensis tepens*. An hour of fervor, more worth then a month of tepor. Now, such was *Mary Magdalen*; here, and else-where, vouchsafed therefore this degree of exaltation, to be of the first three: nay, to be the first of the three, that heard first of His rising: Yea (as in the ninth Verse) that first saw Him risen from the dead. This of the Persons.

2.
Their journey:
and therein,
their love.

Cant. 2. 4.

And now, because their endeavours were so well liked, as they were (for them) counted worthy this so great honor, it falleth next to consider, what those were: that we being like prepared may partake the like good hap. So, seeking as they, we may find as they did. They were four in number: The first and third in the II. the second, in the I. and the last, in the III. Verse. All reduced (as *Christ* reduced them, in *Mary Magdalen*) to *Dilexit multum*, their great Love; Of which these four be four Demonstrations: Or (if love be an Ensign, as it is termed, *Cant. 2.*) the four Colours of it. 1. That they went to the Sepulcher: Love, to one dead. 2. That they bought precious odours; Love, that is at charges. 3. That out they went early, before break of day: Love, that will take pains. 4. That for all the storm, till they went on: Love, that will wrestle with impediments. The first is constant, as to the dead. The second bounteous, as at expence. The third diligent, as up betimes. The last resolute, be the stove never so great. According to which four, are the four denominations of Love: 1. *Amor*, a morte, when it surviveth death: 2. When it buyeth dearly, it is *Charitas*: 3. When it sheweth all Diligence, it is *Dilectio*: 4. When it goeth per Saxa, when stones cannot stay it, it is *Zelus*, which is specially seen, in encountering difficulties. It shall not be amiss to touch them severally: it will serve to touch our Love, whether ours be of the same assay.

1 Love to the
dead: Amor.

Cant. 8. 6.

The first riseth out of these words [*They went to the Sepulcher*] And (indeed) *ex tota substantia*, out of the whole Text. For, for whom is all this ado; is it not for *Christ*? But, *Christ* is dead, and buried three dayes since, and this is now the third day. What then, though He be dead; to their love, He liveth still: Death may take His body from their eyes, but shall never take His remembrance, from their hearts. Herein is Love, this is the first Colour (saith a great Master in that faculty) *Fortis sicut Mors*, Love, that death cannot foil: but continueth to the dead, as if they still were alive. And, when I say the dead

dead, I mean not such, as the dead have left behind them (though that be a virtue, and *Boox* worthily blessed for it, that *shewed mercy to the living for the deads sake*;) But I mean performing offices of love to the dead himself; To see, he have a *Sepulcher* to go to: Not, so to bury his friend, as he would bury his *Ass* being dead. To see, he have one: and not thither to bring him, and there to leave him, and bury him and his *memory* both in a grave. Such is the worlds love. *Salomon* sheweth it, by the *Lion* and the *Dog*. All, after *Christ* living: But, go to His *Sepulcher* who will, not we. The love that goeth thither, that burieth not the memory of Him that is buried, is Love indeed.

Ruth 2. 28.

Ecclef. 9. 4.

The journey to the *Sepulcher* is *Iter amoris*: had it been but to lament, as *Mary Magdalen* to *Lazarus* (*John* 11.) But then, here is a further matter: They went to anoint Him. That, is set for another sign: that they spared for no cost, But bought precious odours wherewith to embalm Him.

2 Love that was at charge: Charitas.

John 11. 31.

1. To go to anoint *Christ*, is kindly; It is to make Him *Christ*, that is, Anointed. That term referreth principally, to His *Fathers* anointing (*I grant*;) but, what if we also anoint Him, will He take it, in evil part? Clearly, not: Neither quick, nor dead. Not quick, *Luke* 7. *Mark* 14. Not dead; this place is pregnant; it is the end of their journey, to do this. He is well content to be their, and our Anointed; Not His *Fathers* only: yea, it is a way to make Him *Christum nostrum*, Our *Christ*, if we break our boxes, and bestow our odors upon Him.

Luke 7. 46. Mark 14. 3.

2. To anoint Him; And, not with some odde cast ointment, lying by them, kept a little too long; to throw away upon Him: But to buy, to be at cost; to do it, *Empis odoribus*, with bought odors.

3. This to do, to Him alive; that would they with all their hearts: But, if that cannot be, to do it to Him dead, rather, than not at all. To do it, to whatsoever is left us, of *Christ*, to that to do it.

4. To embalm *Christ*, *Christ* dead, yea, though others had done it before: for, so is the case. *Joseph* and *Nichodemus* had bestowed *Myrrh* and *Aloes* to that end already: What then? though they had done it, it is not enough: nay, it is nothing: Nay if all the world should have done it, unless they might come with their odors and do it too, all were nothing. *In hoc est charitas*, herein is love, and this a sign of it. A sign of it every where else; and, to *Christ*, a sign it was. Indeed, such a sign there was; but it is beaten down, now. We can love *Christ*, *absque hoc*, and shew it some other way well enough. It sheweth, our love is not *Charitas*, no dear love; but *Vilitas*, love, that loves to be at as little charges with *Christ*, as may be: faint love. You shall know it thus: *Ad hoc signum se contrahit*, At this sign it shrinks; at every word of it. 1. They bought; that is charge: we like it not; we had rather hear *potius vendi*. 2. Odors: what need odors? An unnecessary charge: We like no odor, but *Odor Lucri*. 3. To *Christ*: Nay, seeing it is unnecessary, we trust, *Christ* will not require it. 4. Not, alive; but especially, not dead: there was much ado, while He lived, to get allowance for it; there was one of His own *Apostles* (a good charitable man, *Paer pauperum*) held it to be plain *perditio*. Yet, to anoint the living; that, many do: they can anoint us again: But, to the dead, it is quite cast away. But then, if it had been told us, He is embalmed already; why then, take away their odors; that, at no hand would have been endured. This sheweth, our love is not *Charitas*. But, so long as this is a Gospel, it shall sound every *Easter-day* in our ear, that the buying of odors, the embalming of whatsoever is left us of *Christ*, is (and will be still) a sign of our loving and seeking Him, as we should: though, not heretofore, yet now: Now especially, when that objection ceaseth; He is embalmed enough already. He was (indeed) then; but most of the *Myrrh* and *Aloes* is now gone. That, there is good occasion left, if any be disposed *in hoc signo signari*, with this sign to seal his love to *Christ*, anew again.

John 19. 39.

Mark 14. 5.

Mark 14. 2.

From this of their expence [*Charitas*] we pass to the third, of their Diligence [*Dilectio*:] set down (in verse 2.) in these words *Very early, &c.* And but mark, how diligent the Holy Ghost is in describing their diligence, *The very first day of the week*: the very first part of that first day, *In the morning*: the very first hour of that first part, *Very early, before the Sun was up*, they were up. Why good Lord, what need all this haste? *Christ* is fast enough under His stone. He will not run away (ye may be sure;) ye need never break your sleep, and yet come to the *Sepulcher* time enough. No; if they do it not, as soon as it may be done, it is nothing worth. *Herein is love, Dilectio*: whose proper sign is *Diligentia*, in not slipping the first opportunity of shewing it. They did it not at their leisure: they could not rest, they were not well till they were about it. Which very speed of theirs doubleth all the former. For *Cito* (we know) is esteemed as much, as *Bis*. To do it at once, is to do it more than once, is to do it twice over.

3 Love, that takes pains: Dilectio.

Yet, this we must take with us [*ἡμετέρας σαββάτου*] Where falleth a very strange thing: that, as we have commended them for their quickness, so must we now also for their slowness (out of the very first words of all:) *When the Sabbath was past*, then, and not till then, they did it. This diligence of theirs, as great hast as it made, stayed yet, till the Sabbath were past: and, by this means, hath two contrary commendations: 1. One, for the speed; 2. another for the stay of it. Though they fain would have been embalming Him, as soon as might be, yet not with breach of the Sabbath: their diligence leapt over none of God's Commandments for haste. No, not this Commandment, which (of all other, the world is boldest with; and, if they have hast, somewhat else may; but sure, the Sabbath shall never stay them. The Sabbath, they stayed: for then, God stayed them. But that was no sooner over, but their diligence appeared straight. No other thing could stay them. Nor their own Sabbath (Sleep,) but, before day-light, they were well onward on their way.

4 Love that
wrestles with
impediments:
Zeal.

1 John 4. 18.

Prov. 26. 13.

The last is in the third verse, in these words, *As they went, they said, &c.* There was a *stone* (a very great one) to be rolled away yet they could come at Him. They were so rapt with love, in a kind of *extasie*, they never thought of the *stone*; they were well on their way, before they remembered it. And then, when it came to their minds, they went not back though; but on still, the *stone non obstante*. And herein is love; the very fervour of it, *Zeal*: that word hath fire in it. Not only *diligence* (as *lightness*) to carry it upward, but *zeal* (as fire) to burn a hole, and eat it self away, thorow whatsoever shall oppose to it. No *stone* so heavy as to stay them, or turn them back. And this is S. *Johns* sign: *Paras pelles timorem*, Love (if it be perfect) casts out fear; *Et erubescit nomen difficultatis*, shames to confess any thing too hard for it. Ours is not so: we must have (not great stones (God wot) but) every scruple removed out of our way, or we will not stir. But as; if you see one *Qui laborem fingit in precepto*, that makes a great deal more labour in a precept, than needs; that is afraid where no fear is; Of *Leo in via*, a Lion, or (I wot not what) perillous beast in the way, and no such matter: It is a certain sign, his love is small; his affection cold to the business in hand. So, on the other side, when we see (as in these here) such *zeal* to that, they went about, as (first) they forgot there was any *stone* at all; and, when they bethought them of it, they brake not off, but went on though: ye may be bold to say of them, *dilexerunt multum*, their love was great, that *per saxa*, thorow stones and all, yet goeth forward: that neither *cost*, nor *pains*, nor *peril* can divert, Tell them the Party is dead, they go to: it skills not, their love is not dead; that will go on. Tell them, He is embalmed already, they may save their cost: It is not enough, for them, except they do it too; they will do it nevertheless, for all that. Tell them, they may take time then, and do it: Nay, unless it be done, the first day, hour, and minute, it contents them not. Tell them, there is a *stone*, more than they remember, and more than they can remove: No matter, they will try their strength, and lift at it, though they take the foil. Of these thus qualified, we may truly say: they that are at all this *cost*, *labor*, *pains*, to annoint Him dead, shew plainly, if it lye in them, to raise Him again, they would not fail, but do it: Consequently, would be glad to hear, He were risen: And so, are fit hearers of this Gospel; Hearers well disposed, and every way meet to receive this Messenger, and this Message. Now to the success.

3.
Their Success.

We see what they sought; we long to see what they found. Such Love, and such labor would not be lost. This we may be sure of, there is none shall annoint Him alive, or dead, without some recompence or consideration; which is set down, of two sorts. 1. They found the *stone* rolled away, as great as it was: That which troubled them most, how it might be removed; that found they removed, yet they came. They need never take pains with it; the *Angel* had done it to their hands. 2. They found not (indeed) whom they sought, *Christ*: but, His *Angel* they found, and heard such a Gospel of Him, so good news, as pleased them better, than if they had found His body to embalm it. That news, which of all other they most longed to hear; that He (they came to annoint) needed no such office to be done to Him, as being alive again. This was the Success.

And, from this success of theirs our lesson is. 1. That, as there is no virtue, no good work, but hath some impediment, as it were some great stone, to be lifted at, *Quis revolvat*? So, that it is (oft-times) the lot of them, that seek to do good, to find many imaginary stones removed to their hands: God so providing, *Ut quod admovet Satanas, admoveat Angelus*, what Satan layes in the way, a good *Angel* takes out of the way: That it may, in the like case be a good answer to *Quis revolvat*? to say, *Angelus Domini*, the *Angel* of the Lord, he shall do it; done it shall be: so did these here: and, as they did, others shall find it.

2. Again, it is the hope, that all may have, that set themselves to do *Christ* any service; to find His *Angel* at least, though not Himself: to hear some good news, of Him, though not see Him at the first. Certain it is, with *Ungentes, ungentur*; None shall seek ever to annoint Him, but they shall be annointed by Him again, one way or other: and find, though not alwayes what they seek, yet some supply, that shall be worth the while. And this we may reckon of; it shall never fail us.

II.
The Party by
whom: the An-
gel.
Luke 2. 10.

Mt. 22. 30.

To follow this further. Leave we these good women, and come first to the *Angel* the Messenger, and after to his Message. An *Angel* was the messenger: for, none other messenger was meet for this Message. For, if His Birth were tidings of so great joy, as none but an *Angel* was meet to report it; His Resurrection is as much: As much? nay, much more. As much: for, His Resurrection is (it self) a birth too. To it doth the *Apostle* apply the verse in the Psalm, *This day have I begotten thee* (*Acts* 13. 33.) Even this day, when He was born anew *Tanquam ex novo Sepulchri*, from the womb of the grave. As much, then; yea, much more. For the news of His Birth might well have been brought by a mortal; it was but his entry into a mortal life: But this, here, not properly, but by an *Angel*: for that, in the Resurrection, we shall be like the Angels, and shall dye no more: and therefore an immortal Messenger was meetest for it.

I.
The Vision.

* John 20. 12.

We first begin with what they saw, the Vision. They Saw an *Angel* in the Sepulcher. An *Angel*, in a Sepulcher, is a very strange sight. A Sepulcher is but an homely place; neither savory, nor sightly, for an *Angel* to come in. The place of dead-mens bones, of stench, of worms, and of rottenness: What doth an *Angel* there? Indeed, no *Angel* ever came there, till this morning. Not till *Christ* had been there: but, since His body was there, a great change hath ensued. He hath left there *Odorem vite*, and changed the grave into a place of rest. That, not only this *Angel* here now: but, after this, * two more, yea, divers Angels, divers occasions, this day did visit, and frequent this place. Which very finding of the Angels, thus, in the place of dead bodies, may be, and is to us a pledg, that there is a possibility and hope, that the dead bodies may come also into the place of Angels. Why not the

the bodies in the grave to be in heaven, one day ; as well as the *Angels* of heaven to be in the grave this day.

This for the *Vision*, The next for the *manner* of his *appearing* ; in what form he shewed himself. *A* The manner of matter worth our stay a little, as a good introduction to us, in him, as in a mirror, to see, what shall be the state of us and our bodies in the *Resurrection* : In as much as it is expressly promised, we shall then be *like* and equal to the *Angels* themselves. *Math. 22. 30.*

1. They saw a *young man*, one in the vigor and strength of his years : And such shall be our estate then : *1 As a young man.* All age, sickness, infirmity removed clean away. Therefore it was also, that the *Resurrection* fell in the *Spring*, the freshest time of the year ; and, in the *Morning*, the freshest time of the day, when (saith *Esay*) *the dew is on the herbs.* *Esay. 26. 19.* Therefore, that it was in a *Garden* (so it was) in *Joseph of Arimathea's Garden* : that, look as that garden was, at that time of the year, the *Spring* ; so shall our estate then be, in the very *flower and prime* of it.

They saw him *sitting* : Which is (we know) the site of *rest*, and quietness ; of them that are at ease. *2. Sitting.* To shew us a second quality of our estate then ; that, in it, all labour shall cease, all motions rest, all troubles come utterly to an end for ever ; and the state of it a quiet and restful state.

They saw him sit *on the right side.* And, that side is the side of pre-eminence and honour. To shew, *3. On the right side.* that those also shall accompany us rising again. That, we may fall on the *left side*, but, we shall rise *side.* on the *right* ; be *sown in dishonour*, but shall *rise again in honour* ; that honour which His *Saints* and *Angels* have, and shall have for ever. *1 Cor. 15. 43.*

Lastly, They saw Him *washed all in white.* And *white* is the colour of gladness, as we find (*Eccles. 9. 8.*) All to shew still, that it shall be a state, as of *Strength*, *Rest*, and *Honour* ; so, of *Joy* likewise. *4. Clothed in white.* And that, *Robe-wise* : not *short* or *scant*, but (as his *stole*) all over, down to the ground.

Neither serves it alone to shew us, what then we shall be ; but withal, what now we ought to be, this day, the day of His *Rising*. In that we see, that, as the *heavens* at the time of His *Passion*, were in *black*, by the great *Eclipse* ; shewing us it was then a time of mourning : so, this day, the *Angels* were all in *white*, to teach us thereby, with what *affection*, with how great *joy* and gladness, we are to celebrate and solemnize this Feast of our *Saviour's rising*. *Math 27. 45.*

Their affection (here) was otherwise : And that is somewhat strange. In the Apparition, there was nothing fearful, as ye see ; yet it is said, *They were afraid.* Even now, they feared nothing : and now, they fall to be afraid, at this so comfortable a sight. Had they been guilty to themselves of any evil, they came to do, well might they then have feared. *3. Their affrighting* God first, as the *Malefactor* doth the *Judge*, and then His *Angel*, as the Executioner of His Wrath. But their coming was for good. But (I find) it is not the *sinners* case only, but even the *best's*, of our nature. Look the Scripture : (a) *Abraham*, and (b) *Jacob* *Gen. 15. 12.* in the Old : (c) *Zachary*, and the (d) *Blessed Virgin* in the New, all *strucken with fear* still, at the sight of good *Angels* ; yea, even then, when they came for their good. *28. 19.* *Luke 1. 12.* *29*

It fareth with the *Angels of light*, as it doth with the *lights* it self. *Sore eyes* and weak, cannot endure it : No more can *sinners*, them : No more can the *strangest sight* neither bare the light, if the object be too excellent ; if it be not tempered, to a certain proportion : Otherwise, even to the best that is, is the *light* offensive. And that is their case ; *afraid* they are, not for any evil, they were about, but for that, our very nature is now so decayed, *Ut lucem, ad quam nata est, sustinere nequeat*, as the *Angels* brightness, for whose society we were created, yet (as now we are) bear it we cannot, but need to be comforted at the sight of a comfortable *Angel*. It is not the *Messenger Angelical*, but the *Message Evangelical* that must do it.

Which leadeth us along, from the *Vision* that *feared* them, to the *Message* it self that relieved them : which is the third part. The *stone* lay not more heavy on the grave, than did that *fear* on their hearts, pressing them down hard. And no less needful was it, the *Angel* should roll it away (this *spiritual* great *stone*) from their hearts, than he did that other *material* from the *Sepulchre* it self. With that he begins : *III. The Message.*

1. *Fear not* : A meet Text for him, that maketh a Sermon at a *Sepulchre*. For, the *fear* of that place maketh us out of quiet *all our life long* (*Heb. 2.*) It lyeth at our heart like a *stone* : and no way there is, to make us willing to go thither, but by putting us out of *fear* ; by putting us in *hope*, that the *great stone* shall be *rolled away* again, from our *Sepulchres*, and we, from thence, rise to a better life. It is a right beginning, for an *Easter-dayes* Sermon, *Nolite timere.* *1. Fear not.* *Heb. 2. 19.*

2. And a good reason he yields, why not. For, it is not every bodies case (this) *Nolite timere* *vos*, fear not *You* : Why not ? For *You seek Jesus of Nazareth, which hath been crucified.* *Nazareth*, might keep you back (the meanness of His *Birth*;) and *Crucified*, more (the reproach of His *Death*;) In as much as these cannot let you, but ye *seek Him* ; are ashamed neither of His poor *birth*, nor of His shameful *death*, but *seek Him* : And *seek Him*, not (as some did) when He was alive, when good was to be done by Him, but even now, *dead*, when nothing is to be gotten : And, not to *rob* or *rise* Him, but to *embalm* Him, an office of *love* and *kindness* (this touched before) *fear not You*, nor let any *fear* that so *seek Him*.

Now, that they may not *fear*, he imparts them his *Message* full of comfort. And, it containeth four comforts of *Hope*, answerable to the four former proofs of their *Love* : 1. *He is risen* ; 2. *But, gone before* you ; 3. *Ye shall see Him* ; 4. *All his Disciples, Peter and all : Go sell themselves.* *11*

1. *He is risen.*

In that you thus testify your love in *seeking* Him, I dare say, ye had rather, He, ye thus come to *embalm*, that He were alive again : and, no more joyful tidings could come to you, than that he were so : Ye could (I dare say) with all your hearts be content, to lose all your charge you have been at, in *buying* your odours, on condition it were so. Therefore I certify you, that *He is alive, He is risen*. No more than *Gaza* gates could hold *Sampson* ; or the *Whale, Jonas* ; no more could this *stone* keep him in the *Sepulchre*, but *Risen He is*.

Judg. 16. 3.
Jon. 2. 10.

First, Of this ye were sure, here He was ; ye were at his laying in ; ye saw the *stone sealed*, and the *Watch* set : so that here he was. But, here *He is not*, now : Come see the place, trust your own eyes, *Non est hic*.

But what of that, this is but a lame consequence, for all that : *He is not here*, therefore *He is risen*. For, may it not be, he hath been taken away ? Not, with any likelihood ; though such a thing will be given out, That the *Disciples stole him away*, while the watch was asleep : But your reason will give you ; 1. Small probability there is, they could be asleep, all the *ground shaking and tottering under them* by means of the * *Earth-quake*. 2. And secondly, if they did sleep for all that, yet then could they not tell (*sleeping*) how, or by whom, he was taken away. 3. And thirdly, that his *Disciples* should do it ; they (you know) of all other were utterly unlike to do any such thing : So fearful, as miserably they forsook him yet alive, and have ever since *shut themselves up* since he was dead. 4. And fourthly, if they durst have done such a thing, they would have taken him away, *linen-cloaths* and all (as fearful men will make all the haste they can possibly) and not stood stripping him and *wrapping up the cloaths*, and laying them every parcel, one by one in order, as men use to do that have time enough, and take deliberation, as being in no haste, or fear at all. To you therefore (as we say, *ad hominem*) this consequence is good. Not taken away, and not here, therefore *risen* he is.

Mat. 28. 13.

* Mat. 28. 2.

He is gone before.

But, to put all out of doubt : you shall trust your own eyes ; *Videbitis*, you shall see it is so ; you shall see *Him*. Indeed, *Non hic* would not serve their turns : He knew their question would be, *Where is he ?* Gone he is ; Not, quite gone, but only *gone before*, which is the second comfort : For, if he be but *gone before*, we have hope, to follow after : *I pra, sequar* ; so is the nature of Relatives. But, that we may follow then ; Whither is he gone ? Whither, he told ye himself, a little before his *Passion* (Chap. 14. 28.) into *Galilee*.

* Mat. 2. 23.

b John 2. 11.

1. No meetier place, for *Jesus of Nazareth* to go, than to *Galilee* : there he is best known : there, in *Nazareth* he was brought up ; there, ^b in *Cana* he did *His first miracle*, sheweth his *first Glory* ; meet therefore to see his *last* : there in *Capernaum*, and the coasts about, preached most, bestowed most of his labour.

Matth. 4. 15.

2. *Galilee* ; it was called *Galilee of the Gentiles* ; for, it was in the confines of them : To shew, his *Resurrection* (*tanquam in Meditullio*, as in a middle indifferent place) reacheth to both ; concerneth and benefiteth both alike. As *Jonas*, after his *resurrection*, went to *Nineve* ; so, *Christ*, after his, to *Galilee of the Gentiles*.

Jonas 3. 4.

3. *Galilee* ; that, from *Galilee* (the place, from whence, they said, *No good thing could ever come*) He might bring one of the best things, and of most comfort, that ever was ; the sight and comfort of his *Resurrection*.

4. *Galilee* last, for *Galilee* signifieth a *Revolution* or turning about to the first point ; Whither they must go, that shall see him, or have any part or fellowship in this feast of his *Resurrection*. Thither is he *gone before* : and, thither if ye follow, there ye shall see him.

3. Ye shall see Him.

Act. 1. 15

1 Cor. 15. 6.

This is the third comfort : and, it is one, indeed. For, *Sight* is the sense of certainty ; and all that they can desire : And there they did see him. Not these here only, or the Twelve only, or the hundred and twenty *names* (in *Act. 1.*) only ; but even five hundred of them at once (saith the *Apostle*, 1 Cor. 15.) a whole *Cloud of witnesses*, to put it clean out of question. And, of purpose doth the *Angel* point to that *apparition*, which was the most famous and publick of all the ten.

4. And his Disciples, Peter and all.

This was good news for those here ; and they were worthy of it, *seeking him*, as they did. But, what shall become of the rest ; namely, of his *Disciples* that lost him alive, and seek him not dead ? They shall never see him more. Yes : (which is *Evangelium*, good tidings indeed, the chief comfort of all) they too, that left him so shamefully : but three dayes ago ; them he casts not off, but will be glad to see them in *Galilee*. Well, whatsoever become of other, *Peter* (that so foully *forsook* and *forsook Him* both) he shall never see him more. Yes : *Peter* too, and *Peter*, by name. And indeed, it is more than needful, he should name him : He had greatest cause of doubt ; the greatest *stone* upon him to be rolled away of any ; that had so often, with *oaths*, and *execrations*, so utterly *renounced Him*. This, is a good message, for him : and *Mary Magdalen* as fit a messenger, as can be, to carry it ; one great *Sinner* to another. That not only *Christ is risen* : but content, that his *forakers*, *deniers*, *for swearers*, *Peter* and all should repair to him, the day of his *Resurrection* : That, all the deadly wounds of his *Passion* have not killed his *compassion* over sinners : That, though they have made wrack of their duty, yet he hath not lost his *mercy*, nor left it in the *Grave* ; but is as ready to receive them as ever. His *Resurrection* hath made no change in him ; *dying*, and *rising*, he is to sinners still one and the same ; still like himself, a kind, loving, and merciful *Saviour*. This is the last : *Peter* and all may see Him.

Mar. 14. 71.

And with this he dismisseth them, with *Ita & dicite*, with a *Commission* and precept, by vertue whereof, He maketh these Women *Apostolos Apostolorum*; *Apostles* to the *Apostles* themselves; (for, this *Their Commis.* Article of the *Resurrection*, did they first learn of these *Women*; and they were the first of all, that *son.* preached this Gospel :) giving them in charge, that, seeing this day is a day of *glad tidings*, they would not conceal it, but impart it to others; even to so many as then were or would ever after be *Christ's Disciples*.

They came to *embalm Christ's* body natural; that needs it not; it is past *embalming*, now. But another body he hath; a mystical body, a company of those, that had believed in Him, though weakly: that they would go and *anoint* them, for they need it. They sit drying away, what with fear, what with remorse of their unkind dealing with Him: they need to have some *oyle*, some *balm*, to supple them. That, they doe, with this Gospel: with these foure: Of which foure ingredients is made the *balm* of this day.

Thus we see, these that were at cost to *anoint Christ*, were fully recompenced, for the costs they have been at; themselves anointed with oyle and odours of a high nature, and farre more pretious, than those they brought with them, *Oleum lactis* (saith the *a Psalme*) *Odor rosa* (saith the *b Apostle*.) And that, so plentifully, as there is enough for themselves; enough too, for others, for His *Disciples*, for *Peter* and all. *a Plal. 45. 7.*
b 1 Cor. 2. 16.

But what is this to us? Sure, as we learned by way of duty, how to *seek Christ*, after their example; *The Application* so, seeking Him in that manner, by way of reward, we hope to have our part, in this good news, no less than they.

1 *Christ is risen*; that concerneth us alike. *c The Head* is got above the water; *a The Root* hath received life and sap: *b The first fruits* are lift up and consecrate: We, no lesse than they, as His *mem.* *bers*, His *branches*, His *field*, recover to this hope. *c Eph. 4. 15.*
a Rom. 11. 16.
b 1 Cor. 15. 23

2 And for *His going before*; that which the *Angel* said here once, is ever true. He is not gone quite away, He is but *gone before us*: He is but the antecedent; we, as the consequent, to be inferred after. Yea, though He be gone to *Galilee superior*, the *Galilee* that is *above* (Heaven) the place of the *Celestiall Spheres* and *Revolutions*; even thither is He gone, not as a party absolute, of or for Himself; but a *Harbinger* (saith the *Apostle*) with relation to others, that are coming after, for whom He goeth before to *take up a place*. So, the *Apostle* there; So, the *Angel* here: So He himself, *Vado*; not *Vado alone*, *Heb. 6. 16;*
Joh. 14. 21 but *Vado parare locum vobis*, I go to *prepare a place*, wherein to receive you, when the number of you and your brethren shall be full.

3. To us likewise pertaineth the third *videbitis*: that is, the *Gospel* indeed. *He is risen*: *Rising*, of it self, is no *Gospel*. But, he is *risen*, and we shall see Him: that, is it. That the time will come also, that we shall see Him, in the *Galilee Celestiall*, that is above; yea, that all shall see him, *even they that pierced Him*. But, they that came to *embalm* him, with *joy and lifting up their heads*, they shall see him: with that sight shall they see him, that shall evermore make them blessed. *Joh. 19. 37.*

4. Lastly (which is worth all the rest:) That we shall not need to be dismayed with our unworthiness; in that, willing he is, *Peter* should have word of this, and *Mary Magdalen* should carry it. That (such as they were) *sinners*, and chief *sinners* should have these tidings told them, this Gospel preached them: that he is as ready to receive them to grace, as any of the rest; and will be as glad to see them, as any others in *Galilee*.

But then are we to remember the condition; that (here) we get us into *Galilee*, or else, it will not be. And *Galilee* is a *revolution*, or turning *ad principia*, to the first point, as doth the *Zodiack*, at this time of the year. The time of his *Resurrection* is *Pascha*, a passing over: The place *Galilee*, a turning about: It remaineth then, that we *pass over*, as the time; and *turn*, as the place putteth us in mind. Re-uniting our selves to his *body* and *blood*, in this time of his *rising*; of the dissolving and renting whereof our sins were the cause: The time of his suffering, keeping the Feast, of *Christ* our new *Passover* offered for us; leaving whatsoever formerly hath been amiss, in *Christ's* grave, as the *weeds* of our *dead estate*, and *rising to newness of life*, that so we may have our parts in the first *resurrection*: Which they are happy and blessed that shall have; for, by it they are sure of the *second*. Of which *blessing* and *happiness*, he vouchsafed to make us all partakers, that this day rose for us, *Jesum Christ* the *Righteous*, &c. *Apoc. 16. 6.*

And now, my dear friends, I have the honor to inform you that the
annual meeting of the Association will be held at the Hotel
de Ville, Paris, on the 15th of September, 1877. The
program of the meeting is as follows:—
1. Opening of the meeting by the President, M. de
Lamoignon.
2. Reading of the report of the President for the
year 1876.
3. Discussion of the report.
4. Election of the President for the year 1877.
5. Election of the Vice-Presidents.
6. Election of the Secretaries.
7. Election of the Treasurer.
8. Election of the Members of the Council.
9. Election of the Members of the Commission.
10. Election of the Members of the Bureau.
11. Election of the Members of the Jury.
12. Election of the Members of the Tribunal.
13. Election of the Members of the Tribunal de
Commerce.
14. Election of the Members of the Tribunal de
Première Instance.
15. Election of the Members of the Tribunal de
Appel.
16. Election of the Members of the Tribunal de
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17. Election of the Members of the Tribunal de
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A

S E R M O N

Preached before the

KINGS MAJESTY

A T

WHITE-HALL,

On the Sixteenth of *Aprill*, being *Easter-Day*.*An. Dom. 1609.*

JOHN Chap. XX. Ver. XIX.

Cum ergo sero esset die illo, Una Sabbatorum, & fores essent clausæ, ubi erant Discipuli congregati propter metum Judæorum: venit *Jesus*, & stetit in medio, & dixit eis, *Pax Vobis*.

The same day then, at night, which was the first day of the week, and when the doors were shut, where the Disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and said unto them, Peace be unto you.



His is the enter-view of *Christ* and His *Disciples*: and this, His first speech, at His first enter-view: Both, this day; the very first day of His rising. 1 Mark 16. 9.
2 Mat. 28. 9.
3 Luke 24. 30.
4 Luke 24. 44.
5 In Text.

Five sundry times, appeared He, this day. 1. to *Mary Magdalen*; 2. To the *Women coming from the Sepulcher*; 3. To the two that went to *Emaus*; 4. To *Saint Peter*; 5. And here now, to the *Eleven*, and those that were with them. The two first, to *Women*; the three last to *men*: So, both *Sexes*: To *Peter*, and to *Mary Magdalen*: So, to *Sinners* of both *Sexes*. To the *Eleven*, as the *Clergy*; to those with them, as the *Laiety*: so, to both *Estates*. Abroad, at *Emaus*: at home, here. *Betimes*; and now, late. When they were scattered, severally; and now, joyntly, when they were gathered together. That no *Sex*, *Sort*, *Estate*, Luke 1. 78.

Place or Time excepted: but, as *Visitavit oriens ab alto*: so *Visitavit, occidens ab imo*: Rising, from above, at His Birth; Rising, from beneath, at His resurrection, He visited all.

N n

But

But, of all the five, this is the chief. Those were, to *one*; as *Peter*: Or *two*; as those of *Emmaus*. Or *three*, as the *Women*: This, to all: The more, the more *Witnesses*; the better for faith. Those when they were *scattered*: this (here) *when they were all together*: The more together, the more meet for this salvation here, *Peace be to you*.

The division.

Which *Salutation* is the very substance of the Text: the rest but appendent, all.

I. In it, two things give forth themselves: 1. The *Persons*, to whom, *Vobis*. 2. The *Matter* of the *Wish* it self, *Peace*. The *Persons* are thus set down: *Discipuli, congregati, conclusi*: 1. His *Disciples* they were; 2. *Gathered*; 3. And the *doors shut* on them, for fear of the *Jews*.

There will fall out besides, four other points. 1. *Christ* his *site*; that, *He stood*, when he wished it: 2. His *Place*; that, *in the midst*, he stood. 3. The *time*, All this, *the same day*, the *first day* of the *week*, *Sunday*, *Easter-day*: 4. And, the very time of the day; that, *it was late*.

II. The speech, of it self, is a *Salutation*: any will so conceive it, at the first hearing. And, if it were but so, and no more; that were enough. *Christ's Salutations* are not (as ours be) formal; but good matter in them.

But, it is more than a *Salutation*, say the *Fathers*, for this reason. At meeting, men use to salute but once: within a verse, he repeateth it again. So, it keeps not the law of a *salutation*: but, it is (certainly) somewhat, besides. *Votum Christi*, they call it. *Votum pacis, votum Christi*: *Christ's vow*, or wish: His *Vow*; and his first *Vow*.

Now, every *Vow*, implyeth an advice, at the least. What *Christ* wisheth to us, he wisheth us to. Every wish, so: But, if it be the wish of a Superior, in his *Operative*, there is an *Imperative*; his *Wish*, is a command, if he have wit that hears it. So that these words (rightly understood) are both an *Advice*, and an *Injunction* to it; of the nature of an *Edict*. *Pax vobis*, is as much, as *Pacem habete in vobis*, Be at peace among your selves.

Mar. 9 50.

We are then, to joyn with *Christ*; to follow him, in his *Wish*. To whom he wisheth it: To all *Christ's Disciples*, together, even to his whole *Christian Church*; and, even to them, that (it may be) as little deserve it, as these here did. 1. To make it *Caput voti*, our first *Vow*: yea, first and second; as *Christ* here did. 2. *Oportet stantem optare*, to wish it, *standing*. 3. And, standing where *Christ* stood (that is material) *in the Midst*. 4. *This day* to do it; and think it pertinent to the time: It is *Votum Paschale*. As for *Serò* we shall never need to take thought for it: It is never too soon; late enough alwayes, if it be not too late; that, is all the fear.



I.
The Personal
part of Christ's
Salutation.
Pax and *vobis*
reconciled.

Mat. 26. 56. 72.
Mar. 14. 53.

Mar. 14. 50.
Joh. 9. 22.

Psal. 106. 1.

Illo die, that is,
Primo Die
Phil. 2. 9.

The chief point, first: *Pax vobis*. The words are but two; yet, even between them there seemeth to be no peace: but one (in a manner) opposite to the other. Looking to *Vobis* (the *Persons*) this should not be a salutation for them, *Pax*. Looking to the *Salutation* (*Peace*) it should not be, to those *Persons*; *Vobis*, to you. So that, our first work will be, to make peace between the two words.

Vobis, to you. Will you know, who they be? To you, *Peter*, and *John*, and the rest. To you, of whom none stood by me: To you, of whom some ran away, some denied, ye forswore me. To you, of whom, all, every one shrunk away and forsook me. How evil doth this greeting agree with this *Vobis*? Yet, even to these, *Venit & stetit, & dixit*; He came, stood, and said, *Peace be to you*.

Used by them, as he had been, no cause. He should come, or stand, or speak at all: Or, if speak, not thus. Not come to them, that went from Him: nor stand amongst them, that had not stood to Him: nor speak to them, that had renounced Him. It is said, they feared the *Jews*: All things considered, they had more cause to fear Him; and to look for some real revenge, at his hands: If not that, some verbal reproof, a *Salutation*, of another stile or tenour: And well, if they might scape so. *Confitemini Domino, quia bonus*; It is not so: No evil deed, for all this: No, not so much as an unkind word. Above that, they could look for, far above that, they deserved, it is, *Pax vobis*. You and I are at peace, you and I are friends; *Peace be unto you*. This is his first goodness: His making a peace between *Pax* and *Vobis*.

This Speech to these *Persons*, is much mended, by adding the *Time* in the Text; that, it was *illo die*; the day of his rising. *Pax vobis*, is a good speech, for *Good-friday*, then, men grow charitable when ready to dye. But, on their *Easter-day*, at their rising, the day when *Exaltavit Eum Deus*, the day of their exaltation, they use to take other manner spirits, and remember former disgraces, with a far other congy. *Hac est lex hominis*; Men do thus: but, not *Christ*. Neither their indignity, *Vobis*; Nor his own dignity changeth him. *Rising, exalted*, the very day of His exaltation, *illo die*, He saith, *Peace be unto you*.

Another yet: That it was *Primâ Sabbati*, the very first day of the week: took no long day for it: *Primâ Sabbati*. Nay, no day at all, but the very first day: *Joseph* (exalted) dealt well with his brethren; but, not the first day: it was some time first. He kept them in fear, a while; but shewed himself; at the last. *Lukc. 24. 1.* Christ doth not so; hold them in suspense: *illo die, primo die*, the same day, the first day, He came, and shewed himself, and said, *Peace be unto you.*

Yea, not so much as *dixit* (here) but (as it falls out) will bear a note. Even, that it is *dixit*, and not *Respondit*; a Speech, not an Answer. That he spake it, unspoken to: He, to them, first; yet they, to Him. He might well have stayed till then: and reason would, they should first have sued for it. Yet they ask it, he giveth it: and prevents them with the blessing of peace. They first, in falling out; he first, at making friends. *Dixit, not; respondit.* *Psal. 123. 3.*

A great comfort for poor sinners, when the many indignities, we have offered Christ, shall present themselves before us, to think of this *Vobis*. That, when the Disciples had done the like, yet he forgot all; and spake thus kindly to them, this day: That he will vouchsafe us the like (specially, if we seek it, he will), and say to us, *Pax vobis*.

Will ye remember now, to extend your wish of Peace, 1. To them, that (it may be) deserve it as evil, as these, here: Even, *his qui longe*. 2. To do it, at our rising at our high-day, when it is Easter with us. 3. Not, to make their hearts to pant, and eyes to fail first; but, even *primâ Sabbati*, to do it. 4. And not to take state upon us, and be content, to answer, Peace; and not speak: be moved for it; but, not move it: yes, even move it, first. If we do, we joyn with Christ, in his first part, the personal part of the wish.

Illis, and *illo die*, and *primo die*, what they were, we see; and in what sort. Yet, (not to grate on this point altogether) some smoke yet was there in the flax; some small remainders, *illicet misericordia* (as Tertullian) to move his mercy: In these words, 1. *Discipuli*, 2. *Congregati*, 3. *Conclusi*, 4. *Propter timorem Judæorum*: That, His Disciples (yet) they were; and, together they were; and, in fear of the Jews, they were shut up. *The persons to whom.*

Whatsoever, or howsoever they were else, yet; they were his Disciples: Unprofitable servants, yet *His Disciples*. Lost sons, yet Sons: forgetful Disciples, yet Disciples. His Disciples they were: and, howsoever they had made a fault (as it seemeth) so meant to hold themselves, still; and hereafter to learn their lesson better. *Lukc. 17. 10. 15. 24.*

And, I like well their fear: that, *they were afraid of the Jews*. It shews, there were no good terms betwixt them; and that they shut their doors upon them, therefore they meant not to go out to them, or seek *Pax vobis* of the Jews. They had no meaning (it seemeth) to give over Christ. If they had, what need they fear the Jews? The Jews would have done them no harm, they might have set open their doors well enough. *For in fears of Jews.*

And *Congregati* (I take it well) is no evil sign. It would have been *Ex alia causa*; for love, rather than fear: And again, for fear of God, rather than of the Jews. Yet, even thus, I mislike it not: And, much better this fear, than that at the Passion: That, scattered them one from another; every man shift for one. This makes them draw together, and keep together, as if they meant to stand out afresh. Which very [*Congregati*] makes them fit for this Salutation. It cannot well be said, *Disgregati*, to them that are in funder. *Unita*, is a disposition to unity; and gathering, to the binding up in the band of peace. Christ (that said, *Quoties volui congregare*?) liked it well, to find them thus together: And, his coming was, as to take away their fear; so, to continue their gathering, still. *3 Assembled.* *Math. 23. 37.*

And, shall we learn this of the Disciples? 1. If a fault fall out, not to give over school, but to continue our Discipleship still. 2. And, not to go over, to seek our *Pax vobis*, at the hands of his enemies: To shut out both them, and their peace, too. 3. And lastly, not to forsake the fellowship; to keep together, still. For, being so together, we are nearer our Peace. This shall make Christ come and say it to us the sooner, and the more willingly.

The real part, *voti summa*, that which he wisheth, is peace. First, *Why peace?* Then, *what peace?* *II.* *The real part.*

Why, Peace? Is there nothing more worth the wishing? Nothing more, of itself; nothing more fit for these persons, this place, and this time. *I.* *Why peace.*

Of itself: *Volumus pacem*, *Summa votorum*. It is, all wishes, in one; nothing more to be wished; For, in brevi voce *Breviarium*, this little word is a Breviary of all, that good is.

To shew how, a little: *quàm bonum*, how good, how worth the wishing it is. It is *tam bonum*, so good, as, without it, nothing is good. With it (saith Solomon) an handful of herbs; without it, an house full of sacrifices, is not good. With trouble and vexation, nothing is good; nothing is to be wished. And as, without it, nothing is to be wished: so, all that is to be wished (all good) is within it. *Evangelizantium pacem*, *Evangelizantium bona*; *quia, in pace, omnia bona*: To bring news of peace, is to bring news of all good things; for, all good things are, in peace. *Bona*, is the true gloss or exposition of peace. *1 As good.* *Psal. 133. 1.* *Prov. 15. 16. 17.* *Prov. 17. 1.* *Rom. 10. 15.*

* *Quàm bonum*, you know: And, *quàm jucundum*, too: But good and pleasant; and pleasant, not only, as Aaron's ointment (which was only pleasant) but, as Hermon dew, which brings profit with it. *2 Pleasant.* ** Psal. 133. 1.*

Abundantia pacis (saith the Psalm) peace, and plenty go together. *3 Profitable.* *Psal. 73. 7.*

And yet, how much it is to be wished, this sheweth, *Pacemite poscimus omnes*: All wish it: *Angels* *4 Wished by* *wisheth*

Luke 2. 14.
2 Cor. 13. 11.
Phil. 4. 7.
Luk. 4. 31.

wishesth it: most kindly for him; *Dam pacis, pacem Dei*; the God of peace, the peace of God. Yea, the enemy of all peace wishesth it: for, he complains, *Venisti nos inquietare, are ye come to trouble us?* So he would not be troubled, that troubles all; but, set altogether by the eares, and sit quiet himself.

But it is much for the honour of Peace, that *cum bellum geritur, pax queritur*: Even military persons, with sword in one hand, and fire in the other, give this for their Embleme, *Sic querimus pacem*. Thus with sword and fire, seek we peace. As, seek it, at last, they must; we must, all. Best, *Primâ Sabbati*: but, *Serò*, sooner or later, come to it we must: If it be not the first, it must be our last.

2 And by
CHRIST,
often.
Joh. 14. 27.
Joh. 16. 23.
Luk. 2. 14.
Chap. 14. 28.
Chap. 17. 21.
Luk. 19. 42.

But, if there were nothing else, this only were enough; and, though there be many, this chiefly doth shew it: That our Saviour Christ, so often, so divers wayes, so earnestly wishesth it. Going, He did it, *Pacem meam do vobis*: And now coming, He doth it. Sitting, He did it (Chap. 16.) and now standing. Living, when He was born, *Pax in terris, Xenium Christi*, it was Christ's New-years-Gift: Dying, when He was to suffer, *Pacem meam, relinquo vobis*, it was Legatum Christi, Christ's Legacy. And now (here) rising again, it is His wish, still. To shew, not only the good of this life, but of the next, to be in peace. Prayed for it (Chap. 17.) Payed for it (Chap. 18.) wept for it, O if thou hadst known the things that pertain to thy peace! Wept for it, and bled for it: therefore, immediately (the very next words) he shewed them his hands and his side: As much to say; See, what I have suffered, to procure your peace: Your peace cost me this: *Pax vobis, cost Crux mihi*; See, you hold it dear. Now (sure) if there were any one thing better then other, those hands would not have with-held it, and that heart would wish it. And, Peace it doth wish: therefore nothing more to be wished. Complete it is, *Votum pacis, Summa votorum*.

Job. 1. 22.

There need no other sign be given, but that, of the Prophet Jonas; that Christ wished his wish: So the tempest may cease, and peace (as a calm) ensue, spare me not, *takeme, cast me into the Sea*; make me a Peace-offering and kill me. This, is enough to shew, it is to be wished; to make it precious in our eyes. For, we undervalue it, at too low a rate, when (that, which cost so dear) for every trifling ceremonie, we are ready to loose it. Our faint perswasion in this point, is the cause, we are faint in all the rest.

Well, though this be thus good; yet good it self is not good, unless it be in season, come fildy. Doth this so? Every way fildy. 1. For the Persons: 2. For the Place: 3. And for the Time.

1. The Persons: both 1. Christ by whom; and 2. they, to whom it is wished. 1. Christ, by whom: *Decet largitorem pacis hac saluatio* (saith Cyril) It is meet, for Him, to give peace, that made peace: Nay, *Ipse est Pax nostra* (saith the Apostle;) and, for peace, what fitter salutation, than peace?

1 By whom;
CHRIST.
Eph. 2. 14.
2 To whom.
The Disciples.

2. They, to whom: for, they needed it: with God, they had no peace, whom they had provoked: Not peace with men; not with the Jews about them: Nor peace with themselves, for they were in fear, and night-fear, which is the worst of all others. Fit for them; and they, for it: for, together they were, and so, not unfit to entertain it.

2. And, with the place, it suiteth well. For, they were shut up, as men environed and beleagured with their enemies: *Conclusi & derelicti*, shut up and forsaken: And to such, peace is ever welcome.

3. And for the time, seasonable. For after a falling out, peace is so: And, after a victory, peace is so. Fit therefore, for this day, the day of the Resurrection: for, till then, it was not in kind: The great battel was not fought: The last enemy (death) was not overcome. Never, till now: but, now the last enemy is conquered, now it is in season.

4. And, for the thing it self, peace, is a kind of Resurrection. When Christ was risen, his Disciples were dead. Those dead affectionis, of sorrow and fear, when they seize thoroughly upon men, what are they, but *Mors ante mortem*? Upon good news of Joseph, Jacob is said to revive: as if, before, he had been given for dead. It was their case, here. The house was to them, as their grave; and the door as the grave-stone; and they buried in fear: when they saw him, in the next verse, and were thus saluted by him, they gate hope, were glad (that is) revived again. For, if those were the pangs of death, peace (after a sort) is a resurrection: and so, a fit wish for the time.

Never kindly
till then.

And, to say truth, peace is never kindly, till then. They define felicity shortly; to be nothing else but *Pax desiderii*. For, give the desire perfect peace, and no more needs, to make us happy. Desire hath no rest; and will let us have none, till it have what it would; and, till the Resurrection, that will not be.

Chap. 16. 33.

Psal. 119. 165.

1. *Pax & pressura*, our Saviour opposeth (Chap. 16.) If we be pinched with any want, desire hath no peace: 2. Let us want nothing (if it were possible) No peace, yet: *Pax & scandalum* (the Psalmist opposeth:) When we have what we would, somewhat cometh to us, we would not; somewhat sheweth us: Till *non est eis scandalum*, till that be had away, desire hath no peace. 3. Let that be had away, yet a new war there cometh. Peace and fear, are (here) opposed. We are well: neither *pressura*, nor *scandalum*: but we fear *tolleretur à vobis*, that it will not hold, or we shall not hold. The last enemy will not let us be quiet. Till he be overcome, our desire hath no perfect peace. That will not be till the Resurrection. But, then, it is *Pax plena, pura, perpetua*: full, without want; pure, without mixture of offensive matter; and perpetual, without all fear of forgoing, of *tolleretur à vobis*. And that is *pax desiderii*; and that, is perfect felicity. The state of the Resurrection; and the wish of the Resurrection-day.

Thus

Thus (we see) good it is: and, fit it is. It remains, we see, *What* it is; *What*, *peace*. When we speak of *peace*, the nature of the word leadeth us, to ask, With whom? And they be diverse. But, as diverse as they be, it must be understood of all; though, of some one, more especially than the rest.

There is a *peace* above us in heaven, with *God*: that first. They were wrong, here their *fear* ran all upon the *Jews*: It should have looked higher. The *Jews* they kept out, with *shutting their doors*: Against *God*, no door can be shut. First, *peace* with Him: and, with Him, they have *peace*, to whom *Christ* saith *Pax vobis*.

There is another *peace*, within us, in *sin*, with our heart. For between our *spirit* and our *flesh*, there is in manner of a War: The *lusts of the flesh*, even *Militant*, wage War (saith *St. Peter*) against the *soul*: And, where there is a war, there is a *peace*, too. This is *peace* with *fear*, here. Which war is sometime so fearfull, as men, torrid themselves of it, rid themselves of life and all; Conclude a *peace* there. This, followeth of the first: If all be well above, all is well within.

There is a *Peace* without us, in earth, with men, with all men: The *Apostle* warrants it; *peace* with all men. with the *Jews* here and all. I will never fear, to make civil *peace*, a part of *Christ's* wish; nor, of his *Beati Pacifici*, neither. He will be no worse at *Easter*, than at *Christ-mass*, He was: at *Trial*, *Apolog.* this, His second; than, at that, His first birth. Then, *Jannus* was shut, and *peace* over all the world. *Orbem peccatum* was ever a clause in the prayers of the *Primitive Church*; that the World might be quiet.

Yet is not this the *peace* of *Christ's* principal intendment; but, their *peace*, to whom *Christ* spake: *Among them Pax Discipulorum*; *Pax vobis, inter vos*: *peace* among them, or between themselves. It was the *sym-selv's*. ment on *Aarons* head: *Aaron*, that had the care of the *Church*. It was the *dem* that fell upon *Sion*: *Sion*, the place, where the *Temple* stood. The *peace* of *Jerusalem*; that it may be once, as a *City* at unity within it self. The *primitive peace*, that the multitude of *Believers* may be of one heart and one mind. All the rest depend upon our *peace* with *God*; and, our *peace* with Him, upon this: (a) *Pacem habere inter vos*, and *Deus pacis erit vobiscum*. The *peace* of *Jerusalem*; (b) they shall prosper that love it (saith *David*) (c) Joy shall be to them that counsel it (saith *Salomon*) (d) Blessed shall they be that make it (saith *Christ*.) How great a reward should he find in Heaven; how glorious a name should he leave on earth, that could bring this to pass!

This, is *Christ's* wish: And what is become of it? If we look upon the *Christian world*, we see it not; it is gone, as if *Christ* had never wished it. Between *Jehu* and *Jeroboam*, *Salomons* seed went to wrack. *Jehu*, his proceedings (like his *Chariot wheels*) headlong and violent. But *Jehu*, is but a brunt; too violent, to last long. *Jeroboam* is more dangerous: who makes it his wisdom, to keep up a *Schisme*, in religion; they shall sway both parts more easily. God forbid, we should ever think *Jeroboam* wiser than *Salomon*. If *peace* were not a wise thing, the wisest man name should not have been *Salomon*. A greater than *Salomon* would never have said, *Habete solum & pacem*; If you have any salt, you will have *peace*. Sure, when the *Disciples* lost their *peace*, they lost their wisdom: their wisdom, and their strength both. They were stronger by *congregatio*, than by *clausis foribus*; more safe, by their being together, than any door could make them.

It is, as *Christ* told us (*Luke* 10, where, He prescribes this form of *salutation*) it speeds, or it misse; thereafter, as it meets with the *Son of peace*: Speeds, if it find Him; if not, comes back again, and takes no place.

Well, though it do not, we must still hold us to *Christ's* wish: and, when all fails, still there must be *Vnam pacis in corde*; though enmity in the act, yet *peace* in the heart still. Still it must hold, *Amicus, ut non alter*; *Inimicus, ut non idem*: friends, as if never otherwise; enemies, as if not ever so. *Quasi torrens, bellum*: war, like a land-flood, that will be dry again; *Quasi fluvius, pax*; *peace*, as a river, never dry, but to run still and ever.

But yet, many times we ask, and have not, because we ask not aright (saith *Saint James*;) We know not the things that belong to our *peace*; we erre in the order, manner, size, place, or time.

The Order: which helpeth much: first it is; first *Primum & ante omnia*; *Caput fidei*; the prime of His wishes. No sooner born, but *Pax in terris*: No sooner risen, but *Pax vobis*: *Apertio labiorum*. The order of the very opening of his lips was, with these words: The first words: at the first meeting: On the very first day. It is a sign, it is so in His heart. That which most grieveth us, we first complain of: and that which most affecteth us, ever soonest speak of. This, is the first error. That which was first with *Christ*, is last with *Christians*: and, I would it were so (last:) for, then, it were some: Now, scarce any at all, as it seemeth.

In the Manner: for, first is but first, that is but once. This, is first and second. Here, He saith it: and within a verse, He is at it again. Nay, first, second, and third: 1. in this, 2. the XXI, and 3. XXVI. verses: As if (like *Aethio*, in *Rhetorice*) all in all.

All *Christ's* vows are to be esteemed; especially, His solemn vows: And His speeches; chiefly, those He goeth over and over again. That which, by Him, is double and treble said, would not by us, be singly regarded. He would have it better marked: therefore he speaketh it the second time. He would have it yet sink deeper; therefore, the third also. We faulty, in the manner. Once, we do it (it may be:) but upon any repulse, we give over: if it come not at first, we go not to it *Secundo & tertio, repetitis visibus*. We must not leave at once, that *Christ* did so oft.

2. His Site in
withing it.
Scriis.
Exod. 12. 11.

The second error is ; we ask it *sitting* (I fear ;) and *Christ stood* : His *standing* imports something. *Standing* is the *site* of them, that are ready to go about a matter, as they, to take their journey, in the XII. of *Exodus*, That *Site*, is the *Site* of them, that wish for *peace* : *Oportet statim optare*. A *Sedentary desire* (it may be) we have ; but, loth to leave our *cushion* : We would, it were well ; but not willing, to disengage ourselves. *Utinam hoc esset laborare*, said he, that lay along and stretched himself. So say we : *peace* we would ; but *standing* is painfull. Our *wish* hath *lips*, but no *leggs*.

Isa. 52. 7.
R m. 10. 15.
* Psal. 34. 14.

But, it could not be said : *Beautiful are the feet of them that bring peace*, if the feet had nothing to do, in this business. With *sitting* and *wishing*, it will not be had. *Peace* will hide it self ; it must be *sought out* : It will *fly away*, it must be *pursued*. This then, is a point, wherein, we are to conform our selves to *Christ* : as well to use our *legs*, as to open our *lips* for it. To *stand*, is *Sinus videntis* : to hold up the hands, *Habitus orantis*. The meaning of which ceremony, of *lifting up the hands* with prayer, is, *Ut, pro quo quis orat, pro eo laboret*, what we pray for, we should labour for : what we wish for, stand for. We see, *Christ* sheweth His *hands* and His *feet* ; to shew, what must be done with *both*, for it. If we should be put to do the like, I doubt, our *wish* hath never a good leg to stand on.

3. His place :
In medio.
Luk. 1. 79.

By nature.

Luk. 2. 7. 46.
Job. 1. 16.

Luk. 22. 27.

Apoc. 7. 17.
1. 13.

Mat. 25. 33.

By Office : as
Mediator.

1 Tim. 2. 5.

The reason
of it.

To *stand* then : But, to stand, in a certain *place*. Every where to stand ; will not serve the turn. *Scriis in medio*, that *standing place* is assigned for it, thus *guiding our feet into the way of peace*. And, the *Place*, is material, for *peace*. All bodies natural never leave moving, are never quiet, till they recover their proper places ; and, there they find *peace*. The *midst* is *Christ's* place, by nature : He is the second Person in *divinis* ; and so the middle-most of the other two. And on earth, follow Him (if you will) you shall not (lightly) find Him out of it. Not, according to the letter, speaking of the material place. At His birth, *In medio animalium* in the *Stable*. After (a Child) *In medio Doctorem*, in the *Temple*. After (a man) *Medius vestrum stetit* (saith *John Baptist*) *in the midst of the people* ; saith He of Himself, *Ecce ego in medio vestri*, *in the midst of his Apostles*. At His death, it fell to His turn likewise, that place ; even then He was in the *midst*. And now (*rising*) there He is (we see.) They, in the *midst of the Jews* : and He, in the *midst of them*. After this in *Palmos*, *S. John* saw Him in Heaven, in the *midst of the Throne* : in earth ; walking in the *midst of the Candlesticks*. And at the last day, He shall be in the *midst*, too, of the *sheep on His right hand*, and the *Goats on His left*. All which shew, the place and He, sort very well.

But were it not natural for Him, as the case standeth, there, He is to *stand*, being to give peace. No place so fit, for that purpose : None, so kindly, as it. His Office being, to be a *Mediator*, *Medius* between God and man, where should a *Mediator* stand, but in *Medio* ?

Besides, the two qualities of good being to be *Diffusivum* and *Univium* ; that, is the fittest place, for both. To *distribute*, best done, from the center. To *unite*, likewise soonest meet, there. The place it self hath a vertue specially to *unite* : which is never done but by some *middle* thing. If we will *conclude*, we must have a *medius terminus* : Else, we shall never get *Majus* and *Minus extremum* to come together. Nor in things *natural* ; either combine two elements disagreeing in both qualities, without a middle symbolizing with both : Nor *flesh* and *bone*, without a *cartilage* between both. As for things *moral* ; there, the middle is all in all. No vertue without it. In *Justice* ; encline the ballance ; one way or other, the even poize is lost : *Et, opus Justitia, pax* : *Peace* is the very work of *Justice*. And the way, to *peace*, is the *mid* way : neither to the *right hand*, too much ; nor, to the *left hand*, too little. In a word ; all *analogy*, *symmetry*, *harmony*, in the world, goeth by it.

It commeth all to this : the manner of the *Place* doth teach us, what manner of *Affection* is to be in them, that wish for, or stand for *peace*. The place is indifferent, equally distant, alike neer, to all. There, pitch the *Arke* ; that, is the place for it. *Indifferency* in carriage, preserveth *peace* : By foregoing that, and leaning to extremities, it is lost. Thither we must get again, and there stand, if ever we shall recover it. *Descendit a medio* lost it : *Stetit in medio* must restore it.

Therefore when you hear men talk of *peace*, mark whether they stand where they should. If with the *Pharisee*, to the corners, either by *partiality* one way, or *prejudice*, another ; (no good will be done) When God will have it brought to pass, such minds He will give unto them ; and make them meet, to wish it, seek it, and find it.

4. The time :
In illo die.

A little (now) of the *time*. This was *Christ's* wish, at this time : And *Christ* never speaks out of season. Therefore, a special interest hath this Feast, in it. It is *Votum Paschale*, and this is *Festum Pacis*.

1 Cor. 11. 16.

And sure, *Habemus talem consuetudinem, & Ecclesia Dei* : Such a custome we have, and so, the Church of God hath used it ; to take these words of *Christ*, in the nature of an *Edit* for pacification, ever at this time. That, whatsoever become of it, all the year beside, this time should be kept a time of peace ; we should seek it, and offer it : seek it, of God ; and offer it, each to other,

There hath not, these sixteen hundred years, this day passed, without a *Peace-offering*. And, the *Law* of a *Peace-offering* is ; he, that offers it, must take his part of it ; eat of it, or it doth him no good. This day therefore, the Church never fails, but sets forth her *Peace-offering* : the *Body*, whose hands were here shewed : and, the *Side*, whence issued *Sanguis crucis*, the blood that pacifieth all things in earth and heaven : that we, in and by it, may this day, renew the *Covenant* of our *peace*. Then can it not be, but a great grief, to a Christian heart, to see many, this day, give *Christ's peace* the hearing, and, there is all ; hear it, and then turn their backs on it ; every man go his way, and forsake his *peace* : in stead of seeking it, shun it ; and, of pursuing, turn away from it.

Col. 1. 20.

We have not so learned Christ: S. Paul hath not so taught us. His Rule it is: Is Christ our Pasche offered for us (as, now, He was?) Epulemur itaque (That, is his Conclusion) Let us then keep a Feast, a Feast of sweet bread, without any sower leaven, that is, of Peace without any malice. Ephes. 4. 30. 1 Cor. 5. 7, 8.

So to do: and even then (this day) when we have the *Peace-offering* in our hands, then, then to remember, alwayes (but then, specially) to joyn with *Christ*, in his *wish*; to put into our hearts, and the hearts of all, that profess His name (theirs specially, that are of all others most likely to effect it) that *Christ* may have His *wish*, and there may be *peace* through the *Christian* world: That we may once all partake together, of one *Peace-offering*; and with one mouth, and one mind, glorifie God, the Father of our Lord *Jesus Christ*.

A SER



A
S E R M O N
Preached before the
KINGS MAJESTY
AT
WHITE-HALL,

On the Eighth of April, being Easter-Day.

An. Dom. 1610.

J O B Chap. XIX.

Quis mihi tribuat, ut scribantur, &c.

Ver. 23. Oh that my words were now written! Oh that they were written even in a book.

24. And graven with an iron pen, in lead, or in stone for ever!

25. For I am sure, that my Redeemer liveth, and he shall stand the last on the earth (or, and I shall rise again in the last day from the earth.)

26. And though, * after my skin worms destroy this body: I shall see GOD in my flesh. Or, And I shall be compassed again

27. Whom I my self shall see, and mine eyes shall behold, and none other for me, though my reins are consumed within me. (Or, and this hope is laid up in my bosome.) wth my skin.

His day calleth us, to say somewhat of *Christ's Resurrection*. To find *Christ's Resurrection*, in the *New Testament*, is no matter: but of many places, you have thence heard of it heretofore, many times; and many times may, hereafter, out of many places more. If it be but for variety, it will do well, not to dwell still on the *New*; but, otherwhiles to see, if we can find it, in the *Old*. It will give us good satisfaction to see *Jesus Christ* to day, and yesterday, the same: yesterday, to them, to day, to us. To read *Resurget in Job*. He shall rise; as we read *Resurrexit, in Job*. He is risen. To see their *Creed*, and ours differ but in tense, shall rise, and is risen: Shall and is; but the Redeemer all one, in both.

Much ado is made by your *Antiquaries*, if an old stone be digged up with any dim letter on it. In this Text, I find mention of a stone to be graven; so that, I shall present you this day with an *Antiquity*; an old stone digged up in the land of *Hus*, as old as *Job's* time, and that as old as *Moses*; with a fair inscription, the Characters of it yet legible, to prove the faith of this *Faith*, so ancient, that it began not with the *Christians*, the *Patriarchs* had it as many hundred years before *Christ*, (as we are after. This Text is a monument of it. And, it will be never the worse welcome to us that are *Gentiles*, that it cometh from one that is a *Gentile* (as *Job* was) and not of *Jacob's* line: It is the stronger, for that *Moses* and *Job*, the *Jew* and *Gentile* believed it: *Moses* put it, in his ordinary prayer, (the *ninetieth Psalm*) as it were, his *Psalm*. *Psalm* 90. 3. after; and *Job* here, in his *Creed*.

S. Hierome saith of Job : *Nullum tam aperte post Christum, quam iste hic ante Christum, de Resurrectione loquitur Christi et sua* : No man, ever since Christ, did so clearly speak of Christ's Resurrection, and his own, as Job did here, before Christ : *Thou his Redeemer livest, and shall rise again.* Which is as much to say as, *He is the resurrection and the life* : (S. John could say no more.) It is his hope : *He is by it regenerate to a lively hope* : (S. Peter could say no more.) Enters into such particulars, *this flesh, and these eyes* : (S. Paul could do no more.) There is not in all the Old ; nay there is not in all the New, a more pregnant direct place.

John 11. 25.

1 Pet. 1. 3.

1 Cor. 15. 53.

There is then, in this monument of antiquity, a direct *pro: hecie* ; or (if you will) a plain *Cread*, of the substance of this *Feast*, of his *Redeemers rising*, and of *his hope* to rise by him ; the one *positive*, the other *illative*. There is a pathetic *Poeme* set before it ; and there is a close or farewell, by way of *Epiphonema*, after it, no less pathetic.

The summe and Division.

I.

The two first verses, we may well call the *Parasceue*, of preparation to the Feast of *Passover* : which serve to stir up our regard, as to a *Mystery* or matter of great moment ; worthy not onely to be *written* or inrolled in a *book*, but to be *cut* in *stone* ; a monument to be made of it, *ad perpetuam rei memoriam*, *Oh that, &c.*

II.

Then followeth (in the *third*) his *Redeemer* and his *rising* ; his *passing over* from death to life : I *know*, &c. and out of it (in the *last*) by way of inference, *his own* : *Et quod ego, &c.* set down with words so clear, and so full of caution, as, in the *Epistle* to the *Corinthians*, it is not fuller expressed.

III.

Upon these two, there be two Acts here set down, 1. *Scio*, and 2. *Spero*. He begins with *Scio*, for the truth : and ends with *Hac mihi spes*, for the comfort, or use of this knowledge. *Graven*, that it may be known : known, that it may be our hope. His it was, and ours it must be : *reposita*, with him ; *reponenda*, with us, to be lodged and laid up in our *bosoms*, against we be laid into the bosome of the earth. Indeeds [*sculptis in lapide*] is nothing without [*reponi in sinu* ;] *Graving in stone* will do no good, without *laying it up in the bosome*.

I.
The Parasceue
or preparation.
Jobs with.

1 Tim. 1. 15.

4. 9.

JOB, fearing (it should seem) if he had but barely propounded the point following, it would have been but slenderly regarded ; doth enforce himself, to set it down with some solemnity, to make the deeper impression, (which I call the *Parasceue* :) that we might not reckon of it, as a light holy-day ; but as a high *Feast*. He would have the *Scio* of it stamped in *stone*, as worthy everlasting remembrance ; and the *Spero* of it carefully laid up, as worthy precious accompt. It is as much as S. Paul had said : *It is a faithfull saying, and by all means worthy to be received* : For the *scio*, faithfull ; for the *spero*, worthy all receiving : For the truth, to be graven in marble ; for the comfort, to be lodged in the bosome.

For the first, thus he proceedeth. He was dying now ; and seeing he must die, one thing he had, he would not have die with him : It was that, when he had lost all, he kept in his bosome still ; when all comforters, and comforts forsook him, and (as he saith) his *Physicians* grew, of no value, he found comfort in. This, he thought, it was pity should perish : but, though he die, it live. It was certain words ; and, because they had been cordial to him (had been, to him ; and might be to others) he desires they might remain to memory ; and because *writing* serves to that end, they might be written.

2. That it might
written.
Chap. 6. 26.

Which his wish of writing consists of three degrees : is as it were three wishes in one.

2. Written in a
book.

1. They be words ; and because words be but wind (his own *Proverb*) that they might not blow away with the wind, he wisheth they were written : *Quis mihi tribuat*, Who will help him to a Clerk, to set them down in writing ?

3. Written in
stone, with a
pen or iron for
ever.

2. But then he bethinks himself better : they were no common ordinary matter, therefore not to be committed to common ordinary writing. So, they might be rent or lost : they be more worth than so. Therefore now secondly, he mends his wish : he would not have them to be barely written, but *registered in a book* ; enrolled upon record, as public instruments, mens deeds, judicial proceeding ; or (as the very word gives it) *Acts of Parliament*, or whatsoever is most authentic.

And yet, upon further advice, he calls back, that too, by a third wish. If they were upon record, *Records* will last long, yet, even then, time will injure. No ink, no parchment, but will decay with time. Now, these he would have last for ever : therefore he gives over his *Scribs*, and in stead of him, wisheth for a *Graver* : No paper, or parchment will serve ; it must be *stone* ; and the hardest *stone*, the rock. For this paper, he must have a pen of iron : that he wisheth too. But here is mention of lead : what is to be done with that ? If we believe the *Hebrews* (that best knew the fashion of their Countrey Monuments,) when it is graven, the graving may be choaked with soil ; and the edges of the letters, being tough and uneven, may be worn in, or broken, and so defaced ; to provide for that, the graving he would have filled with lead, that so it might keep smooth and even, from defacing ; and fully from choaking up. That it be *th* (the last word,) that is, last for ever, to the last Ages and Generations to come, never to be worn, but to hold for ever. If it were the best in the world, more cannot be done, or wished, then this : and this he wished, and not coldly, but earnestly. *Oh that it were, would God it were ! Quis mihi tribuat*. Who will do to much ? Who ? as if he were earnest begging of God and man to have it done.

Now

Now in the name of God, what may this be, that all this work is kept about? It is the work of this day. And why would not a *book* serve for this? Why no remedy but it must be in *stone*? There want not reasons; Let me touch some few. *Moses* and *Job* are holden to have lived at one time. *Moses Law* was graven in *stone*, we know. This of *Job* (here) is *Gospel*, the *substance*, the chief Article of it. No reason, the *Law*, in *tables of stone*; and the *Gospel* in sheets of *paper*. Good reason, *Job*, as zealous for the *Gospel*, as *Moses*, for the *Law*. If that wrought in *stone*, this no less; as firm and durable, as it, every way. And the same reason is for the *iron pen*. As the *stone* for the *Law*, so the *pen* for the *Prophecy*. If, in the *Prophecy*, mens *sins* be written with a *pen of iron*; meet, the discharge should be written no less deep, with as hard a *pen*, as it; that so the *Characters* of one, may match the other at each point.

This for *Moses*: now for our Redeemer. There it was meet, *in petra*: *Petra autem Christus*. Our Redeemer is a *Rock*: O Lord my *Rock* and my Redeemer, (saith *David*) or my Redeemer of the *Rock*, alluding to this of *Job*: Kindly it is, it should be wrought in the *Rock*, that is, of the Redeemer, who is the *Rock*. And so the resurrection, being a putting on incorruption, would not be written in corruptible stuff, but in that cometh nearest to incorruption, and is least of all subject to corrupt and decay. The words would be immortal, that treat of immortality.

A third, in respect of those Works, that are usually wrought of *stone*, as *Grave-stones*, as *Arches Triumphal*. The Resurrection is *mors mortis* (saith *Osee*) O death I will be thy death: for the death of him that is the death of us all, here, is a *grave-stone* allowed, and an *Epitaph* graven on it. Here it is, and so doth *Nazianzen* call this Scripture, *Deaths Epitaph*. Either (if as *Esay* saith, *Death by Christ rising be swallowed up in victory*): a *trophy* of this victory would remain; and that, as all victories, in a *Pyramid of stone*: and that *Arch-wise* on two pillars, 1 One for *Christ*; 2 One for our resurrection.

One more: That *Job* needeth this wish, in regard of those, that were to receive this doctrine. It will not well be written, there is such unbelief and hardness of heart, yea, even in the *Disciples*, and so generally in our nature; as, enough to do, to grave it in us: yet so necessary with all, as where it will not be written, he wishes it graven. Written, where it may; but graven, where it must. But written, or graven, one of them in us all.

This for *Jobs* wish. Shall we now pass to the third verse, and see what these words be, that no paper will serve, but *stone*; nor *pen*, but *iron*; nor *ink*, but *lead*? Great expectation is raised with this so stately an entry. The words be *Jobs*: his *Scio*, and his *Spero*, touching the two articles of this day, 1 His Redeemer, and His rising; 2 and the train of it, His own rising, and his seeing God. They begin with *Scio*, the pillar of this faith; and end with *Hac mihi spes*, the arch of his hope; ever, hope giving the assumption to faiths proposition.

Let's begin with the object of his knowledge. The first is news of a Redeemer. We owe this word to *Job*: he, the first, in the Bible, that ever named him so. Of the Creation, we read, in *Moses*: and God provided well for us, that we should no sooner hear of a Creator by *Moses*, but we should, of a Redeemer, by *Job*. For, though God by right of creation were (as saith *Melchisedeck*) owner of heaven and earth; yet the creature being *subiect to vanity*, shewed they were gone, aliened from God. But this is good news, that seeing we were Gods, and not our own, he would not see that carried away that was his own, but would be content one should redeem it back.

But, it is news to hear, that *Job* is at his Redeemer; *Job* with all his innocency, with his so just, and holy life, as God himself bare witness unto it, as *Satan* himself could not except against it; yet he is not at *Scio quod Jdex*; but *Scio quod Redemptor*: doth *deprecari judicem*; and, for all his virtues, a Redeemer will do well though; and he in the number of those that are glad to say *Scio*, to take notice of him.

From which his *Scio*, his notice taking, we take a true estimate of *Jobs* estate. For, if he look after a Redeemer, then is he, either sold for a *Servant*, or carried away for a *Captive*: one of these. For, these two onely we read of; redeemed from *Egypt* the house of bondage: or redeemed from *Babylon* the land of their captivity. Saint *Paul* confesseth both by himself: Sold under sin, and led away captive under the law of sin. *Job* confesseth as much: *Probaui quid faciam?* sinned he had; and by committing of sin was become *Servus peccati*. Sold by himself, and made subject by sin; and sold by God, and made subject to corruption: from both which he needed a Redeemer. Whether *servant*, or *captive*, one or both, it fillet out well, that both states are redeemable; neither past redemption. Sinned: that he needs a Redeemer: Not so sinned, but a Redeemer will serve. God is willing (saith *Elihu*) to receive a reconciliation, to admit of a Redeemer: if we can get us one to lay down the price, there is hope, we may be restored, to see God again. A Redeemer will do it.

Why then, *Scio quod*, he knows of one. Good tidings, to all that need to know, there is one, presently in being. For then, *Nunc dimittis*, may *Job* say; he may depart in peace, die when he will, his Redeemer lives, who will never see that perish, he hath paid the price for; but, since he came to redeem that which was lost, will not suffer that to be lost which he hath redeemed.

This of his Redeemer, Now, what he believes of him. First, live he must: be a living, quick thing; not dead, or without life. Silver, Gold will not do it; our redemption is personal: not real, to give some what and save himself. But such a Redeemer, as must answer body for body, and life for life; give himself, for *Job*, and those he redeems: so is the nature of the word, so the condition of our redeeming. There is his Person.

Of what nature, out of the word Redeemer. Sure if a Redeemer, God. The Psalm deduceth at large: His Name is Man cannot redeem his brother, nor give an atonement unto God for him. It cost more to redeem souls: so that, God, he

Why, in stone, &c.

1 Reason.

Exod. 34. 1.

1 Cor. 15. 14.

Jer. 17. 1.

2 Reason.

1 Cor. 10. 4.

Psal. 19. 15.

1 Cor. 15. 54.

3 Reason.

Hos. 13. 14.

1 Cor. 15. 54.

Esa. 25. 8.

1 Cor. 15. 54.

4 Reason.

Hos. 13. 14.

1 Cor. 15. 54.

Esa. 25. 8.

1 Cor. 15. 54.

11.

The Object:

Jobs Redeemer,

and his resur-

rection.

1. Quod Re-

demptor.

Gen. 14. 19.

Rom. 8. 20.

Job 1. 8. 9.

2. 3. 4.

Rom. 7. 14. 23.

Job 7. 20.

Chap. 33. 24.

30.

34. 31.

2.

Quod vivit.

Psal. 49. 7. 8.

Psal. 49. 15.

Chap. 15. 15.

16.

25. 45.

And Man

Levit. 25. 25.

Ruth 3. 12.

781

Deum in carne.

quid resurget.
His Office.

J. h. 19. 1.

P. l. 16. 10.

A. d. 1. 31.

13. 35.

Jobs own re-
surrection.

The Benefit.

he must let that alone for ever. Then he tells us plainly; it is *God shall redeem our souls from the hand of hell*. Job saith the same in effect; In *His Saints He found folly, and in His Angels pravitatem*, somewhat awry: They (both) need a *Redeemer*, themselves. That, they want themselves, they cannot perform to others: And if neither *Saint*, nor *Angel*, then no *Redeemer*, but *God*.

On the other side, if a *Redeemer*, man He is to be, of necessity. So is the flat Law of *Redemption* of persons. He must be *frater*, or *propinquus*, a *brother*, or *next of blood*; else, not admitted to redeem a person. That He may be admitted then, He must be *flesh of our flesh*; and then He may. The very word sheweth it, which doth as properly signifie, to be *next of kin*, as to *redeem*. Upon the point then, both He must be. *Man* cannot; *God* may not: But, *God* and *Man* both, may and can.

But what stand we straining the word *Redeemer*, or the conditions of it, when we have both twain, his *natures* in formal terms, immediately in the verse following, *videbo Deum in carne*. There is *God* in plain terms; and his *flesh* is *humane flesh*; and that is *man*. I know in *carne* (there) may be construed two ways: But (I know) both ways well; and both ways it is taken, by the *Fathers*: 1. *I in my flesh, shall see God*: or, 2. *I shall see Deum in carne*, that is *Deum incarnatum*, *God having taken flesh* upon him. This latter way, I find; *Saint Augustine* taketh it: *Videbo Deum in carne; quod, ad id tempus pertinet, cum Christi Deus habuit carnis induta est*. I shall see *God in my flesh*: this pertains to the time, when the *Godhead of Christ* was clothed with the habit of *flesh*. And well both: For, one depends on the other; our seeing *God in the flesh*; upon *Gods being seen in our flesh*. But, *Deus, in carne*, are the two natures.

Now His office is *Redeeming*: how discharges He that? how brings He the work of our *Redemption* to pass? Many were his works concurring to it. Job singles out, and makes choise of one among them all, which is the chief of all, the accomplishment of all, and where he shewed Himself a compleat *Redeemer*. For then a *Redeemer* right, when he had brought his work to perfection: and that he did, when He rose again.

So I read, *rise again*; and not *stand*. It is well known, it is the proper word for *rising*, and not *standing*. The LXX. so turn it; not *sthesai*, shall stand; but *anasthesai*, shall rise again. The *Fathers* so read it: *Nec dum natus erat Dominus* (saint *Hierom*) & *Athleta Ecclesia Redemptorem suum videt a mortuis resurgentem*, He was not yet born, and the Churches champion, Job, saw his *Redeemer rising from the dead*. *Victurum me coram fide credo, Liberum voce profiteor, quia Redemptor meus resurgit, qui inter impiorum manus occubuit*: with assured faith I believe, and with free courage confesse, that *rise* I shall, in as much as my *Redeemer shall rise*, who is to die by the hands of wicked men: (saith *Gregory*, upon these very words.)

Rise again then shall our *Redeemer from the dead*. There he was then, or he could not rise thence. How came he there? So that, here is his *death* implied evidently, that brought him thither. *Rise* he cannot, except first he *fall*: *Fall* therefore He must, and be laid up in the earth, before he can *rise* from thence again. Specially seeing we find him first *alive* (in the fore-part of the verse;) and then *rise again* (in the latter.) For how can that be, unless *death* come between?

Yea, the *Fathers* go further; and from the words [*carne mea*] set down the very state of his *death*. *In my flesh*, that is (say they) *such flesh as mine, rent and torn*. As (to say true) between *Christ's flesh* when *Pilate* shewed him, with *Ecce homo*, and *Job's*, no great odds: *Unum in toto corpore vulnus*: One resembled somewhat the other; scarce any *skin* left on him, no more then *Job*: *postquam pellem meam contriverunt*, might *Christ* as truly say.

In this case, he saw him; brought to the *dust*; and thence he seeth him *rising* again: and so now, it is *Easter-day* with *Job*. For, this *Text*, this day, was fulfilled. Then, *He rose again*; and *rising*, shewed Himself a perfect *Redeemer*. Then: for, till then, though the *price* were paid, nothing was seen to come back. Now, *His soul was not left in Hell*; and so that came back: Nor *His flesh* to see *corruption*; and so that came back. And, having thus with a *mighty hand* redeemed and raised Himself, is able to do as much for us. *Quam in se offendit, & in me facturus est* (saith *Gregory*) *Exemplo huius monstravit, quod promissit in premio*: What he shewed in himself, he will perform in us; and what we see now in this example, then we shall feel in our own reward.

But, thus have we, in this verse comprised, his *Person*, his *two Natures*, *God-head* and *Man-hood*; his *Office*, his *Death*, and his *Resurrection*, and his *Second coming*: (for, at his first, *Job* saw him not, as *Simoon*; but, at his second, shall.) What would we more? With a little help one might make up a full *Creed*.

Very well then, on he goeth, and out of this [*Scio quod Redemptor*] he inferreth [*Scio quod ego*]; arguing, from his *Redeemer* to himself. *Eadem catena revincta est Christi resurrectionis, & nostra*: One chain they are linked with, his and ours: you cannot stir one end, but the other moveth with it. The finews of which reason are in this; that the *Redeemer* doth but represent the person of the redeemed. For, a *Redeemer* is *res propter alium*; all he doth, is for another: Lives not, dies not, rises not to, or for himself; but to, or for others: him or them, he undertakes for. His life, death, resurrection, theirs; and the consequence (so) good: *Scio quod ille, & quod ego*. So there is no error in reading as we do, our *Office of the dead*, *I shall rise again at the last*. Though it be the *third person* in the *Text*, the first is as infallibly deduced by consequence, as if it were there expressly set down; as sure as he shall *rise*, so sure he shall *raise*: for, to that, is he a *Redeemer*.

We see the coherence; let us see the Benefit: which standeth of these four points. First, *He shall see God*: Secondly, *See him in his flesh*, and with his eyes: Thirdly, in the *same flesh*, and with the *same*

eyes and no other : Fourthly, and he shall see Him, sibi, for his own good and benefit : and all this, non obstante the case, he was in, which gave but small likelihood of it.

The first and main benefit, his Redeemer will raise him to, is to see God. That, he lost, when he became aliened : that, he recovers, being redeemed. Here begins all misery, to be cast out of His presence : here, all happiness, to be restored to the light of His countenance. Visio Dei, all along the Scripture, is made our chief good ; and our felicity still set forth, under that term. In thy presence is the fulness of joy (saith the Psalm :) Ostende nobis Patrem & sufficit, and we will never desire more. A conjecture we may have, of the glory of this sight, from Moses : he saw Him ; and not his face neither ; and that but a glimpse, and as he passed by ; yet got he so glorious a brightness in his countenance, he was fain to be veiled ; no eye could endure to behold him. And, a like conjecture of the joy, by the transfiguration : they did but look up at it, they desired never to be any where but there ; never to see any sight but that : so were they ravished with the beholding of it.

See God : and so he may in spirit, as do the souls of the righteous departed : it skills not for the flesh. Yes ; see him, in the flesh. That, as proper to this Text, and this day, which offers more grace. This day, Christ rose in the flesh, and this Text is, we shall see Him in the flesh. It is meet, the flesh partake the redemption wrought in the flesh ; and He be seen of flesh, that was seen in the flesh. He will do it for the flesh ; it is (now) his nature, no less then the Godhead : He will not forget it, we may be sure. It were hard the Redeemer should be in the flesh, and the flesh never the better for it.

For, the soul is but half ; though the better half, yet but half ; and the redeeming it, is but a half redemption ; and if but half, then imperfect. And our Redeemer is God, and Gods works are all perfect : if he redeem, he doth it not by halves. His redemption is a compleat redemption, certainly. But, so it is not, except he redeem the whole man, Soul, flesh and all : his soul from hell, his flesh from the grave, both, to see God. His redemption is imperfect, till it extend so far. Therefore, at his coming again, they are willed to lift up their heads, their redemption is at hand, their full redemption ; then full, when both soul and body shall enjoy the presence of God.

And, what we say of Gods work, the same we say of the souls desire : It is not full neither, without this. Every man, yea, the Saints, Saint Paul, by name, professeth all our desire, Nolimus expoliari, sed supervestiri, we would not be stripped of this flesh, but be clothed with glory immortal, upon soul and flesh both : which desire, being both natural, and having with it the concurrence of Gods Spirit, cannot finally be disappointed.

I add further, that it is agreeable, not onely to the perfection of his work ; but even to his justice, that Jobs flesh should be admitted, upon the Septuagims reason, in the forefront of the verse, τὸ ἀνταρτῆσαι ταῦτα, that it hath gone through, joyned in the good, endured all the evil, as well as the soul. For God is not unrighteous, to deprive the labourer of his hire ; but, with him, it is a righteous thing, to reward them joyntly, that have joyntly done service ; and not sever them in the reward, that in the labour were not severed. But, the flesh hath done her part, either in good or evil ; her members have been members, either ways. In the good, the flesh hath knelt, prayed, watched, fasted, wasted and wearied it self, to and for God : In evil, it hath done, I need not tell you what ; and that, to and for sin. Therefore, even justice would, they should share in the reward of the good ; and in the evil, take like part of the punishment. This may serve for the flesh.

And sure, the very same may be said, and is no less strong for the third degree : as, for the flesh, and the eyes ; so that the same flesh should participate, and the same eyes, and no other for them. No justice, if one flesh should labour, and another reap that, it never laboured for. What comfort can it be for the poor body, to abridge it self of much pleasure, and to devour much tediousness, and many afflictions ; and another strange body shall step up, come between, and carry away the reward ? Nay, if these eyes of Jobs, have dropt many a tear, it is reason the tears be wiped from them, not from another pair of new-made eyes. If they have restrained themselves, even, by covenant, from straying after objects of lust ; it is meet, they be rewarded with the view of a better object.

But, to say true : so should there be no resurrection indeed ; a rising up, rather, of a new, than a rising again of the old. Job should not rise again, this Job ; but, another new Job, in his place, and stead. Therefore is this point ever most steepest, of the rest. S. Paul : not a corruptible, or a mortal, at large ; but Hoc, this corruptible, this mortal. Yea, our Saviour himself, solve Temple hoc, this very Temple : and to shew, it was that very one indeed, it pleased him, to retain the print, both of the nails and spear. And Job most plain of all, using not onely the word His, as it were pointing to it with his finger : postero ; but by adding, this, and no other, excluded too, to express it the more fully above exception.

But now, these all, 1 seeing God, and 2 in the flesh, and 3 in the same flesh, are all as good as nothing, without the fourth. Videbo mihi, a little word, but not to be little regarded. In the translation, it is left out sometimes, never in the treaty. To see him for our good ; else, all the rest is little worth. For, all shall see him ; and in the flesh, and in the same flesh ; but all, not sibi ; but many, contra se : not to their good ; all ; but many to their utter destruction.

This very word is it, which draweth the Diameter, between the resurrection of life, and the resurrection of condemnation ; the right hand, and the left ; the sheep, and the goats : They that see him sibi ; to them, Esay : Arise and sing. They that, contra se ; of them, Saint John : Vidabunt & plangent : see they shall and mourn. Those shall flie, as Eagles, with all speed to the body : These other draw back, and shrink into their graves ; creep into the cliffs and holes, to avoid the sight ; cry to the hills, to fall upon them, and hide them from that sight. One shall ravi in our sum, be caught up to meet : the other shall converti retrorsum, be tumbled back ward into hell, with all the people that forget God. So that this word is all in all : which God after expounds, Videbis faciem meam in jubilo, with joy and jubilee, shall he behold my face ;

Videbo Deum.
1. I shall see
G O D.

Psalm 16. 11.
Job 14. 8.

Exod. 33. 22.
23.
March. 17. 2.

1. Videbo in
Carne.
See him in my
flesh.

1. Reason.

Luke 21. 28.

2. Reasons

2 Cor. 5. 4.

3. Reason:

Heb. 6. 10.

Rom. 6. 13.

3. In carne mea
&c.
In my own
flesh, and with
the same eyes.
Chap. 16. 10.
Chap. 31. 2.

1 Cor. 15. 53.
John 2. 19.

4. Videbo mihi.
I my self shall
&c.

Esay 26. 19.
Apoc. 1. 7.

Luke 17. 37.
23. 30.

Thel. 4. 17.
Psalm 9. 17.

Chap. 33. 26.

as a Redeemer, not as a revenger : and, as it followeth, with *hope* (and not with *fear*) in his bosome.

And the very next point was it, that revived him ; and in very deed, the tenor of his speech, so often iterating the same thing, and dwelling so upon it, sheweth as much. Once had been enough ; *I shall see God* : He comes over it again, and again ; as if he felt some special comfort even by speaking it. Three several times he repeats, the *seeing* ; and, three other, his *person I*, and *I my self*, and *I and none other but I* : And as if he were not enough, he reckons up three parts, *his skin, flesh, and eyes* ; as if being once in, he could not tell how to get out. Blame him not : it seems he felt some ease of his pains ; at least forgot them, all the while, he was but talking. It did so ravish him, having begun, he knew not how to make an end.

III. Thus much for the *object*. Now to his *Scio*, his knowledge first ; and then his *Spero*, his hope after. For his *knowledge* : there be four things, I would note out of four words. 1 His certainty, out of *Scio* : 2 His propriety, out of *meus* : 3 His patient waiting, out of *tandem* : 4 and his valour or constancy, in *non obstante*.

1. *Scio*, his certainty : That he did not imagine or conceive, it might be ; but *knew* it for certain, even for a principle. *Quis scit, Who knows* (saith one, *Eccles. 3. 21.*) *Who knoweth, whether men die as beasts ? Quis scit ? Scio : Who knows ? I know* (saith *Job*) *Putasne*, (saith he, *Chap. 14.*) *Think you, one that is dead may rise again ? Think ? I know it* (saith *Job*.) It was *res facta*, even this day, to his Disciples. It was *res certa*, to him, many hundred years before : It is much to the praise of his faith : *so much was not found, no not in Israel*. And we shall not need to trouble our selves to know how he knew it : Not by any Scripture ; he had it not from *Moses*, but the same way that *Moses* had it ; he looked in the same mirror, *Abraham* did, when he saw the same Person, and the same day, and rejoiced to see it.

2. Out of *Scio*, his certainty ; and, out of *Meus*, his peculiar, as it were. The Redeemer of the world would not serve him, nor *S. Paul's* *maximè fidelium*, of the faithful chiefly : This (of the *Ephesians*) would not content him, *That loved us, and gave himself for us* : None but (2 *Gal.*) *That loved me, and gave himself for me*. My Redeemer : which they call *Faith's Possessive*.

3. In *Tandem*, the third word, his patient enduring. For, *patience* is not only shewed in suffering the Cross, but in waiting also for the promise. It will not be done by and by, this : but *Tandem*, at the last it will. He shall rise again at the last : he shall ; and we shall. *Qui crediderit, ne fastinet* ; He that believeth, let him not be in all haste. No : *Simorans feceris ; expecta eum* ; If he stay, stay his leisure. Tarry his *Tandem*.

And last, all these, *Non obstante*, or *Tametsi* ; the resolute courage, or valour of his faith ; that this he faith, being in case he vvas, small likelihood of it in appearance, seeing and feeling, that he saw and felt. There sate he falling away by piece-meal, *vivum cadaver*. For him then to talk of *Scio*, and *meus* thus, having no better signs and arguments then he had ; in the sense of his anger, to believe his favour ; brought to the day of death, to promise himself so glorious an estate : This is *Abrahams* faith, *Contra spem in spe credere* ; faith without, nay, faith against feeling. His state, in sense of misery, want of comfort ; his friends dismayng him ; for all that, he keeps to his *Scio*, and to his *Meus* still. All else, even all he hath (his righteousness too) they may take from him : *Salutem non auferem*, his Redeemer they should never get : *non obstante*, he would hold him fast.

This for his *Scio*, and now to his *Spero*, which word leadeth us to the use, he did, and we are to make, of this knowledge. Not, *know*, to know ; or to be known to know ; but, *know*, to lodge in our bosoms true hope : It is the general use of all our knowledge, of the Scriptures, *whatsoever is written for our learning, that we by patience and comfort in the Scriptures may have hope*. Generally of all ; but above all, of these, of *Christ our Redeemer* : He is our hope ; and his rising, that is *Caput bona spei*, our case of good hope, the most hopefull of all other.

The use of hope is, to expel fear. No fear, to the fear of death : what shall become of us, after our short time here, which makes us never quiet, but in the valley of *Achor*, all our life long : The resurrection opens us a gate of hope. Therefore, this day, *Noli timere*, say the Angels : *Nolite timere* (saith *Christ*.) That our proper salutation of the day. This, a day of hope. And this use made *David* of it : *My flesh shall rest in hope*, though he were not in *Job's* case, but in all his royalty. For, even Kings, in all their royalty, sometimes have before them the hand-writing on the wall : *Numeravit, he hath numbered thy days* ; and even then they rest on this hope, and read this inscription not unwillingly. The same use do the Apostles : *Who hath regenerated us, in spe, to a lively hope, by the resurrection of Christ* ; (it is *Saint Peter*.) *Rest in hope* (saith *David* ;) a lively hope, (*Peter* ;) Rest in hope of rising and living again.

And the term, that *Job* here gives hope, is worth a note : he calls it the kidneys of the soul. It made the Translator mis, that knew not this idiom. For, as in that part of the body is bred, and from thence doth issue that same generative humor, whereby we propagate our kinde, and live here (in a sort) after we be dead : In like manner, by this hope (saith *Job*, and so saith *Saint Peter*.) we are begotten anew ; we are sown (saith *Saint Paul*.) and of that seed, rise again in power, honour, and immortality.

And this is *hæc spes*, this hope. For, hope at large heareth evil, hath no good name ; Many our hopes prove *Vigilantis somnia*, waking dreams : we cannot lay them up, and if we would ; they are not worth the laying up, no more then our dreams be. That the Heathen man made it his happiness, to say : *Vale spes*, farewell all hoping. This is true, where the rest of our hope is vanishing, as *man*, whose breath is in his nostrils ; and when that goeth, all his thoughts perish. But this hope is of another nature : *Non confundet, it will not make you ashamed*. There's a reality in it, and anchor-hold ; it is built on the rock, it will endure,

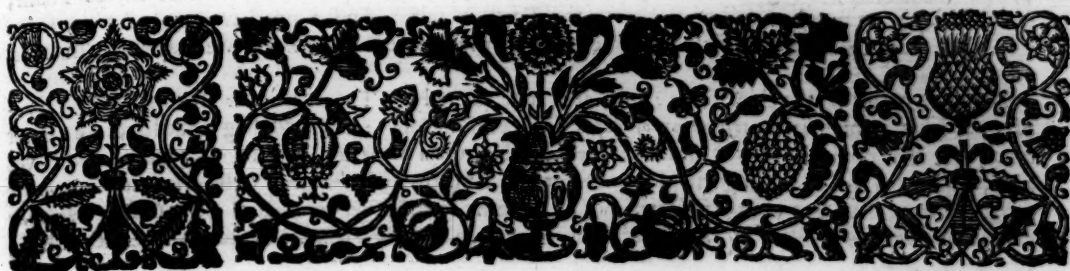
endure, as the rock, on vvhich it is built, and on vvhich it is *graven* here: There vwill come an end, and his *hope* vwill not be cut off, of all other: You may make a *Depositorium* of it, lay it up: *Repone illam*, & 1 Pet. 1. 3. *reponere in illa*; you may *rest* on it, it is *spes viva*, a living hope, in Him that *liveth*, and it shall restore us all to life.

Now, the place is much, where *we lay it*: Every thing is best kept in his proper place. *Job* saith, he bettowed it in his *bosome*, and vwould have us to do the like. Of that place, he made choice: of none vwithout us, behind us. That vve might ever carry it about us; ever have it before us, and in our sight; ever at hand: not to seek, but ready and easie to be had, vvhenever vve call for it: and these, for the continual use vve are to have of it, in all the *dismays* and *discomforts* of our life. Beside, there it vwill be safely; that, being the surest place, as being vwithin the fold of our arm, vvhether our strength lieth, and vvhence, hardest to take it from us. And there it vwill be best *cherished*, in the vvarmth, and vital heat of the *bosome*. There, the *nurse* carrieth her *child*: and the *wife* is called the *wife of the bosome*: And what is dearer to us than these two? But, above all, there it vwill be next the *heart*, (for the *bosome* is but the coffer of the heart) and there *Job* vwould have it. As vwell, for that, that place is the best place, and so best for the best *hope*: as that, there is in it this *hope*, a special *cordial* vertue against the fainting of the heart: as (indeed) it is *cor cordis*, the very heart of the heart, and whereby the heart it self is more *heartened*. *Job* found it so: So did *S. Paul*, vvhenever he grew out of heart. Put his hand in his *bosome*, 2 Cor. 4. 16. took out this *Hope*, looks upon it, presently saith: *Propter quod non deficimus*. And vvhenever *Timothie* was in the like *deliquium*, he applies to him: (What man! *Memento, Remember, Christ is risen, and we shall rise and see God*; an amends for all, vve can suffer:) as a special receipt against all *cardiaque passions*. 2 Tim. 2. 8.

But, in chusing this place; *Job's* mind was specially, to except to the *brain*, vvhether (commonly) men lodge it, and are mistaken: it is not the right place. *Scio*, there (if you vwill;) in the *brain*; it is the place of *memory*: But *Spero*, in the *heart*, the place of *affection* (namely *fear*;) and till the heart be the less *fearfull*, and the more *cheerfull* for it; it is not vvhether it should be; not laid in the right place. Nay, not *Scientia cerebri*; *knowledge* is not the best neither, not in the *brain*: *Scientia sinus*, and *corde creditur*; but, vvhenever it hath his rest there. When *knowledge* in the *heart*, and *hope* in the *reins*; and *He that searches heart and reins*, may there find them. Erre not then in laying it up in the *head*, or any vvhether, but vvhither *Job* carried it, and where he laid it, in the *bosome*.

To end; because vve be speaking of a *hope* to be laid up in our *bosome*, it falleth out very fitly, that, even at this time (*festum spei*) the *Church* offereth us a notable *pledge*, and earnest of this *hope* there to bestow. Even the holy *Eucharist*, the *flesh* vvherein our *Redeemer* was *seen*, and suffered, and paid the price Job. 6. 24. of our *redemption*; and together vwith it the *holy Spirit*, vvhetherby vve are sealed to the great day of our *redemption*. Ephes. 4. 30. To the laying up of vvhich earnest of our *hope*, and interest in all these, vve are invited at this time, even *literally*, to lodge, and lay it up in our *bosome*. We shall be the nearer our *Scio*, if vve taste and see by it, how *gracious* the Lord is; the nearer our *Spero*, if an earnest or *pledge* of it be laid up within us: the nearer our *redemption*, if vve have vwithin us the price of it: and the nearer our *resurrection*; they be his own vwords, *He that eateth my flesh, and drinketh, &c. hath eternal life, and I will raise him up at the last day*. So dwell we in Him, and He in us; vve, in Him, by our *flesh* in Him; and He, in us, by His John 6. 54. *flesh* in us. Thereby drawing life from him, the second; as vve do death, from the first *Adam*.

But this *hope* hath this property (saith *S. John*) it will mundifie the place vvhether it lieth (Every one that hath this *hope* cleanseth himself;) vvhich place by vertue of it, vve shall so cleanse, *Ut videatur in carne nostra Deus*, that the life of *Jesus* may be manifest in our *flesh*; and all men see the vertue of his *resurrection*, to have his vwork in us, by our rising out of the old *dutty* conversation, to newness of life: His *resurrection* and the power of it being *exemplarily* seen in our *flesh*, our end shall be, to see Him in our *flesh*; and that, *nobis* (not, *contra nos*) for our eternal joy and comfort. And then have vve the *Feast* in kind, and as much fruit of it, as either *Patriarch*, or *Apostle* can vwish us. Which that vve may, pray vve to Him, &c.



A

S E R M O N

Preached before the

KINGS MAJESTY

A T

WHITE-HALL,

On the four and Twentieth of *March*, being *Easter-Day*.*An. Dom. 1611.*

And being also the day of the beginning of His Majesties most Gracious Reign.

PSAL. CXVIII. Ver. XXII.

The Stone which the Builders refused, the same Stone is become (or made) the Head of the Corner.

He Stone ; which the Builders refused : saith the Prophet David. This is the Stone which ye Builders refused : saith the Apostle Peter. And saith it of Christ our Saviour, Hic est lapis, He is the stone. And saith it to Caiaphas and the rest, that went for Builders. We know then, who this stone is, and who these Builders be, to begin with.

1.
Acts 4. 11.

And in the very same place, the same *Apostle* telleth us further, what is meant by *refused*, and what, by *made head of the Corner*. *Quem vos*, whom ye denied and crucified : that was, *His refusing*. And then, *Quem Deus*, whom God hath raised again from the dead ; that was His making *Caput Anguli*. *Refused*, when ?

Acts 4. 10.

three dayes ago. *Made Head*, when ? This very day : for *Hic est dies*, followeth straight within a verse, *this is the day*. Which *Day* : there is not one of the Fathers, that I have read, but interpret it of Easter-day.

Verse 24.

And so we have brought the Text and the time together. We know, who is the *stone* : *Christ*. Who the *Builders* : *Caiaphas* and those with him. When *refused* : In His *Passion*. When *made head* ? at His *Resurrection*, that is this day, which day is therefore (at the 27. verse) said to be, *Constitutus dies sollemnis*, made a solemn Feast-day : *In condensis*, on which the Church to stand thick and full : *Usque ad cornua Altaris*, even up to the very Corners of the Altar.

P p

This

This (I take it) is a good warrant, for our Church, to make this Psalm, a select choice Psalm; for this day; as peculiar and pertinent to the Feast it self. And a good warrant; for us, so to apply it. It is the *Holy Ghost's* own application, by the mouth of *S. Peter*: we may boldly make it ours.

2.
Apoc. 19. But though this be the chief sense: yet, it is not, the only. The chief it is: for the *Spirit of Prophecy* is in it, which is the testimony of *Jesus*. Yet not the only: for according to the letter we cannot deny, but that originally it was meant of *David*. He was a *Stone* too, and in his time refused: yet after, raised by *God* to the highest place, even to be King over his people. The *Chaldee Paraphrast* (the oldest we have) is enough for this, thus he turneth the verse. *Ecce, &c. The Child, whom the chiefest men oppugned, He of all the sons of Ishai, was made Ruler of Israel.* A second sense then it hath, of *David*.

3. And, by analogy it will bear a third; and it will sort with ours, or with any Prince, in like manner banded against, and sought to be put by, as *He*: and yet after, brought by *God*, to the same place, that *David* was. To any such it will well agree, and be truly verified of him, and rightly applied to him. And, I confess, I chose it the rather for this third. Because, (as this year falleth out) upon one day (and *Hic est dies*, this is the day) We have in one, a memorial of two benefits: 1. of our *Saviours* exalting, by his *Resurrection*: 2. and of our *Sovereigns* exalting, and making Head of this *Kingdome*. Both, lighting together, we were (as we thought) so to remember the one, that we left not the other out. And this Text, will serve for both. Both, may in one beset before us: and so we rejoyce and render thanks to *God* for both: For the *Lord Christ*; and the *Lords Christ*, under one.

Three senses then, there are in the Text, and (to do it right) we to touch them all three. 1. *Christ* in prophecy. 2. *David* in history. 3. *Our own* in analogy. But we will give *Christ* the precedence, Both for his Person, he is *Dauids* Lord, and the Head of all Head-stones: It is meet, he have *Primum in omnibus*, he in all things, have the pre-eminence: And, for that the truth of the text, never was so verified in any, as in *Him*. We may truly say, None ever, so low cast down: None ever, so high lift up again, as *He*. Others refused, but none like *Him*: and their heads exalted, but nothing in comparison of his. 1. First then of *Christ*s. 2. after, of *Dauids* briefly. 3. and last, of *our own*.

I. To apply it to *Christ*. The *stone*, is the ground of all. Two things befall it: two things as contrary as may be, 1. *Refused*, cast away: 2. then, called for again, and made Head of the Building. So, two parts there are, to the eye. 1. The refusing. 2. and the raising: which, are his two estates, his *humiliation*; and his *exaltation*.

1. In either of these you may observe two degrees. *A quibus*, and *Quousque*: By whom, and How far: By whom refused? We weigh the word, *Edificantes*: Not by men unskilfull, but, by workmen, Builders professed: It is, so much the more.

2. How far? We weigh the word, *Reprobaverunt: usque ad reprobari*, even to a reprobation. It is not *improbaverunt*: disliked, as not fit for some eminent place: *reprobaverunt*, utterly reprobate, for any place at all.

II. Again, exalted, by whom? The next words are, *a Domino*, by *God*, as good a Builder, nay better than the best of them; which makes amends for the former.

1. And, how far? Placed by him, not in any part of the Building: but, in the part most in the eye (the corner:) and in the highest place of it (the very head.)

2. So, Rejected, and that by the Builders, and to the lowest estate: And from the lowest estate, Exalted in *Caput Anguli*, to the chiefest place of all; and that by *God himself*. This for *Christ*.

G n. 49. 24.
3.
Psal. 62. 4. And *David* is a *stone*, and so is ours, and so is every good Prince *Lapis Israel* (as *Jacob*, in his Testament, calleth them.) And Builders there be, such as by office should, but many times do not their office, no more than *Caiaphas* here. *Reprobaverunt* is when they devise to put *Him* by, whom *God* would exalt: And *Factus Caput*: when *God* for all that, doth them right, and brings them to their place, the *Thronus Royal*. As, this was the day, when *God* so brought *David* (as appeareth by the 24. verse:) And *Hic est dies*, this is the day, when He brought His Majesty to be Head of this Kingdome. Of these in their order.

The stone which the Builders refused, &c.

1 Cor. 3. 9. The estate of mankind, as they are in Society, either to Church or Kingdome, is in divers times set forth to us in Scripture, sometimes of a *Flock*, sometimes of *Husbandry*: otherwhile, of a Building. Ye are his *Flock*, divers times in the *Psalms*, You are *Gods husbandry*, you are *Gods building*, both in one verse. Now the stile of this Text, runs in terms of this last, of Building, or Architecture. For here are Builders, and here is stone, and a Coign or Corner, and a Top or Turret over it.

Of this Spiritual Building, we are all stones: and (which is strange) we all are Builders too: to be built, and to build, both stones; in regard of them whom *God* hath set over us; who are to frame us, and we so to suffer them. Builders, in regard of our selves first: then, such as are committed to us, by bond, either of duty, or charity; Every one, being (as *Saint Chrysostome* saith well) *de subditis sibi plebi*, quasi

quasi domum Dei struere, of those under his charge, to make God an house. As *stones*; it is said to us, by Saint Peter, *Super-adificamini, Be ye Built up*, or framed. As *Builders*; it is said to us, first, by S. Jude, *Build your selves in your most holy faith*. Then, by Saint Paul, *Edific ye, or build ye one another. Be built*, by obedience and conformity: *Build your selves*, by encrease in vertue, and good works: *Build one another*, by good example, and whoisome exhortation. The short is: this is to be our study, all: if we be, but our selves, every one in himself, and of himself, to *build God an Oratory*. If he have a Household, of them, to *build him a Chappel*. If a larger circuit, then a *Church*. If a countrey or Kingdome, then a *Basilica*, or *Metropolitan Church*: which is properly, the Princes Building.

This is the text (the *Builders* here were in hand with) as a *Basilica*: for it was the frame of the *Jewes* Government: but, is applied, to all States in general. For, *Jewry* was the Scene or Stage, whereon the errors or virtues of all governments, were represented to all posterity.

Four words there be in the text: 1. *Edificantes*, Builders. 2. *Lapis*, Stone. 3. *Angulus*, a Corner, and 4. *Caput*, the Head. From the first word *Edificantes*, this we have: that States would not be, as tents: set up, and taken down, and removable. They would be *buildings*, to stand steddy and fixed. Nothing so opposite unto a *State* as not to *stand*.

2. From the second, *Lapis*: that, this *Building* would be, not of clay and wood, or (as we call them) *Paper-walls*: but, *Stone-work*, as strong, as defensible, as little subject to concussion, or combustion: as might be.

3. From the two parts specified, first, *Anguli*: this *Stone-work*, is not a wall forthright, to part in sunder, or to keep out: but, it consists of divers sides: those sides meet in one Angle: where if they meet, and knit well, all the better will the *building* be.

4. *Caput*. And they will knit the better, if they have a good *Head*. For, where they meet, no place so much in danger of weather going in, and making the sides fly of, if it want a Covering. A *head* it would have to cover it: It is a special defence, and besides, it is a Sovereign beauty, to the whole building.

And that *Head*, would not be of *plaster*, to crumble away: or of *wood*; to warp or rot with the weather; or of *lead*, to bow or bend, or to crack: but of *Stone*, and the principallest *Stone*, that could be. The chief part it is, the *head*: the chief care, and consultation would be, what *Stone* meet for that place: for indeed it is all in all.

That, is the consultation here. Here is *Christ*, what say you to him? He is a *stone*, 2. *A building* The first sense
stone. 3. *A Corner stone*. 4. *A Head stone*. *A stone*. So the Prophet terms Him. Dan. 2. 34. Cor. 1.
Sachar. 3. 9. Esay. 28. 17. And so the Apostles, Peter, Act. 4. 11. Paul, 1 Cor. 10. 4. 1. In his
Birth: *Daniels stone, cut forth without hands*, 2. In his Passion: *Zacharies stone, graven and cut full of*
eyes, all over. 3. In his Resurrection: *Esays stone laid in Sion, Qui credideret non confundetur, He that*
believeth in him then, shall not be confounded, saith S. Peter, 1 Pet. 2. 6. *Hic est lapis*. He is the *stone* of
our faith, saith S. Peter, *Lapis erat Christus*. And *Petra erat Christus*, saith S. Paul. He is the *stone* A.C. 4. 11.
of our Sacraments, the Water of our Baptism, and of our Spiritual drink (both) issue from him. *A stone*: 1 Cor. 10. 4.
first, for his nature, of the earth as *stones* are, out of *Abrahams quarry* (saith Esay) to shew his Humanity. Esay. 51. 1.
And, out of *κατωτέρα τῆς γῆς*, the very lowest part of the earth (saith the Apostle;) to shew his Humility. Ephes. 4. 9.
Indeed, nothing so subject to contempt, to be trodden on, to be spurned aside, as it. And such was his
condition, *Vermis, non homo*, and *Lapis, non homo*. *A worm, or a stone, and no man*. Psal. 22. 6.

A *stone* will endure much sorrow, nothing more. And, who did ever suffer like Him? or in his suffering, who more patient, or still, or stone-like, than He?

But the chief vertue of a *stone* is, that it is firm and sure: And so is He. Ye may trust him, ye may build on him. He will not fail you. What you lay on him is sure. (a) *David* may have sure footing, 4 Psal. 40. 3. 7
and rest his feet; (b) *Moses*, his hands; (c) *Jacob* his head, on this *stone*. This is it he hath his deno- b Exod. 17. 12.
mination from. He that trusts in him, nothing, not the gates of hell, shall prevail against him. Trusti- c Gen. 28. 11.
ness, with *non confundetur*, the chief vertue of a *stone*: of *Christ*: and of those that are *Head-stones* by; Max. 16. 18.

But, there are *stones*, that lye scattered, that will neither *head well*, nor *bed well* (as they say) not meet to build withall: meet, for nothing, but to hurl, and to do hurt with. But *Christ* is a *Stone*, to do good with, to build with. *Lapis ad adificationem*. And he loveth not to scatter, or be by himself, his delight is to be with the Sons of men: and to grow with them, into one frame of building. Pro. 8. 31.

A Corner stone. Of all the places in the building, that one special place liketh him: Where the sides meet, there he is. To joyn together, to make two one; he loveth it above all: stretching himself, to both walls, that both may rest on him. Ephes. 2. 14.

And lastly, *Lapis primarius*, a *Headstone*. For, there he should be, there is his right place, and it will never be well with the *Building*, till he be in that place, till *Christ* be *ἀπορριμῶν*, *Caput*, in omni procuratione, the highest and chiefest end of all. This he is, and in the end, this he will be: if not by men, yet by God. 4:

But now we have to do with Men: and we are to put it to voices, their voices, with whom he lived, what they think of *Christ* for *Caput Anguli*. It is returned, *Quem reprobaverunt*: He is refused. Will you hear it, from themselves? *Nolumus hunc regnare*, We will not have Him King; Not in that place; no *Head*, Luke 19. 14.
in any wife.

But, *a quibus*, who are these? These were foolish people, that knew not the vertue or value of a *stone*: no heed to be taken what they cry. We will get us, with *Jeremy* to men of skill, that know, what *stone* is for every place; professed *builders*, by their trade: But these also, were no better conceited of him, than the other: for, do any of the rulers make any account of him? John 7. 48. As who say, None of them neither, Jer. 9. 4.
the very *Builders* refuse him too.

2. Well we will make the best of it : It may be, not for the *Head* : but there be more places than that : If not allow him there, yet he may be in some else. *Improbaverunt*, it may be, but not *reprobaverunt* : disallowed, but not cast aside quite. We aske then, how farre ? Will ye put him up the second time, and (to see the *Quousque* in kind) will ye put up *Barabbas* with him ? *Non hunc, sed Barabbam*. So it went : That was their verdict. Now, by this time it is *reprobaverunt* (as flat as may be) a *refuse* indeed, and that with a foul indignity.

John 18 40. But these, were but the *Vulgar*. again, What say the *Builders* to this ? He : of them, that took himself for a very *Vitruvius*, such a workman, as he said, all the rest *understood nothing at all*, the Master-builder *Caiaphas*, he was flat, *Expediit*, *It was expedient he should dye* ; be cast aside into the heap of rubbish, be put out of the building, clean. That, is his doom.

J. h. 11. 49. 50. Now, lay these together. To be *refused* is not so much ; it may be, it is of such, as are ignorant. But to be *refused of builders*, and those the *chief*, is much ; for, they are presumed to be skilfull. Again, to be disliked for the chief place, not so much ; if not for that, he may be for another : But, to be utterly *reprobate* (that is) not *refused*, for the *Head*, nor *refused* for the *Corner*, but *refused* simply for any room at all : not in the top, nay, not in the bottom : not in the *Corner*, nay, not in any rank of the *building* : that, is as much as may be. And this, was *Christ's* lot.

Yet this was all but in words, nothing was done to him. But there is a *reprobation*, indeed, and that is yet far worse. And to that, they proceed, even to actual matters, to *real reprobation*. Before they cast Him aside (this poor *stone*) they hackt and they hewd it, and mangled it pitiously ; they shewed their malice even in that, too. *Cælaverunt Sculpturam ejus* (saith the Prophet) their tools walked on Him, they *graved Him*, and cut Him with a witness, and made him full of eyes, on every side. What skilled that ? What disgrace, or what sorrow is done, to a *stone* ? the *Stone* feels it not. The cry, of *Non hunc*, or the edge of the graving tool, affect it nothing. True : but He was *Lapis vivus*, a *living stone* (as *Peter* calleth Him, 1 *Pet.* 2. 5.) a *stone* that hath life, life and sense, and felt all : Felt His graving, the edge and point both : felt His disfiguring, the scorne, and malice both : (of the twain, this the more, but) both he felt. When they made *furrows on his back*, with the scourges, when they *platted the Crown of thorns*, and made it sit close to His head ; when they *digged His hands, and feet*, He felt all. He endured it patiently, *tangquam Lapis* ; but He felt it sensibly, *tangquam vivum*, Had quick sense, of His pain in graving : had lively apprehension, of His contempt in *refusing*.

And these very two words (in the text) *Lapidem*, and *Reprobaverunt*, set out unto us, both parts of His *Passion* fully : As if he had been *stone*, so laid they on Him, As if He had been a *Reprobate*, so poured they all disgrace upon Him. And even as a *stone* He was, in His *passion*. For, as the *stones* give against the weather : so was there not to be seen upon Him a *bloody sweat* ? Did He not *give* (as it were) of Himself, against the tempest came ? And, when it came, was it not so strange (even that, which this *living stone* suffered) as the dead *stones*, that had no life, as if they had had life and compassion of His case, rent in sunder with it ? *Lapidem* then, is true.

And, for *reprobaverunt*, that, is as true. For how could they have entreated a *reprobate*, worse than they entreated Him ? In His *thirst*, In His *prayer*, In the very pangs of death, what words of scorn and spitefull opprobry ? What deeds of malice and wretched indignity ! of Himself, it is said (and by way of exaggeration) He *humbled Himself to death, the death of the the Cross* : of them, it may be no less, *Reprobaverunt ad mortem, mortem crucis*, they *rejected Him to death, the death of Reprobates* ; the death, whereunto a curse is annexed, the death of the *Cross*. And never gave Him over, till they brought Him, *Lapis ad lapidem*, into a grave of *stone*, and rolled a *stone* upon Him, and there left Him. And thus much for *Lapis quem reprobaverunt*.

Mat. 27. 60. It is the Feast of the *Pasche* : we now pass over to His other estate ; His *Exaltation*, *ad caput Anguli*. Were it not strange, the *stone* should be rolled away, and this *stone* should be digged up again, and set up in the *Ames*, the place most conspicuous (that is) made a *Corner-stone* : and that, in the very top, the highest part of all (that is) made a *Head-stone* ? Were not this a strange *Pasche*, from death, to life ; from lowest *reprobation*, to highest *approbation* ; from basest *reproach*, to greatest glory ?

2. But, seing *builders* (we see) may be deceived, and that in *Capite* (as we find here) and that, though *Caiaphas* be one of them : and a *stone* may have wrong. Would it not be well, we called to scrutiny again ? Is there any *builder* yet left, before whom we may bring the matter ? Yes, there is. *Every house is built of some man* (saith the Apostle) but he that is the *builder of all*, is *God*. Hee that set up this great vaulted work, of Heaven over our heads : that laid the *Corner-stone* of the earth, Hee is a *Builder*. But, He that laid His Chamber beams in the waters, *Et appendit terram super nihilum*, hangs this great Mass, no man knows upon what : He that beginneth at the top, and builds downwards, Heaven first, and then Earth (as He did :) He passeth all ours, He is a skilful *Builder* indeed. Is He of the same mind ? Offer *Christ* to His *probation*. He will *reprobare reprobates* : condemn them, that for *refused* Him : And all will turn, quite contrary. Saint *Peter* saith it : he was ἀποδοκιμασθέντες, *reprobate with men*, but ἐκλεκτός, *chosen of God*, ἁγιάσθησαν, *nothing worth with them*, but τίμιος, *precious*, with Him. Meet to be in the *building* ; Nay, no *building*, meet to be, without him. And in the *building*, if any part more object to the sight, than other, there. And in that, if any place higher than another ; there. In *edificio, Angulus adificii, Capite Anguli* : In the *Building*, the *Corner* of the *Building*, the *Head* of the *Corner* : (that is) in the highest place, of the chiefest part of all. This He thought Him, and as he thought Him, so He made Him : and made Him so this day, the day of His *resurrection*. Whom they cast down, *God* lift up, from the grave : whom they vilified, He glorified ; glorified, and made him *Caput anguli, The Head of the Corner*.

How of the corner? The corner, is the place, vvhere two vvalls meet: and there be many two's in this Building: The two vvalls of Nations, *Jews* and *Gentiles*: The two, of conditions, *Bond*, and *Free*: The two, of Sex, *Male*, and *Female*: the great two (vvhich this day vve celebrate) of the *Quick* and the *Dead*: above all, the greatest two of all, *Heaven* and *Earth*.

The two first meet in Him: There vvvas a partition, but he down vvith it: *Et fecit utraqve unus*, Eph. 2. 14. So, that, there is neither *Jew* nor *Greek*, neither *Bond* nor *Free*, neither *Male* nor *Female*, but all one in *Christ Jesus*. Yea, the *Quick* and the *Dead*, both live to Him. And all these, so many Combinations, as in the *Center*, meet in him: and he in the mids of all, draws all, and knits all, in one holy faith, and blessed hope of his coming; one mutual and unfained love towards each other. *Ex te Angulus*, well said *Zachary*.

And as *Unitie* is in the *Angle*; so *Order*, is under the *Head*. As all, one, in Him; so, he is *Head* of all. *Head* of the *Jews*, *Jesus* in their tongue: *Head* of the *Gentiles*, *Christ* in their tongue: *Head* of the *Church*: *Head* of all principality and power. Therefore this day, *Christ* that dyed rose again, that he might be Lord both of *Quick* and *Dead*, *Rom.* 14. 9. And of the great *Angle* of all, consisting of *Heaven* and *Earth*; for, all power was given him in *heaven* and *earth*, and he made *Head* of both.

Now then: will ye lay these together? There can come to a *stone* no greater dignity, than there to be in the (*Head*.) To any *stone*: but it is much increased, by that Circumstance, that it is not only, *Lapis* (barely;) but, *Lapis quem reprobaverunt*, that now is there in the *Head*: Not any *stone*, but a *stone* so refused (as we heard) for such a *stone*, there to be, from *Terminus a quo*, to come to this *Terminus ad quem*; from so base an estate, there to be: that is a great increase to it.

And thirdly, by such a person, a *Builder* so matchless, there to be: that is yet a degree higher: And this triplicity exalteth much his *Exaltation*. That by *God*, and not *Gods* suffering, but his doing: and that *factum mirabile*, his wonderful doing; it came to pass: As indeed, wonderful it is to see, that which all the world now seeth: *Christ*, that (for the present) was so strangely dejected; since to be so exceedingly glorified: *So many knees to bow so Him, so many tongues to confesse Him, His Name to be above all Names, Heaven and earth to be full of the Majesty of his Glory*.

Now from these words, *Caput Anguli*: that which we learn mortally, is: to make much of the two virtues commended to us, in these two vvords: 1. *Virius Anguli*, 2. And *Anguli sub capite*.

First, the vertue of two vvalls united in one *Angle*, that is *Unity*. For *Christ* will not be *Caput Macedonia*, of a Party-wall, but of an *Angle* joyned. He is not of their spirit, that, so they may be *Head*, care not, though it be never so broken a wall.

Secondly, not every *Unity*, but *Unitas ordinata*, that hath, or is under a *Head*; For it is not, *Cuiusvis Anguli*, but *Anguli cui Caput*: not of every *Angle*, but of an *Angle*, the unity vvhereof, is neither in the tail, nor in the sides, but in the *Head*: That is commended to us, as *Unity* against *Division*; so *Order* against *Confusion*. They that can be content to corner vvell, but vvould be *Acephali*, headless, have no *Head*, please him not: No more do they, that vvould joyn, but vvould be *Poli-cephali*, have a Confistory of heads, many heads: as many as the beast of *Babylon*. For sure it is, an *Angle* can have no more heads but one. To love an *Angle* well, but an *Angle* that hath an head, and but one head. To love a head well; but an head, not of a single wall, but of an *Angle*. Both these, and both to be regarded. They be *Zacharies* two, *Staves*, *Bands* and *Beauty*, which uphold all government; break one, and the other vvill not long be unbroken. The head, vvithout *Unity*; *Unity*, vvithout the head: either vvithout other vvill not long hold.

Both then: but especially *Unity*, for that cometh in here, not necessarily (as doth the head) but extraordinarily. And therefore, extraordinary regard to be had of it. For I was thinking, why he should here in this second part, say, *That he was made head of the Corner*? Why should it not suffice to have said, *factus est Caput*, and no more? Or if more, *factus est Caput Aedificii*? To have said, *He was made the head*: at least vvise, made the head of the whole building? Why must *Anguli*, be added? What needed any mention of the *Corner*? No occasion vvvas given, no mention vvvas made of it, in his refusing: The vvord [*head*] vvould have served fully, to have set his *Exaltation* forth. Some matter there was, that this vvord must come in. And sure, no other, but to shew *Christ's* special delight and love of that place. At his rising, this day, *Stetit in medio*: and here he is come to his place again: for, *Stetit in medio*, and *Caput Anguli*, come both to one. Therefore, that like love, like special regard be had by us of that place, and of the vertue of that place (*unity*;) that it be fought and preserved carefully, that the sides slide not off; the well knitting vvhereof, is the very strength of the whole building.

By *Bede*, it is rendred, as a reason why the *Jewish Builders* refused our *Saviour Christ*, for the head place, *Quia in uno pariete, stare amabant*. They could endure no corner; they must stand alone, upon their own single vvall; be of themselves; not joyn with *Gentile*, or *Samaritan*. And *Christ* they endured not, because they thought, if he had been head, he vvould have enclined that vvay. *Alius oves oportet me adducere*: *Alius*, they could not abide. But sure, a purpose there must be *alias oves adducendi*, of bringing in others, of joyning a corner, or else vve do not *facere secundum exemplar*, build not according to *Christ's* pattern; our fashion of Fabrick, is not like His. They that think, to make *Christ's* head of a Single wall, are deceived, it vvill not be. They that say, so the head, all is vvell; it skills not for the corner; err too. He is *γωνιῶν*, a Corner *stone* first, and then *κεφαλῶν*, a head *stone* after. And they that had rather be a Front in a wall, than in a member place *sub lapide Angulari*; And they, that stand upon their own partition, and vvill not endure to hear of any joyning; care not what become of *Angulus*, if it were stricken out; the same mind is not in them, in neither of them, which was in *Christ Jesus*. His mind vve see. He looks to the *Angle*, as to the *Heart*; and to the head, as to the *Angle*. And they build best, that build likest him, *Wisdom is justified of all her Children*.

And

Anguli

Gal. 3. 28.

Zec. 10. 4.

Caput.

Col. 1. 18.

Col. 2. 10.

Mat. 28. 18.

1.

2.

3.

Phil. 1. 19.

10, 11;

Zech. 11. 7.

10, 14.

Job. 10. 15.

Job. 10. 16.

Heb. 5. 8.

Phil. 2. 5.

Luk. 9. 34.

1. And last; the duty of the whole second part, and so, this dayes duty, is this. When the head-stone is brought forth, and reared (as to day it was) we are to prosecute it, with *Hosanna*, and *Benedictus qui venit* (as it straightway followeth in the *Psalm*) with acclamation of *Grace, Grace unto it*. For so (saith the Prophet) *Lapis primarius* would be laid with rejoicing. Rejoicing: as in his regard, that hath obtained his due: so, even in the *Buildings*, that hath got such a head: Such and so gracious, a head, as could endure thus to be refused by them; and yet admit, yea even those, that so refused him (if the fault be not in themselves) to be *Stones* in his *Building*, for all that: and to be members of the Body, whereof he is the *Head*.

2. Then secondly, as God hath: so we to make him head. Actually, we can not; he is made to our hands: but in account, we may: Giving him, the highest place in all our respects; *Magnifying his Name*, and *his word*; above all things: *His Word*; making it our chief ground: *His Name*, and the glory of it, making of it our chief end. That other considerations carry us not away, as these builders here it did, of *Venient Romani*, or I wot not what; but that ever (as the Heathen Lawyer said) it be *Potior ratio, qua facit pro Religione*, the best reason, that maketh best for Religion, and for the good of the body of this head (that is, the peace of his Church.) And this, for, *Lapis erat Christus*.

1. But, *Lapis erat David*, is likewise true. Therefore, that we do King *David* no wrong, let us shew how it fits him too: but briefly, because, this, is not his day. *David was a stone*. The Jews say, it was his Nick-name, or name of disgrace; that, in scorn they called him so. For that, all his credit (forsooth) came, by casting a stone, and hitting *Goliath*, by chance, right in the fore-head: and so, they thwitted him with that name. They gave it him, in scorn: but he bare it, in earnest. For sure, much sorrow he endured: had that property of a *Stone*. And nothing could remove him, or make him shrink, from his trust in God, or from his Allegiance to *Saul* his liege Lord: that quality also.

2. And refused he was: not as *Christ*, we must not look for that, neither in him, nor in any. God forbid, that any, ever should be so refused, as he. As *Christ*, none, but *Christ*. No: but yet, in his degree refused he was, though. A hard time he had, and many hard terms, and hard usages he endured for many years together; pursued, and followed, and should have been no head, nay, should have had no head, if he had been gotten.

3. Refused, and by whom? Even by *Saul*, all his life-time: and when *Saul* was dead, *Abner* refused him, and set up another against him. And when he was out of his country, in *Gath*, refused there too, by the Princes of *Achis*. And even at home, by his own brethren, and fathers house. Yea, *Samuel* himself, had given it away (the head-place) from him, to *Eliab*, and so refused him; but, for God. And these, went then, for the chief Builders in *Israel*, at that time. So, the Builders refused him.

4. But after all this, all this notwithstanding, this *Stone* became the head, (that is) *David* got the Crown, and was King at last. For [head] is the Kings name. So doth *Samuel* call the King, *1 Sam. 15. 17*. So doth *Ezay, chap. 7. 4*. So doth *Hosea, chap. 1. 11*. But especially, so *Daniel*, in express terms, *Tu es Caput aureum*, speaking to the King, *Thou art the head of Gold*.

Head, and of the corner: that is (as some interpret it) of *Juda* and *Israel*. But, that is thought somewhat hard. For, those two, were not two Kingdoms, nor ever so reckoned, till *Roboams* time. And, what if *David* had not happened to have been first King of one Tribe, and after, of all; should he have lost this name then? Should he not have been *Ἀκρογωνία*? Shall no King be *Caput Anguli*, if he have but one entire Kingdom? Shall not *Salomon*, as well as *David*? No question but he shall.

The better part therefore think good, to give it that sense, which never fails in any State: and which sundry times you shall find pointed at by *David* himself, as in the *a 115*. before, and in the *b 135*. after: Yea, even here in this *Psalm* at the beginning, *Domus Israel*, and *Domus Aaron*, the House of *Israel*, and the House of *Aaron*; that is, the two estates, *Civil* and *Ecclesiastical*, which make the main *Angle*, in every Government. God himself hath severed them, and made these two; but to meet in one: Not one to maligne and consume the other. And the happy combining of these two, is the strength of the head, and the strength of the whole building. If it bear but upon one of them, it will certainly decay. It did so in *Sauls* time: He little regarded the *Ark*, and less the *Priests*. *David* saw *Sauls* error, and in his *Psalm* (where he singeth *Ne perdas*, to a Common-wealth) promiseth to have equal care of both pillars, and to uphold them both.

The first book of *Chronicles*, is sufficient to prove, and perswade any, he dealt in both, as chief over both. Not by right of *Priest-hood*, for none he had. And that, of his *Prophecy*, is as cold. Others also did the like, *Asa*, *Jehosaphat*, *Ezekias*, *Josias*, that were no *Prophets*, nor ever so accounted.

In the Law (it is *Philo's* note) both Tables met in the fifth Commandment (which is the *Crown Commandment*) as it were in an *Angle*; which Commandment, is placed (saith he) *ἐν τῷ ᾠκλῷ*, as it were in the middle, or confines of both tables; that of Religion, and this other of *Justice Civil*: That, with the right arm, the Prince may support that, and with the left, this: and so uphold both. And in the Gospel, *Christ* applyeth this very verse to himself, as heir of the *Vineyard*. Heir he was not, but as King, not as *Priest*: He could not; for, of that Tribe he was not born, but was called to it, as was *Aaron*.

Since then, here we find both, and that *David* was both, it is no error (I trust) to call a King, *Caput Anguli*; No more is it, to call him *Lapidem primarium*, or *angularem*, choose ye whether. The *Persian* (by the light of nature) called the King *Abasheurosh* (that is) *Sovereign head*. The *Grecian* (by the

same light) called the King, *Βασίλεως*, that is, *Βάσις καὶ ἄκρος* the Base or Corner-stone of his people. Shall I add this? This word (*Stone*) which is here affirmed, of *David*, in this verse: is, in the New Testament, five several times, turned by the *Syrian* Translator, *Cepha*: a thrice in the three Gospels: once in the *b Acts*: and once in *c Saint Peter*. So that, he did not think it strange, to call King *David* *Cephas*.

Verse 25. 26.
Zech. 4. 7.

Psalm 138. 2.
John 11. 48.

1. The second sense
David.

2 Sam. 2. 8.
1 Sam. 19. 4.
1 Sam. 17. 28.
1 Sam. 16. 6.

4. Chap. 2. 38.

a Ver. 9, 10, 12.
b Ver. 19.
c Ver. 23.

Psalm 75. 3.

Matth. 21. 42.
Heb. 7. 13, 14.

a 1 Mat. 21. 42.
2 Mat. 13. 10.
3 Luk. 20. 17.
b Acts. 4. 21.
c 1 Pet. 2. 7.

Cephas. So Cepha, as well said of David, as of Peter. And *Tu pasces*, as well said to David, as Pasce *d 2 Sam. 5. 2.*
to Peter: And *Zorobabel* hath in his hand, the Line, as well as *Josua* the high Priest, towards the *1 Chro. 11.*
building of the Temple. The thing, the duty it self, and the bounds of it, let us lay forth and agree of, *2 Zach. 4. 10.*
as we can: but sure, the Name is not to be stood on; it cannot be denied him.

And now to our selves: to whom, as *This is the day which the Lord hath made*, touching Christ and his Resurrection; so is it, likewise, *the day that he hath made*, the second time, by making on it, his Majesty, head of this Kingdom, the very Name whereof, hath affinity, and carrieth an allusion to the term, *3. The third self.*
Anguli, in the sound of it. *Hh Majesty.*

And, neither were Your Majesty, without your part of *refusing*, in a kind: but did participate, somewhat of it, with David, though in a less degree. Good, and firm, and sure, though your Right were, as any stone; yet allegations were studied, to subject it to question, yea, to *refusing*. For, did no body ever see a project drawn wherein some other stone was marked out, to have been *caput Anguli*? Yes; it is well known, Titles were raised, and set on foot, and Books written, to that end.

And, they took themselves for no mean Work-men, that were the devisers of them: that, both at home and abroad, contrived it another way: and plotted to have put *You by*, and to have some other Head stone, of their own hewing out, in your room.

Yea, to make your case, yet more like to Christ's case: even the High Priest, he that claimeth Caiapha's place, he and his crue, had their hands in it. We may no lesse truly, say to them, than Saint Peter said to Caiaphas; *Quem vos, whom ye would have cast aside*, if you might have had your wills. And to that end had your first Breves ready drawn, and sent abroad; and others, in a readiness, to second them.

Yet for all their Breves, and Bulls; this Stone is the Head, for all that. *Pastur*, made he is; and made by God. For *à Domino*, Gods doing it was, evidently; that after so much plotting, so many years together, at the very time, God bowed the hearts of so many thousands, as it had been the heart of one man, to agree in one; as that, all that foresaw it, thought it had not been possible; and all that saw it, confessed it admirable; and all men said, *This hath God done: for they saw evidently, it was his work.* *Phil. 6. 9.*

The Head, You were then made: And head, not of One Angle, as You were before (for *Caput Anguli*, I hold a King to be, though he have but one Kingdome) but *Caput Trianguli*, head now of Three, even of a whole *Triangule*. So, their titles were dashed, their plots disappointed, and all their devices as the potters clay. Yours it was of right, and God hath brought You to it. So, it is: and our eyes do see it, and our hearts do joy in it, and our tongues bless God for it; and here we are, this day, with all praise and thanks to acknowledg it, that so it is. It is a part of this dayes Duty, that so we should acknowledg it, and give him thanks for it, that brought it to pass. *4. Esay. 29. 16.*

And, may I not further put you in mind, of another making yet? And it is not impertinent neither: to this day, especially. For, after the first making or placing, look, how many after-attempts are made, to unmake or displace the head-stone again; so many times, as it is heaved at, to that end, and those attempts defeated: so many new placings, so many new makings, are we to reckon of. David was made head, not only when Saul and Achish thought to put him down, and were put down themselves; which was, before he came to the Crown; but even after he had it, and had worn it long, when Absalom and Sheba refused him (being their head) and cryed, *No part in David*, and so, sought to put him besides the Throne. *2. 2 Sam. 10. 1.*

And Builders there wanted not in that design: Absalom had Achishphel and Amasa, two as principal Master-builders as then were any. When God brought David back to his Seat again, and delivered him from them, that sought to remove him from it. He did as good as place him in it, anew. David himself saith so, before (at the 13 verse) *He was shewly lifted up, and ready to turn over; but God stayed him, and set him right in his Seat again.* And in very deed, the Verse next before (the XXI) where he saith, *God had heard him, and was become his deliverer*, makes the Writers to think, this Psalm was endited rather for this second, than for his first placing, *15. 30. 9. 30.*

Now, a Second making we may well remember: and we cannot do it better, than upon this Day. This Day (as we shall see) hath an interest in it. That, since your sitting in the Seat of this Kingdome, some there were, Builders one would have taken them to be, if he had seen them with their tools in their hands, as if they had been to have laid some foundation; where their meaning was to undermine, and to cast down foundations and all: Yea, to have made a right Stone of You, and blown You up among the Stones You and Yours without any more ado.

And, Master-builders they had amongst them, (so they will needs be accounted) that encouraged their hearts, and strengthened their hands to the work. And that they might do, there was no Seal to hinder it: But disclose it, that, they might not, for fear of breaking a Seal: there was a Seal for that. And thus they did *edificare ad Gehennam*: edifie their followers to Hell-ward, to set them forward and send them to their own place. That Day, which God undid that wretched design, and brought their mischief upon their own heads, That Day, did God make You, *Caput Trianguli*, the second time. That Day, that he brought You back (if not from death it self, yet) from deaths door, from the very gates of destruction, That day was a very Easter day to You, though it were in November. And, *οις η παρασχαλη*, after a sort a very Resurrection; as very a resurrection, as Isaac's was, which the Apostle there speaketh of: That, the destroying Angel (I am sure) past over You, and so, it was truly the Feast of the Passover. Fit therefore to be remembered this Day, *Hic est dies, This is the day of the Passover, This is Easter day, the day of the Resurrection.* *2. A. 1. 29. 3. Heb. 11. 19.*

But

But, to return to the first making of all. By the true course of the year, this month being the very month, this day being the very day, of that, of the first laying of the *head stone*: we are (as before in *Christo Domino*, so again here) in *Christo Domini*, to prosecute it with *Dauids* cry of *Hosanna* and *Benedictus*: and with *Zacharies* acclamation of *Grace, Grace unto it*, even to this *head-stone*. *Grace*, in his eyes that *so made you*: And again, *Grace* in their eyes and hearts to whom he *so made you*: But above all, the *Grace* of all *Graces*, that you may make him ever *Your Anagorion*; *Your stone of chief trust*, and *Your mark of highest regard*, in all your Counsels and purposes, that *so made you*: And, seek to reduce the *disjuncta latera*, the sides and wals flyen off, of this great building (for which the world it self was built) *his Church*, and reduce them into one *Angle*: The greatest service that can be done him, on earth.

And so: He that this day made *You the head*, so make *You*, and so keep *You*, long, and many dayes. He that *refused* them, that *refused You* (*refused* them, with *reprobation*) still may he so do, *toties quoties*, to their continual confusion: That, the *head* over the *Triangle*, and the *Triangle* under the *head*, may many years stand fast and flourish, in all peace, plenty, and prosperity, health, honour, and happiness. And, after all: He that hath crowned *You* here, with two Crowns, already; crown *You* also with the *third*, of *Glory* and *Immortality*, in his heavenly Kingdom.

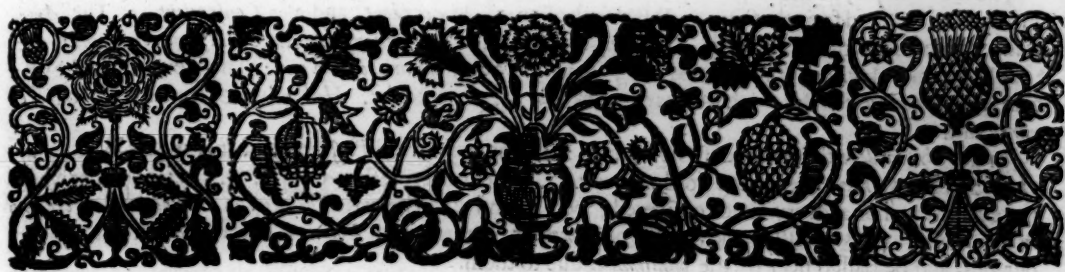
I have now done. Only I would move one thing, and it shall well agree with that, hath been said of the *Corner-stone*: and it shall serve to further our duty of thanks; and be a good closing up of the whole. Many wayes, was *Christ* our blessed *Saviour*, a *Corner-stone*: among others, especially in this, saith *S. Hierome*: *Quando agnum, cum pane conjunxit, finiens unum, inchoans alterum, utrumque perficiens in semetipso*. One chief *Corner-point* of his, was: when he joyned the *Lamb* of the *Passover*, and the *Bread* of the *Eucharist*: ending the one, and beginning the other, recapitulating both *Lamb* and *Bread* into himself: making that Sacrament (by the very institution of it) to be, as it were, the very *Corner-stone* of both the Testaments.

No act then, more fit for this *Feast* (the *Feast* of the *Passover*) than that *Act* which is it self the *passage over*, from the Old Testament to the New. No way better to express our thanks, for this *Corner stone*, than by the holy *Eucharist*, which it self is the *Corner-stone*, of the *Law*, and the *Gospel*.

1. And there is in it, a perfect representation of the substance of this *verse* and the *text* set before our eyes. Wherein, two poor Elements of no great value in themselves, but that they might well be refused, are exalted by *God*, to the estate of a *Divine mystery*, even of the highest mystery in the Church of *Christ*.

2. And, a kind of *resurrection* there is in them, and therefore fit for the day of the *Resurrection* (as ever, in *Christ's Church*, *Easter-day* hath pleaded a special propertie in them.) Sown, as it were, in *weakness* and *dishonour*: and (after they be consecrated) *rising again*, in *honour* and *power*.

3. And that a great *honour* and *power*: not only to represent; but to exhibit that, it representeth: not to set before us, or remember us of; but even to serve us for a *Corner-stone*. First, uniting us to *Christ* the *head*, whereby we grow into one frame of building, into one body mystical, with him. And again, uniting us also as *living stones*, or lively members, *omnes in id ipsum*, one to another, and all together in one, by mutual love and charity. *Qui comedit de hoc pane, & bibit de hoc Calice, manet in me, & ego in illo*. He that eateth of this bread, and drinketh of this cup, abideth in me, and I in him. There is our *Corner* with Him. And again, *Unum corpus omnes sumus, qui de uno pane participamus*: All we, that partake of one bread, or cup, grow all, into one body *Mystical*. There is our *Corner*, either with other. By the same means, expressing our thanks for it; and by the same possessing our selves of it: Sealing up both wayes our duty to *God* for making *Christ* the *Lord*, our greatest and chiefest: and for making His *Anointed* this day, under Him, either in their several degrees, our *Anagorion* or our *Chief*, or *Head Corner-stone*. For which, together with all other his benefits, but especially, as the time calleth to us, for these two, [*Christ rising*] and [*our Sovereigns raising* to his Royal place] render we, as we are bound, to *God* the Father, &c.



A

S E R M O N

Preached before the

KINGS MAJESTY

A T

WHITE-HALL,

On the Twelfth of *April*, being *Easter-Day*.*An. Dom. 1612.*

1 COR. Chap. V.

Expurgate vetus fermentum, &c.

Verf. 7. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened: For, Christ our Paschever is sacrificed for us.

8. Therefore, let us keep the Feast, not with old leaven, neither with the leaven of maliciousness and wickedness; but, with the unleavened bread of Sincerity and Truth.



Here be two things, give themselves forth upon the very first view of this Text.

1. First, here is news, that we Christians, we also have our Paschever: 2. Then, that in memory of it, we are to keep a feast. *Pascha Judaeorum*, the Jews Paschever we find, in *John*, Chap. II. and XI. *Pascha nostrum*, Our Paschever, never till now. And indeed, to find a Paschever, in Saint Pauls Epistles, and his Epistle, not to the Hebrews, but to the Corinthians; their Paschever as well as his: For him to call, not his Countreymen the Jews at Jerusalem, but the Gentiles at Corinth, to keep such a Feast, is news indeed. But *Pascha nostrum*; the words be plain: One we have. *Itaque*, and therefore let us hold a feast, for it.

And truly, upon this word [*Celebremus*] may this Feast of our Easter seem to be founded. There, is not onely a Warrant, but an Order for the making it a feast. And sure, howsoever it will fall out with other feasts, this of Easter, if there were nothing else, but the Controversie that was about the time of keeping it, in the very prime of the Primitive Church, even immediately after the Apostles, it were enough to shew, it was then generally agreed of all, Such a Feast was to be kept. And the alledging on either side (one, S. Johns manner of keeping; the other, S. Peters) prove plainly, it is Apostolical (this feast;) and that the Apostles themselves kept it. *Itaque celebremus, therefore let us keep it.*

The Division.

The word *Itaque*, in the later *Verse*, is ever a note of a *Conclusion* : And where a *Conclusion* is, there is an *Argument* : And so is the *Text*. It standeth of an 1. *Antecedent*, and a 2. *Consequent*. 1. The *Antecedent*, in these words : *Christ our Passeeover*, &c. 2. The *Consequent*, in these : *Itaque celebremus*, &c. supply but this *Maxime* of reason and law ; *If we have one, we are to hold one* ; The *Text* will make up a compleat *Argument* : But, one we have ; therefore we are to hold it. *Habendum & tenendum*, as our *Textures* run.

I. In the *Antecedent* there rise these five points : 1. The main word *Passeeover*, what is meant by it : *Pascha*. 2. That we have one, in the word *nostrum*. 3. Who it is expressly : *Christ*. 4. *Christ* how, or when? not every way, nor at every time considered ; but, as, and when he was offered up ; *Immolatus*, offered up as a sacrifice. 5. And lastly, the word of our *Interest*, *Propter nos*, For us ; that so, we might pass over our sins, and be passed over by the punishment due to them.

II. In the *Consequent*, there arise two points : 1. There is an *Itaque*, to conclude us to keep this feast. 2. And there is a *Non*, and a *Sed*, to direct us how to keep it. The former binds us to *Celebremus*, to celebrate a feast ; or to *Epulemur*, to make a feast. Both are read ; and both well, for both are due. The latter, by *Non in fermentis, sed in azymis* (not so, but thus) teacheth us, how to hold it : How to keep a *Passeeover* ? but as a *Passeeover* should be kept. How was that ? not with *leaven*, but with *sweet bread*. And then he takes off the veil from *Moses face*, that under the legal types of *Leaven*, and *Sweet bread*, these *Evangelical duties* are expressed unto us : By *leaven*, is meant malice and lewdness : and so, we may not ; By *sweet bread*, is meant *Sincerity* and *Truth* : and so, we are (with them) to celebrate our feast.

So, in the *Antecedent*, there is the 1. *Benefit*, and the 2. *Means* : that is *Christ's part*. In the *Consequent*, 1. the *Feast*, and the 2. *Duty* : that is *Ours*. Indeed, to the word *Passeeover*, ye may reduce them all. 1. The *Benefit* : for it is a *Passeeover* ; even the passing over of the *Destroyer*. 2. The *Means* : that is *Christ*, by the *Sacramental* figure called the *Passeeover*, as the means of it. 3. The *Feast* : whether that we solemnize, or that we are invited to, either is a *Passeeover*. 4. And last, our *Duty* : for, that is also a kind of *Passeeover*, from *Vetus fermentum*, to *Nova conspersio*. So, 1. the *Benefit*, 2. the *Means*, 3. the *Feast* itself, and 4. the *Duty* of it, all are recapitulate, in this one word, *Passeeover*.

The *Sum* of all is ; that we perform the duty, that we so may partake of the benefit : all is but to conclude us *ad hoc festum, ad hoc epulum*, to the *Feast* and the *feast of the feast* ; that we pass not them over. This is all, that *S. Paul* (here) pleads for ; and all that we. Enough, to let you see the *Text*, in the *feast* ; and the *feast*, in the *Text* : in the *Text*, the *paris* and the *order* of them.



I. The Antecedent.

1. What is meant by *Pascha*.
* Exod. 12. 26.

Exod. 12. 29.

2. Our Passeeover.

What is it.

Psal. 84. 6.

Psal. 22. 20.

A poc. 16.

Pascha, a *Passeeover*. * *Quanam est hac Religio* (faith God) shall be our question ? *What is the meaning of this observance*, and what good is there in it ? For, every *Feast* is in remembrance of some benefit (*ἡμεῖς, ἵνα ἡμῶν*) *Passing over* is (of it self) a thing indifferent ; good or bad, thereafter as that is, which passeth over us, or we over it. For, if any good over-pas us, we lose by it ; but, if any danger, we are the better. Again, if we pass from better to worse, it is a detriment. But, if from a worse case or place, to a better, it is a benefit. And this is a benefit : for, here is a *Feast* holden for it. Then did some evil pass over us ; or we our selves pass over into some better estate.

The *Law* must be our line, to lead us along this *Text* ; the *Character* of it is legal. How was it there ? Evil passed them ; a *destroying Angel*, that slew the first born in every house through *Egypt*, but passed them over, and touched them not. And yet there was another : They passed out of *Egypt*, to the *Land of promise*, over the *Red-sea*. They passed it well : As for *Pharaoh and his host*, they perished, in it. Ye shall find both these thus set down together (*Heb. XI.* in the 28. verse) the *Destroyer* did pass over them : (In the 29. verse) they did pass over into *Canaan*. The *Egyptians* perished in both ; had no *Passeeover* : Gods people had.

But what is this to us ? Here is *Pascha*, but where is *Nostrum* ? We are not in *Egypt*, no fear of our first-born ; here is no *destroying Angel* : And we are far enough from the *red sea*. What then, if our case fall out to be like, if our danger as great : and so it will : Here we live, we call it a *vale of misery* ; in a world, whereof *Egypt* is but a corner, and was but a *Type* ; Nor their *Pharaoh* but a limb of the great *Pharaoh*, that tyrannizeth here in this world. 2. We have every one a soul ; it is not our first-born, it is more ; even *Unicam meam* (as the *Psalmist* calleth it) the first, and all that we have. 3. It skills not for the *Angel* ; Gods wrath is still ready to be revealed on our sins : from that cometh all destruction. The *Angels* do but carry the *Vials* of it. 4. And death will match the *red-sea* : all must through it, and some pass well, but the most part perish.

Now then for *Nostrum*. Our abode here is as dangerous, as theirs in *Egypt* : as many *destroyers*, yea, as many *Crocodiles* too ; and therefore we need a *Pascha*, to escape Gods wrath, to have it pass over us here.

And yet, there rests another besides, For, how well we shall do with that former, I know not ; but, to the latter we must all come, to death, to the *Red-sea* brink : and there, either perish, or pass well over, one of the twain. Sure *Pascha nostrum* is not more then needs ; *Pascha nobis opus est*, we need one (a *Passeeover*) no less then they.

Nay, I go further : Ours is such as theirs. Theirs is *nihil ad nostrum*, nothing to ours. For, what talk we of a *delivery* of one poor *Nation* ; and that, but from a bodily danger ; and but one neither ?

Call

Call ye that a *Passé-over*? How much more then, *ours*, the great, and general *Passé-over*, that freeth us? that freeth all *mankind*, from the total *destruction* both of *body* and *soul*; and that by an *eternal delivery*, both here and for ever? How to escape that, *Gods wrath*, *ira ventura*; that is the true *Passé-over*. And what mention we *Canaan*? Is there any comparison, between the two Kingdomes of *Canaan*, and *Heaven*, whither *Christ* shall make us *pass*? Indeed, *Pascha nostrum* is it: *ours*, and none but *ours*. Theirs, but a *shadow*; *Ours*, the substantial, very *Passé-over* indeed. When all is done; *Pascha nostrum* is it. March 3. 7.

Will ye give me leave, to present you with a meditation upon this point? it will fit the feast well, and serves us for a *preparation* to our *Passé-over*, and I will not fetch it far, but even from the word *Passé-over*. For, all the labour is, but to make us feel the want of it.

Est sapientis querela, transire generationem, aliam succedere, aliam quoque transire. It is that, the *Apoc.* Ecclef. 1. 4. *file* tells us, and we feel it, *Mundus transit*, that the *World* passes: *Παροῦν* (saith *S. Paul*), *παροῦν* (saith *S. John*), in the *Active*, and *Passive* both, the *world* passeth away. *Et en Pascha, entransitus*, a Chap. 7. 31. kind of *Passé-over* of the *world* it self, of this *transitory world* (as we term it) *Ubi non habemus manentem*, &c. where we cannot long have any abode. 1 Joh. 2. 17.

But then, if we look home to our selves, we shall find another *Passé-over* there; even that of the *Psalm*, 2. *Cito transit & avolamus*, we pass as a shadow, as a dream; when one awaketh; we bring our years to an end, 1 Sal. 90. 10. as it were a tale that is told. *Cito transit*, so soon passeth it, and we are gone. *Saint James* very excellently expresseth it: *Τερχῆς*, a very wheel of our nature whirling about: That the *world* passeth; but we, faster James 3. 6. then it.

But the third is the complaint indeed: that *transitory* though this *world* be, and we yet more *transitory*; yet we cannot pass it quietly for all that. But, some wipe we have of the *Angels sword*; at leastwise, in fear we live still, of those in the *Psalm*, *Sagitta volans*; or *Terror nocturnus*, or *Incursus*, or *Demon meridianus*; one of *Egypt* ten plagues: One of the *Angels vials*, or of the *Horses*, red, black, or pale, are still abroad; much adoe we have, without some mis-hap, to pass this life that passeth so fast. 3.

But lastly, say that we have the good hap, to scape well here; yet hence we must yet long; to the *red-sea bank*: we must come to death all; and death is not *Meritus* (a final end) but *Transitus* (a passage over to a new estate.) There, is the main peril, that we miscarry not; (great odds there is, for many do;) but pass well over into the land of promise. 4.

These four *Passé-overs* it will not be amiss to think of. And, in all these, need we not one, to help us well through, that these perils may well pass us over? Need we not one, that may make the *red-sea* passable for us, that we may well come to the *land of the living*?

And now then, tell me, what is the sum of all our desires? Is it not *Bonum pascha*? While we are here, the *Destroyers* may pass; and when we go hence, we may well get over? Is it not, *Sic transire transitoria, ut transeundo perveniamus ad aeterna*? So to pass these *transitory things*, that we may well come to those, that shall never pass? A good *Passé-over* is our wish; and against we shall need it, a good one *God* send us. Upon the point, if we weigh well, *Salus ipsa nihil est, nisi Pascha*. The benefit of all benefits (salvation it self) is comprised, in this word; is nothing but a *Passé-over*: As much, in one word, as the other, *transire a malo*, to be saved from evil; *transire ad bonum*, to be set safe in good: To these two may all be reduced. This is all we need, and all we seek. And this *Parasceue* (or *preparation*) will set us in hand to seek it, and make us say (with our *Saviour*) *desiderio desideravi ut*, &c. earnestly to desire, to Luke 22. 15. have our part in this *Passé-over*.

The next point; if we need one, and if we desire one, where shall we have one? *Quis revolvat nobis hunc lapidem*? Who will roll us away this stone? (saith the *Women* this day.) To our line again, the *Law*. 3. Who it is. How did they there in the *Type*? (for, so it must be; in the *truth*.) They had a means, that helped them through both, which (per *Metonymiam causa*) they called their *Passé-over*. And it was a *Lamb*. Mark 16. 3.

Have we so? yes: *Ecce Agnus Dei* (saith the *Baptist*, at the first sight.) But every *Lamb* will not serve; it must be a *Paschal Lamb*. Is *Christ* that *Lamb*? *S. John* puts it out of question: That which was said of the *Paschal Lamb* [ye shall not break a bone of him] he applies to *Christ*; and saith, in him the *Scripture* was fulfilled. *Eodem tempore, illorum, & nostrum: adductus in Festo ipso.* CHRIST the Lamb of GOD. John 1. 29. John 19. 36.

Then a *Paschal Lamb*, he is; and so in case, to be made a *passé-over* of. But, a *Passé-over* he is not, till he be offered. For (if ye mark it) offering is a *passing over* of that is offered, to him, we offer it to: 4. Christ offered in a sacrifice. Offered he must be. *Et oblatus est* (saith *Esay*) offered he was. Esay 53. 7.

Oblatus; so he may be, and yet alive: but the word is *tridum*, *Immolatus*; offered, and offered in sacrifice. A live *Lamb* is not it; it is a *Lamb slain* must be our *Passé-over*. And *Christ* is a *Lamb slain* (saith *S. John*) from the beginning, and the sprinkling of his blood in *Baptism*, maketh the *Destroyer* pass over us. Apoc. 5. 12. 13. 8.

There be many kinds of offerings: This determineth which of them *Christ* was. Such an one, as we must *epulari*; that is the *Peace-offering*. For, of the *Peace-offering*, the flesh was to be eaten: Part *God* had, and part the offerer eat; in sign of perfect peace and reconciliation between them. *Christ*'s blood not onely in the *Bason*, for *Baptism*; but, in the *Cup*, for the other *Sacrament*. A *Sacrifice*; so, to be slain: A *propitiatory Sacrifice*; so, to be eaten. As a Peace offering. Levit. 7. 17.

Thus *Christ* is a *Passé-over*. But, where is *nostrum*, without which all this is nothing? *Propter nos*, for *Propter nos*, that maketh it *ours*. That which is for us offered, is *ours*: and we so reckon it. The *Lamb* was not slain, for it self: (*Quid agnus committere*?) but for the first-born: So *Christ*; not for himself (Nothing worthy death in him, witness *Pilate*;) but, for us. 5. Our Interest. Exod. 13. 15. Luke 23. 4. 14. 15.

To save us
fr. m. cur sins;

For us, that is, *for our salvation*, to save us : *Save us*, from *what* ? from *cur sins*. And here now, we are come to the point of the *Passé-over* indeed : the quitting us, and the manner of quitting us from our *sins*. All the business whereof was carried in the very manner of a *Passé-over*.

1.
a. opul.

First, *sin* itself, what is it but a *transgression*, or *passing over* the *lines* and limits of our *Duty*, set us in the *Law of God* ? And why hovers the *destroying Angel* over us ? Why goeth he not on his way, but seeks to bring destruction upon our heads ? What is the mark, he striketh at ? What, but our *sins* ? But for them, no *Destroyer* should have power over us. But for them that hang so heavy on us, and so press us down, we should go thorow well enough.

2.
Joh. 1. 9.

Why then, *Hic est omnis fructus, ut auferatur peccatum* : All is but this, to have our *sins* taken away. And who shall take them away ? *Ecce qui tollit peccata mundi* ; that *taketh away ours* ; nay the *sins* of the world.

3.
2 Sam. 12. 13.
דָּוִד

How *taketh away* ? God hath taken away thy *sin* (saith *Nathan* to *David* :) the word is not *abstulit*, but *transfudit* (that is) *transferendo abstulit* ; or (as the Hebrew word is) *transire fecit* : to take it from *David*, make it pass from him upon some others ; (that is) even the *Son of David*, Him God hath given us, to pass our *sins over*, from us to him.

4.
Levit. 1. 4.
3.
8.
13.

And when that ? when he was offered, made a sacrifice for us. It is the nature of every Sacrifice, *transferendo auferre* : He that offers it, *lays his hand over the head* of it, *confesses his sins over it*, and his *just* desert to be smitten by the *Destroyer* ; but prays, he may put this offering, in his own place, and what is due to him (that is death) may be transferred from him, and light on the offering ; that may serve, and he escape.

5.
Exod. 13. 15.

In all offerings thus it was : but in the *Paschal Lamb* specially : that it hath carried away the name from all the rest, to be called the *Passé-over* onely. In it (evidently) the *death* of the *first-born* was translated upon the *poor Lamb*. The *Lamb died*, the *first-born* was *saved* ; his *death* passed over unto the *Lamb* : that it was justly called the *Passé-over* ; for so it was.

6.

But much more justly *Christ* : who (sure) was even a *Passé-over* throughout from the first to the last. At the first : his *birth*, what was it but a *Passé-over*, from the *bosom* of his *Father*, to the *womb* of his *Mother*, to take our *nature* ? And his *Circumcision* what, but a *Passé-over*, from the state of one *free*, to the condition of one *bond*, to undertake our *debt* ? And at the last, his *Resurrection* (this day) what was it, but a passage from death to life ? and his *Ascension* another, *de mundo ad Patrem*, from the world to his *Father* ? First and last, a *Passé-over* he was.

7.
Ely 53. 6.

But, above all, his *death*, his offering was it : then, he was *Pascha pro nobis*, indeed. For then, he *passed over* into the estate of us wretched sinners, laid off his own (as it were) and took upon him our person ; became *tantum unus è nobis*, nay *tantum omnis nos*. For, God took from us, and laid them on him, *Posuit super Eum iniquitates omnium nostrorum*. Laid upon him (our *Passé-over*) the *transgressions* of us all. *Fecit peccatum*, made him *sin* for us ; there, our *sins* passed from us ; *fecit maledictum*, made him a *Curse* for us ; there the *punishment* of our *sins* passed from us to him. Then, and there, passed the *Destroyer over us*.

Matt. 26. 39.

Over us, to him. But, when he came at him, he *passed him* not. *Transat à me calix* would not be heard ; and it was *Pascha, non pascha* ; a *Passé-over* to us, no *passé-over* to him. We had one : He had none. Him it passed not, but light upon him so heavy, that, it made a *sweat* of *bloudy drops*, pass from him ; yea, *life and soul and all*, yet it left him. At which his *passion*, he was a right *Passé-over* ; *Christus pascha*, *Christus pascha*. Then, he was *pro nobis* ; then, he was *nostrum* : *Christ*, *Christ* offered, offered for us. Of which *passing* our *sins* to him, and *Gods wrath over us*, this day, and the *action* of this day, is a *memorial*.

Luke 22. 44.

11.
The Consequ.

And so let us pass over from the *Antecedent*, to the *Consequent* : which is, *Itaque celebremus, Therefore let us keep a Feast*. A *Feast*, and *Christ slain*, and so handled as he was ? A *Feast* rather, one would think. True : but that, we heard again of ours ; so did not they, of theirs. For, this, he came again safe ; and opened unto us a new passage, by his second *Passé-over*. All we spake of right now, was done the third day since : But we hold not our *Feast*, till this day. For, till this day, we knew not what was become of him. *Passed* he was hence ; but, whether in his passage he had miscarried or no, we knew not. But now, this day, by his *Resurrection* (we know) he is well *passed over* ; and so, *omni modo*, a true *Passé-over*. So now, we hold our *Feast*, as a feast should be holden, with joy. And a double *Feast* it is : 1. One, that by his suffering, he passed from life to death for our *sins*. 2. A second, that by his rising again this day, he passed from death to life for our *justification*. And so, two *Passé-overs* in one. He died, and by his death made the *Destroyer* *passé over* us : He rose again, and by it, made death (as the *Red-sea*) *passable* for us. *Itaque celebremus, Itaque epulemur*.

Rom 4. 25.

ἑορτάζομεν.
Celebremus.
Epulemur.

ἑορτάζομεν, the word is one, but two wayes it is turned. 1. Some read, *Celebremus*. 2. Some other, *Epulemur*. But well : for first, it is kindly, when we *keep a feast*, we *make a feast*. But this, this feast is not celebrated *sine hoc epulo*. If *Christ* be a propitiatory sacrifice, a *Peace-offering*, I see not how we can avoid, but the *flesh* of our *peace-offering* must be eaten in this feast by us, or else we evacuate the offering utterly, and lose the fruit of it : And was there a *Passé-over* heard of, and the *Lamb* not eaten ? Time was, when he was thought no good *Christian*, that thought, he might do one without the other. No *Celebremus*, without *Epulemur* in it.

1. Immolatus
and Celeb-
mus.

But first, will ye lay the former and this together, *immolatus* and *celebremus* ; and see how it falleth out with us. *Immolatus* is his part, to be slain ; *Celebremus* is ours, to hold a feast : *Good-Friday*, his ; *Easter-day*, ours. His *premisses*, bitter ; our *conclusion*, joyfull : a loving partition, on his part ; an happy, on ours.

Again,

Again, will we lay *immolatus* to *epulemur*. That the *Pass-over* doth not conclude in the sacrifice, the taking away of *sin* only; (that is) in a pardon, and there an end: But, in a feast; which is a sign, not of forgiveness alone, but of perfect amity, full propitiation: Ye may propitius ire, draw near unto him; ye are restored to full grace and favour, to eat and drink at his Table.

Besides, there was an offering in *Immolatus*; and here is another (a new one) in *Epulemur*. Offered for us, there; offered to us, here: There, *per modum victimæ*; here, *per modum epulæ*. To make an offering of; To make a refreshing of. For us, in the Sacrifice: to us, in the Sacrament. This makes a perfect *Pass-over*. We read both in the Gospel, *ἀγνὰ δύνει*, to sacrifice the *Pass-over*; and *ἀγνὰ παρῶν*, to eat it. It was eaten (the *Paschal Lamb*) and it was a sacrifice: It cannot be denied, there is a flat Text for it *Exod.* 12. 27. both propounded here, in the terms of the Text: 1. The Sacrifice, in *Immolatus*: 2. The Supper, in *Epulemur*.

Celebremus, and *Epulemur*. There be, that refer *Celebremus* to the Day; *Epulemur*, to the Action: and so it may, well: Both Day, and Action have interest in this Text. And then, the Text is against them, that have never an *Easter day* in their Calendar. But the Fathers usually refer both to the Action. Their reason: Because (in truth) the *Eucharist* now, in the Gospel, is that, the *Pass-over* was, under the Law: The *Antitype* answering, to their Type of the *Paschal Lamb*. It is plain by the immediate passage of it from the one to the other: that, no sooner done, but this began. Look, how soon the *Paschal Lamb* eaten, presently the holy *Eucharist* instituted, to succeed in the place of it for ever. And yet more plain, that this very Scripture of my Text was thought so pertinent, and so proper to this Action, as it was alwayes said, or sung at it. And, I know no cause, but it might be so still. Two things Christ there gave us in charge: 1. ἀνάμνησις, Remembering, and 2. λήψις, Receiving: The same two, 3. Paul (but in other terms) 1. καταβολή, shewing forth, 2. κοινωνία, communicating. Of which, Remembering and Shewing forth refer to *celebremus*: Receiving and Communicating, to *epulemur* here.

The first, in remembrance of him, Christ: What of him? *Mortem Domini*, his death (saith Saint Paul :) to shew forth the Lords death. Remember him, that we will, and stay at home; think of him there: Nay, shew him forth ye must. That we will, by a Sermon of him: Nay, it must be *Hoc facite*. It is not mental thinking, or verbal speaking: there must be actually somewhat done, to celebrate this Memory. That done, to the holy symbols, that was done to him, to his body, and his blood, in the *Pass-over*: Break the one, pour out the other; to represent *κλάσανον* how his sacred body was broken; and *ἐχυθάνον*, how his precious blood was shed. And in *Corpus fractum*, and *Sanguis fusus* there is *Immolatus*. This is it, in the *Eucharist*, that answereth to the Sacrifice, in the *Pass-over*: The Memorial, to the Figure. To them it was: *Hoc facite in mei præfigurationem*, Do this in præfiguration of Me: To us it is, Do this, in commemoration of Me. To them, *Præsumere*; to us, *Annunciare*: there is the difference. By the same rule, that theirs was; by the same, may ours be termed a Sacrifice. In rigour of speech, neither of them: for (to speak after the exact manner of Divinity) there is but one onely sacrifice, *veri nominis*, properly so called: That is Christ's death. And that sacrifice but once actually performed, at his death: but ever before represented, in figure, from the beginning; and ever since repeated, in memory, to the worlds end. That onely absolute; all else relative to it, representative of it, operative by it. The Lamb, but once actually slain, in the fulness of time: but virtually, was from the beginning, is, and shall be, to the end of the world. That, the Center, in which their lines and ours, their types and our antitypes do meet. While yet this offering was not, the hope of it was kept alive, by the præfiguration of it, in theirs: And after it is past, the memory of it is still kept fresh in mind, by the commemoration of it, in ours. So it was the will of God; that so, there might be with them a continual fore-shewing, and with us a continual shewing forth the Lords death till he come again. Hence it is, that what names theirs carried, ours do the like, and the Fathers make no scruple at it; no more need we. The Apostle (in the X. Chapter) compareth this of ours, to the *Immolata* of the Heathen: And (to the Hebrews) *Habemus aram*, matcheth it with the Sacrifice of the Jews. And we know the rule of comparisons: They must be *eiusdem generis*.

Neither do we stay here, but proceed to the other [*Epulemur*]. For, there is another thing yet to be done, which doth present to us that, which *Celebremus* doth represent. From the Sacrament, is the applying the Sacrifice. The Sacrifice, in general, *pro omnibus*. The Sacrament in particular, to each several receiver, *pro singulis*. Wherein, that is offered to us; that, which is common to all, made proper to each one, while each taketh his part of it; and made proper by a communion, and union, like that of meat and drink, which is most nearly and inwardly made ours, and is inseparable for ever. There, *Celebremus* passeth with the representation: But here, *Epulemur* (as a nourishment) abideth with us still. In that we see; and in this we taste, how gracious the Lord is, and hath been to us. And so much for these two, as two means to partake the Benefit, and we to use them: and as Duties required of us, and we to perform them.

Will ye mark one thing more: That *Epulemur* doth here refer to *Immolatus*. To Christ, not every way considered, but as when he was offered. Christ's body that now is; True: but not Christ's body as now it is, but as then it was, when it was offered, rent, and slain, and sacrificed for us: Not as now he is glorified; for so, he is not, so he cannot be *immolatus*; For he is immortal, and impassible. But, as then he was, when he suffered death (that is) passible and mortal. Then, in his passible estate, did he institute this of ours, to be a memorial of his passible, and passio, both. And we are, in this action, not onely carried up to Christ (*Sursum corda*) but, we are also carried back, to Christ; as he was at the very instant, and in the very act of his offering. So, and no otherwise, doth this Text teach, So, and no otherwise do we represent him. By the incomprehensible power of his eternal Spirit, not he alone, but he, as at the very

2. *Immolatus*
and *Epulemur*.
Heb. 10. 12.

Luke 22. 7.
Match. 26. 17.
John 13. 18.

Chap. 11. 25.
Chap. 11. 29.

1. *Celebremus*:
In the Sacrifice.
1 Cor. 11. 26.

Luke 22. 19.
1 Cor. 11. 26.

Heb. 10. 4.
Heb. 9. 28.

1 Cor. 10. 21.
&c.
Heb. 13. 10.

2. *Epulemur*:
In the Sacrament.

Psal. 34. 8.

a John 3. 14.
b Luke 17. 37.
c 1 Cor. 11. 24.

very *act* of his offering, is made present to us, and we incorporate into his death, and invested in the benefits, of it. If an *Host* could be turned into him now glorified as he is, it would not serve: Christ offered is it: Thither we must look. ^a To the Serpent lift up, thither we must repair, ^b even ad cadaver: we must *loc facere*, do that, is then done. So, and no otherwise, is this *Epulare* to be conceived. And so (I think) none will say they do or can turn him.

I.
Itaque e:
We bind to
keep it.

Exod. 12. 19.

Now, all we have to do, is to shew what we think of this *Itaque*, whether it shall conclude us or no: and that we shew it by our practice; for, other answer, the *Apostle* will take none. If we play fast or loose with it on this fashion (as divers do) upon the matter as good to say, The *Holy Ghost* cannot tell, how to make an argument: Christ is offered, but no *Itaque epulemur*, for all that. Thus we will not say, for very shame. What then? will we *dispensari contra Apostolum* (which we blame as a foul abuse in the *Pope*? and yet, I cannot see, but every mean person takes upon him *Papal authority*, in this case;) and, as oft as we list, *dispense* with the *Apostle* and his *Itaque*; exempt our selves from his *Conclusion*: That we will not seem to do. No: it is not at *Itaque*: The truth is, it is at *Non in fermento*, we stick: we love our *leaven* so well (be it *malice*, or be it some other *leaven* as bad:) so well we love it, we will not part with it; we loath the *Lamb*, rather then the *leaven* shall out. But, in the mean time, there is no trifling with this conclusion; there is no *dispensing* with the *Apostle*: there is no wanton wilfull disabling our selves will serve. *Itaque* will not be so answered: Not, but with *Epulemur*. It layeth a necessity upon every one, to be a guest at this *Feast*. The *Jews* (we know) were held hard to their, upon a great pain, to have (not their names, but) their souls cut off from Gods people. And is it a less trespass for *Christians* to pass by this *Pass-over*? or hath the *Church* less band, to exact like care at our hands? No indeed: we must know, the *Holy Ghost* can tell how to infer: And that this *Itaque* of the *Apostles* is a binding conclusion. To the next point.

2.
Direction how
to keep it.

1. Non in fer-
mento. Not
with the old
Leaven.
Exod. 12. 19.

Luke 22. 7.

1 Cor. 10. 11.

Absolutely, we are to keep this *Feast*: but not to keep it *Quovis modo*: No matter how; prepared, unprepared: in any garment, in any sort. No: this *Non*, and this *Sed*; Not on that manner, but this; shew plainly, every manner will not serve. What then is the *Manner*? not in old *leaven*. With the *Pass-over* he began, and he holds him to it still: that, if it be a *Pass-over*, reason would, it should be kept like a *Pass-over*, even in the same manner. Now, the *Pass-over* was not a loose lawless thing; to hold it in any fashion, it skilled not how. No: it had his laws. Even that, *Hac est lex Paschalis*, (ye shall read it, Exod. 12. 43.) This is the law of keeping it.

Indeed, divers laws it had in type, that concern us in truth: Among the rest this, for one, in the *Text*. The *Lamb* would not be eaten, with every kind of bread: Every *paste* was not for this *Feast*; not *leavened*, in any wise. Such an antipathie there was between *leaven*, and it, as it might not (I will not say, come to the board; but not) be endured in the house, all the *Feast* long, though it were neither tasted nor touched. If it were not thrown out; if any never so little of it remained in any corner, the Law was broken, the *Feast* illegitimate. To make it up then a perfect *Pass-over*; here is another yet (which I called our *Pass-over* duty:) the not staying still, in our old *leaven*; but passing over (as it were) to a new *paste*, a necessary condition for the right holding this *Feast*. For sweet bread was so proper to the *Pass-over*, as (Luke 22.) ye shall find, they be but two divers names, of one and the same thing.

Omnia in figuram illis (saith the *Apostle*) With them, all was in type: What is the spirit of this letter? What meant by *leaven*? The *Apostle* tells us, the old *leaven* of *Aegypt*, is our former vicious course of life, sowed with the *leaven* of the old *Adam*; and *Nova Conspersio* is newness of life. The time of offering the *Lamb*, is the time of calling out this. Meet, if we would have our sins pass from us, we should pass from them also, and throw their *leaven* out.

And well is *Sin* resembled to *leaven*. *Leaven* will grow noisome, if it be kept long: and sin, if it have lien long in us, or we in it, turns to a certain sourness, that we our selves feel an unpleasant savour or upbraiding of it, in our souls. Our *Saviour* felt it so (I am sure;) the *Vinegar* he took, shewed the relish of it. By which upbraiding, we find, we need an *Expurgate* for it, as it were a corrupt humour in our souls, that needed to be purged out.

Generally, all old *leaven* whatsoever, namely, two sorts of it, 1. *κακία*, and 2. *πορνεία* turned, *Naughtiness* and *Malice*. The words, in their own nature (as they properly signifie) 1. One noteth a lascivious lewdness, lightly ending in *Lust*. 2. The other, an unquiet working wickedness, that will take pains to do a shrewd turn, commonly the effect of *Malice*. The sins of *Lust* are well set out, in old corrupt *leaven*: for, so they end, most what in corruption, and rottenness. The sins of *malice* likewise. For, as *leaven*, it makes men swell one against another as if they would burst; and *sour* are the fruits of it, and unpleasant, as any *leaven* in the world.

These two to be cast out, as those that have a special antipathy with this *Feast* and *Offering*. For, no agreement between a foul life, and the *Feast* of an undefiled *Lamb*. Nor, no fellowship, between *sin* *malice*, and the feast of *Sweet-bread*. And these two are specially named, because they were the faults wherewith the *Corinthians* specially were leavened, to whom he writes. *Incest* (at the first Verse:) as (we know) *Corinth* heard evil for looseness: There is *Nequitia*. And again, swelling one against another (at the second) there is *Malice*.

Sed. etc.

As, to rid our selves of this *leaven*; so to furnish our selves (as with new *paste*) with the two leavenless virtues, *Sincerity* and *Truth*. *Sincerity* (that is) cleanness of life: (a word thought to be taken from *Honey*, which is then *mel sinecra*, when it is *sine cera*, unmingled, without Wax, or any baggage in it.) *ἀλκμήναια*, the Greek word is (properly) of uncounterfeit wares; such, as we may *αἰνῶν* or *ἀλῶν*, bring forth, and shew them in the Sun; as need not the false light of a close stop, to utter them.

But *Truth*, that, runs thorow all ; flat against all kind of *leaven* : if it have any manner *leaven*, true it is not ; and so, out it must.

Of *leaven* in the Gospel, I find three sorts intrepred to our hands, that we cannot mistake. *Christ* 1.
willed his *Disciples*, to beware of the *leaven of the Pharisees and Sadduces*. It is after said, He meant it of *The leaven of*
their *doctrin*, that was full of *corrupt leaven*. 1. The *Pharisees* ; of the *leaven of superstition*, consisting in *D. & inc.*
Phylacteries, phrases, and observances, and little else. 2. The *Sadduces* ; of a *leaven* that smelt strong of *Marko. 16. 6.*
profaneness, in their liberty of *propheysing*, calling in question *Angels, and Spirits*, and the *Resurrection* it
self, 3. And a third *leaven Christ* names, the *leaven of Herod* ; ware that too : Many times, it is the bane *12.*
of true *Religion*, when *Gods truth* and worship must be moulded up with *Jeroboams*, and with *Herods*
ends ; squared to them just, as is fittest to do their turns ; that *Jeroboam* may be safe. No superfluous
Caveat : many times, this marreth all. Let all be abandoned ; *Pharisees, Sadduces, Herods* : and the
truth take place. *Mark 8. 15.*

Now, as in that place, the *Pharisees leaven* is *Doctrine* : so, in another, I find, that *Christ* expounds it 2.
hypocrisie : and that is merely opposite to *truth*, in *meaning, speaking, and dealing*. The *Pharisee* was a
great dealer with this *leaven*. He had it on his face, to make him look *sour* ; men might take notice, when
they fasted. He had it on his tongue ; *Rabbi, O you teach the truth, you respect no mans person* ; when they
sought to cut his throat. He had it in his whole course ; all for shew ; to seem that, they were not : *Gab-*
baiba, without ; and *Golgotha*, within. *The leaven of*
life.
Luke 12. 1.
Matth. 6. 16.
Matth. 23. 7.
27.

But yet, even they, though they used it, they taught it not for a doctrine ; nor avowed not the lawfull
use of it ; that one might speak the one half *without*, and the other half *within* : (as our *Pharisees* now do.)
Men, ye shall never have any *sincere truth* from them. Search them, they have still a piece of *leaven* in
their *bosome* : speak so, and deal so, as if they would take the sentence by the end, and turn it clean
against the *Apostle* ; to purge out all his *sweet bread*, all *sincerity*, and *truth* ; and hold their *Passover* in
leaven, or not at all. *Antichrists goat* may be so eaten : The *Lamb Christ* cannot. To the *Lambs*
nature (that is *sincere*), nothing so contrary, as this, to *mean, speak, or deal unsincerely*.

You see a *leaven of Doctrine*, and *Life* : (that is, the *leaven of the Gospel*.) A third there is (the *leaven* 3.
of the *Epistle*) and that is of *Corrupt company* : and that is (in very deed) the *leaven of this Text*. For, *The leaven of*
when the *Apostle* would have this *leaven* here purged, what means he ? To have the *incestuous Corinthian*
removed, and cast out of the *Fellowship* of the *Faithfull*, by the *Censures* of the *Church*. True : but those
not in every mans power. But, this is : To *avoid*, and *shun* them, and their *company* : so, we may ; and
so, we are bound to cast them out. *comp. y. corrupt*
in Life.

There is very great danger in persons so *leavened* ; great *scandal*, even to the well-disposed : but far
greater danger, to the most ; that will soon take this *leaven* : Our nature is apt to take it ; it is easily *fer-*
mented that way. As much good *leaven*, as will serve three *pecks*, so much evil will do more then serve
three *bushels*, and never leave till it have *ferwed them all*. That, except this be looked to, all the rest will
be to small purpose.

Now, when Saint *Paul* speaks of persons thus *leavened*, he means not onely such, as are *lewd of life*, *In Religion.*
tainted that way : but, even such also, as are unsound in matter of *Religion*, and have a *sour* savour that
way. Here (to the *Corinthians*) he would have the *incestuous person* cast out, with his *leavened* life : But
(to the *Galatians*, after) he prestheth the same point against another kind ; such as *leavened the Gospel*,
with *Moses ceremonies*, and so corrupted the *truth in Religion* ; and them he would have cut off : both *Gal. 5. 3. 4. & c.*
Corinthian and *Galatian leaven* both must out. And mark, upon the same reason, both ; and in the very
same words. That a little *leaven* doth not a little hurt ; but otherwhile, *marreth the whole batch of bread*.
Evil doctrine is against *Truth* : *Evil life*, against *walking in the Truth* : *Evil company* will bring us to *Gal. 5. 9.*
both. Therefore, away with them : but, away with this especially. If they will not *purge* out their *le-*
aven, purge them out. And that especially, against this *Feast*, in the nature whereof, there is a contrariety
to all *leaven*.

Now then, this is our conclusion : Come we must, and *Itaque celebremus*. This is our *Caution* : Thus
we must come, *Non in fermento, sed azymis*. If we say ; it skills not, whither we come ; *Itaque* meets with
us : If we say ; it skills not, how we come, *Non in fermento* meets with us too. It is with us here, as with the
Prophet ; when we would heal one, the other breaketh forth. If we press *Non in fermento*, we lose *Itaque* *Hof. 7. 1.*
epulemur, they come not all : No *Feast*. If we urge *Itaque epulemur*, they come ; how ? *leavened*, and
unleavened, all ; clap them down together. We need a *Quomodo intrasti huc ?* to keep some back : And
yet, we need a *Compelle intrare*, to bring others in. But, the *manner*, but the *caution*, remember that. The
main conclusion is, that we come. The other we must not leave undone : But, this (peremptorily) we *Matth. 21. 12.*
are bound to do. *Luke 14. 23.*

The *Apostle* binds us to do it : The time to do it, now. For, if this follow : *Christ is offered, Therefore*
we are to come to His feast : This will follow as strongly, *Christ is now offered, therefore let us now come*.
Go by degrees : The *Christian Passover* (our *Passover*) a time it must have ; sometime it is to be kept.
We would do it, at that time, when it were best for us to do it. When best for us to do it, but at the time,
he did it himself ? And that did he, even at this feast, now. Now then, at this feast, it is most kindly to
do it : most like to please him, and to prosper with us.

And indeed, if at any time we will do it, *Quando Pascha, nisi in Pascha*, what time is the *Passover* so
proper, as at the feast of the *Passover* ? *Quando tempus epulandi, nisi quando tempus immolandi* ? When
the time of his *receiving*, as at the time of his *offering* ? Therefore they both, the feast and the *Lamb*,
have one name ; to shew the near conjunction, that should be between them. When the day cometh, to
remember

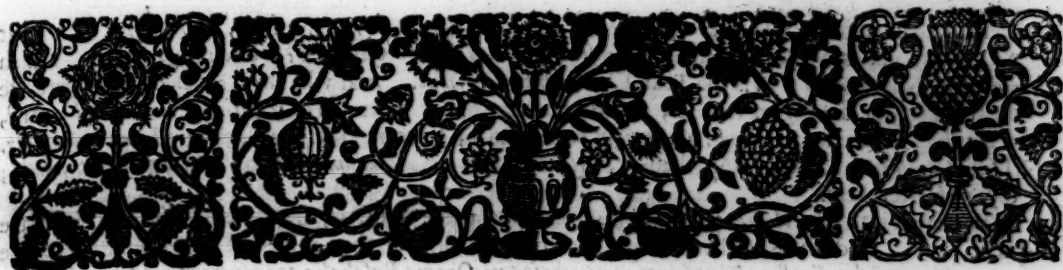
remember what was done on the day ; and so, what we to do, on that day. *Pascha quod celebramus*, to put us in mind, of *Pascha quodepulamur*. For, tell me, will the *Sacrifice commemorative*, or the *Sacrament communicative* ever fall more fit, then, when that was *offered*, which we are to *commemorate*, and to *communicate withal* ? Is not the fittest time of doing it, the time when it was done ? of *Hoc facite*, then, when *Hoc factum est* ? So that, without any more adoe, the season it self pleadeth for this effectually.

And now is the time of *Expurgate*, for our *bodies* : the corrupt humours, that leaven it, now we cast them out. And why not, now likewise, those that lie *sowr* in our *souls* ? And even Natures *Passover*, the general *Passover* is even at this time, both in *heaven* and *earth*. Above, in *heaven* : where, the *Sun* having *past over* all the *Signs* is come about, and renews his course, at the first *Sign* in the *Zodiack*. And beneath in *earth*, from the sharp time of *Winter*, and *fermenting* time of the *earth*, to the *renewing sweet* time, the time of the *Spring*, wherein there is *nova conspersio*, in Nature it self. And why should not the *Passover* of *grace* be now likewise in season, and have due concurrence with *Nature* ?

Sure, all agree well, if we but agree our selves. And if we agree, for our parts, to do the *days duty* : *Christ* will not be behind with his, the *dayes benefit*. But, during our *time*, and in the *hour of death*, be our true *Passover* ; shielding us from all deadly mishaps, while we here live ; and giving us a sure and safe passage at our end, even a passage to the last and great *Passover* of all ; the *truth* of that, whereof theirs was the *shadow*, and ours the *image* now. For, we have not yet done with our *Lamb* ; nor the work of this *Passover* is not yet fully accomplished.

There is is a further matter yet behind : for as this *Feast* looketh back, as a *memorial* of that, is already past and done for us : so doth it forward, and is to us a *pledge* of another, and a better yet to come, The *Feast* of the *marriage* of the *Lamb* here, that is our *Passover* : where, whosoever shall be a *guest*, the *Angels* pronounce him *happy and blessed for ever*.

That, is the last and great *Feast* indeed, when all *Destroyers* and all *destructions* shall cease and come to an end for evermore ; and we hear that joyfull voice, *Transi in gaudium Domini* ; *Pass over into the joy of the Lord* ; the joys of *Heaven* : Joys not mingled with any *sowr leaven* (as this *worlds* joy is) but *pure* and *entire* : nor *transient* (as that of this *world*) and ever flitting and forsaking us then soonest, when we think, we have best hold of them ; but *permanent*, and abiding still. A *Passover*, that will never be *passed over*, but last and continue a *Feast* to all *Eternity*. Of that, this here is a *pledge*, if we neglect it not, as if it were not worth the taking. And he, that at this time gave us this *pledge*, in his good time also bring us to the *Passover*, whereof this is the *pledge*, even to the *never passing*, but *everlasting* joys, and happiness, of his *heavenly kingdom*, through the offering of his blessed Son the very *Paschal Lamb*. To whom with, &c.



A

S E R M O N

Preached before the

KINGS MAJESTY

AT

WHITE-HALL,

On the Eighteenth of *April*, being *Easter-Day*,*An. Dom. 1613.*

COL. Chap. III.

Igitur, si con-surrexistis Cum Christo, quæ sursum sunt quærite, ubi Christus est in dextera Dei sedens. :

Quæ sursum sunt sapite, non quæ super terram.

Ver. 1. *If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God.*

2. *Set your affections (or minds) on things which are above ; and not on things which are on the earth.*



He Wisdom of the Church hath so disposed of her Readings in these great Feasts ; as (lightly) the Gospel lets us know, what was done on the day, (done for us) and the Epistle, what is to be done by us. To instance in this present : *Surrexit Dominus verè*, The Lord is risen indeed (saith the Gospel :) *In quo con-surrexistis & vos*, and you are risen with Him (saith the Epistle.)

2. That which is in the Gospel, is *Christ's Act*, what he did : That which in the Epistle, our *Agendum*, what we to do.

3. Or rather, both ours : 1. what he did ; matter of faith : 2. what we to do, matter of duty, Our *Agendum* upon his *Act*.

¶ The common sort look to *Easter-day*, no further than *Easter-day fare*, and *Easter-day apparel* : and other use they have none of it. The true Christian enquireth further, what is the *Agendum* of the feast, what is the proper *Act* of *Easter-day* ? The Church hath hers ; and we have ours. Nothing more proper to a Christian than to keep time with Christ : to rise with him, this day, who this day did rise. That so it may be *Easter-day* with us, as it was with him : the same, that was the day of his, be also the day of our rising.

The Summe.

Thus then it lieth : *Christ is risen* ; And, if *Christ*, then *we*. If we so be, then we seek : and that we cannot, unless we set our minds. To set our minds then. On what ? One things above. Which above ? Not on earth (so is the Text) but, where *Christ* is. And why there ? Because, where He is, there are the things, we seek for, and here cannot find. There, *He is sitting* ; So, at rest : And, at the right hand ; so, in glory : Gods right hand, and so, for ever. These we seek ; rest, in eternal glory. These *Christ* hath found : and so shall we, if we make this our *Agendum* ; begin, this day, to set our minds ; to search after them.

Because it is to the *Colossians*, the *Colossus*, or capital point of all, is, To rise with *Christ* : That is the main point. And if you would do a right *Easter-dayes* work, do that. It is the way to entitle us to the true holding of the *Feast*, That so we may, these two *Opera Paschalia* are commended to us. Things above, 1. to make them our seach, 2. to fix our minds on them. These two we read, *querite*, *sapite*, in the *Imperative* : we may, in the *Indicative*, as well : *Ζητῶτε* is *queritis*, as well as *querite* ; and *γευσῶτε* *sapitis*, as well as *sapite*. If you read them *imperative*, thus : This ye are to do, to seek, to set your minds ; then be they in *precepto*, and *per modum Officii*, by way of precept, and in nature of a duty. If you read them *indicative*, thus : If you be risen, then you do seek, and set your minds ; then, they be in *elencho*, and *per modum signi*, by way of trial ; and in nature of a sign. Both well ; and a good use of both.

The Division.

I 1

2

II 3

4

III 5

6

7

Heb. 1.

Acts 1. 11.

The Parts lye thus. Two things are supposed : Two other inferred : And a third Two, we are referred to, or given hope of. The Two supposed, these : 1. *Christ is risen*. 2. and *we with Christ* : If ye be risen with *Christ*. The Two inferred, these : If risen, then 1. to seek ; 2. then, to sit our minds above, on things there, where *Christ* is. The two he referreth to, or giveth hope of, *Rise with him in glory*. 1. Rest, to sit : 2. Glory, at the right hand. And God maketh up all (the perfect number of seven :) For, eternal is the rest, and eternal the Glory, that is at his right hand.

These we heard of at his Birth, in the *Epistle* then. This we hear of again at his Rising, or second Birth, from the grave, in the *Epistle*, now. This we shall hear of again at his *Ascension* too. This is remembered in all, as the fruit of all ; at every *Feast*, set before us, as our hope, and all we seek, To sit with *Christ* at the right hand of God.



I.
The two sup-
positions.

I
Christ: ris- g.

IF ye be risen. This seemeth *prima facie* to be but a single supposition : but being well looked into, resolves into two risings : 1. *Christ's* and 2. *Ours* : 1. *He*, and 2. *We with him*. Of which, the first (*Christ's*) doth *immutabiliter supponere* ; his ; needs no *If*. It is not, *If Christ be* : but *If we, with Christ*. For, *Christ* is certainly. Three hundred years the World opposed it : Thirteen hundred (ever since) the World hath supposed it. And so let us : and so pass to our own, and begin every year, to lay our grounds anew ; every *Easter*, to be teaching our rudiments over again.

There is an [*If*] that supposeth but *mobilitis* ; may be, or not be, thereafter as we seek, and our minds be set. But yet (if ye mark it) is not *his* supposed, by it self, and *ours* inferred upon his ; but *ours* supposed likewise : *His*, and *ours* (both) supposed under one ; under one and the same *If*. And as they are close linked, that one supposition serveth for them : so are they woven together that one *Preposition* (*ὅτι*) holdeth them : under one *Si*, and one *ὅτι* both. The *Apostle* hath framed a new word here, for the purpose [*con-surrexistis*.] The *Resurrection*, we have heard of : The *con-surrection* we are now to hear, and take notice of.

2.
Our Rising.
1 Si vos,
If you.

To set our Suppose right, I ask two questions : 1. the one of these [*If you :*] 2. the other of these [*If you be risen.*] *Si vos*, if you : Why, doth the *resurrection* pertain but to some certain *vos* ? Is it not *Si omnes* ? concerns it not all ? As *Christ* died, so is he risen for all : and shall not all rise with him ? What do we then do with *Si vos* ? Yes, all rise with him out of their graves : but, not all rise to the right hand after mentioned. A great part rise, to stand on the left : not to sit on the right hand of God. With that, the *Apostle* here dealeth. The *resurrection* reacheth to all : This *resurrection*, to such only as Seek, and set their minds.

2 Si consurre-
xistis, If you be
risen.

The other, *be risen* (the *tense*) is that right ? For, (ever) when we hear of the *Resurrection*, we are carried straight, to that of the dead, from their graves, at the latter day. We conceive : Well, if he be risen we shall rise : shall, in the future tense. But here is *newes* of another, in the preter tense : (For, so it is : *He* risen, not shall rise ; be already, not shall hereafter.) It cannot be taken of that, which is to come : It should then be, *Si consurgetis*. But needs, of one present, or past : it is, *Si consurrexistis*.

2 Tim. 2. 18.

How then ? Fall we in with them, *qui dicunt resurrectionem jam esse factam*, that say the *resurrection* is already past ? Nor that neither. We are no *Sadduces* : Nor we are not of *Hymenaeus's* sect, neither. But, this we believe : as there is one to come, of the body, at the last and great *resurrection*, which he treats of, to the *Corinthians* : so is there also one, which we are to pass here, of the mind's ; which here he commendeth to the *Colossians*

1 Cor. 15.

And

And these two lead us directly to the two *Resurrections*, which Saint *John* (after) doth more expressly deliver, under the terms of *first* and *second* (*Apoc.* 20. 6.) And this vvithal, that all the good or evil, of that of the *Corinthians*, doth depend much upon the *well* or evil, passing, of this of the *Colossians*.

This we are to look after, to *rise before*; a *resurrection* now in being. This of ours imports us (we see) no less, than *Christ's* own (which, I vvish, vvell laid up in mind) since both are under one *If*, supposed alike, one no less than the other. *Christ is risen*, is not enough; nay, nothing at all, if that be all; if he be *risen without us*; he *risen*, and vve lye still: if with this dayes *resurrection* on his part, there be not also a *con-surrection* on ours.

Now then we are to look to our *If*; that it supposeth aright. And if he be *risen*, to cry to him, *Trabe nos post Te*, to draw us with him, and not leave us still in our graves of sin. He said of himself, that if once he were exalted, he would make his magnetical vertue to appear, and draw all to him. All, but not all at once: but (as the Apostle faith) *each in his order*. And that order is to begin with the *soul* first, and draw it. For, the *soul* being (as the very *Philosophers* have acknowledged (it is *Aristotles* own vvord) *drawn from above*) vvill the more easily be drawn to *τὰ ἀνω things above*. It is kindly, it is con-naturall for it, to draw thither-vvvard. And then after, in the second place, together vvith it self, to elevate and lift up the flesh thither vvith it. For (as well observeth *Chrysostome*) these two vvere not thus joyned (the *Spirit*, and the *flesh*, I mean) that the *flesh* should pull down the *spirit* to earth, but that the *Spirit* should exalt the *flesh* to heaven. And this subliming or lifting up the *Spirit*, is the *rising vvith Christ*, here in the *Text*. The other, in his time and turn, to follow. But, if this go not before, the other vvill not come after, take that for certain. This then to endeavour; and this day to set in hand with it. For, this is the main point, that vve find our selves *risen vvith Christ*; find it, or procure it: find it already, or procure it, as soon as may be.

Chap. 1. 3.
Joh. 12. 23.
1 Cor 15. 23.

Now, thus vve shall know, if vve be *risen*, and thus procure it, if vve be not: If vve seek, if we set our minds on things above: vvhich is the double inference, upon the former double suppose: vvhich I divide into the 1. *Act*, and the 2. *Object*. The 1. *Act*, *Querere*, and *sapere*: the 2. *Object*, *que sursum*.

II.
The double Inference.
3. If we seek.
4. If we set our minds, &c. on things above.

Of the two *acts*, one referreth to *action*: (*Seeking*, is a matter of *endeavour*. The other to the *affection*: (*set your affection, or mind*; it is both. There be two vvorks arguing the *Spirit*: 1. *Motion*, and 2. *Sense*. *Motion*, in the one, *Seeking*: *Sense*, in the other, so it is turned (*Phil.* 2. 5.) *Idem sentite, let the same mind be in you*. There is *Motus lascius*, in them that seek not: and *Sensus lascius*, in them that savour not. To these two reduce all: 1. *Querenda sapere*, 2. and *Sapienda querere*: To mind, vvhat vve are to seek; and to seek, vvhat vve mind. Of these two 1. *joynly* first: 2. then *severally*; and 3. last of their order.

Joynly: for, dis-joyned they may not be. One is little vvorth, vvithout the other. There be, that seek, and be very busie in it, and yet savour not the things that are of God. So sought a great Apostle once: and our Saviour did not let to tell him of it, & *weyris* (the very vvord here) *thou savourest not*. Men, that are possessed vvith false principles, and yet fall a seeking; zealous in their vvay, but vvant true knowledg, to fix their minds aright. Novv, vvithout knowledg, (saith *Salomon* truly) *the mind is not good*: and vve knowv, *Mala mens, malus animus*, the mind mis-led, vvill set the affections awry straight.

Y.
The two acts
joynly. Seek
and set your
minds.
Mat. 16. 13.
Prov. 19. 2.

Will ye see them in kind? Look but to the end of the last Chapter before. There, they seek so, as they vvill neither taste, handle nor touch. So seek, as down they go to worship, not only God, but the Angels too. So seek, as spare not their own bodies, and yet vvrong all the vvhile; and yet vvith all their seeking, not risen vvith Christ, for all that. Why? For, *querunt, non sapunt*.

Cap. 2. 21.
Verse 18.
Verse 23.

On the other side: there be, that *sapiunt, non querunt*; that *sapiunt qua Christi, querunt qua sua*, Saviour Christ, but seek themselves. Of vvhom the Apostle (*Phil.* 2. 21.) they have knowledg competent, but vvithout so much as a spark of true endeavour: *Pariter intelligent nobiscum* (saith *Augustine*) *pariter non diligunt*; Underst and well enough, but coldly affected: So sit still, and seek not.

So that, both vvould be kept together; *Querite*, and *Sapite* both. For, as in the body natural, it fareth between the stomach and the head: (a rheumatic head spoiles the stomach with distillations; and a distempered stomach fills the head vvith raw vapours, and soon mars the other:) So it is here: our mind mistaking, mis-leads the affection: and a wrong set affection puts the mind out of frame. That, in sunder they vvould not be, but joyned ever. *Sapere*, vvithout *querere*, vvill not rise, but lye still; and *querere*, vvithout *sapere*, vvill rise, but lead you astray.

Novv severally. If we be *risen*, to move, and to seek: that is, to resolve, that wih sitting still vvithout seeking, vvhat we are here vvilled to seek, vvill not be had. We shall not tumble on it, or hit upon it unawares; there needs a seeking. If our Saviour knew the way well, it is hard to hit, and few there be that find it. The short: there goeth search and enquiry to it; pains; and diligence are requisite: we shall not come thither, vvith the turning of a gin. It were great folly (vvhen we see daily, things here beneath, vvithout travel, vvill not be come by) once to think, things above vvill drop into our laps, vvithout any seeking.

To seek then: but, to do it to purpose. For, that vvhich we call seeking, is nothing less. Those, to vvhom the Prophet *Esay* said (*Chap.* 21. 12.) *Si quaritis, quarite, If ye will seek, why then seek*; do it, in earnest;

2. The Acts
severally.
1. See.
Mat. 7. 14.

earnest ; it seems, they sought so slightly, so slenderly, as it deserved not the name of *seeking*. Pilate asked, *Quid est veritas ?* and then some other matter took him in the head, and so up he rose and went his way, before he had his answer : He deserved never to find what *truth* was. And such is our *seeking* most what ; seldom or never seriously : but some question, that comes cross our brain, for the present. Some *Quid est veritas ?* so sought, as if, that we sought were as good lost as found. Yet, this, we would fain have go for *seeking* : but it will not be. *O si queritis querite* (saith *Esay* ; look the place) *The morning comes, so doth the night* ; that is, our dayes, spend apace ; and we say, *we will seek* : If we will, let us once do it indeed : seek it, as they did, this day ; follow it hard, and make it our *race*, with the one ; our *morning-work*, with the other.

I. *Set your minds.* But, we shall never *seek*, as we should, unless we put to the other word, *Set our minds on them*. For, will a man ever kindly *seek* that he hath no *mind* to ? Never. The *mind* is all. Be it what it will, or whence it will, *above* or *beneath*, if we affect it not, we shall *seek* but faintly. That we may *seek things above*, as it is meet, we must *prize them* ; prize them, as a *silver mine* (saith *Salomon* :) as a *treasure hid in a field* (saith our *Saviour*) and go *sell all*, to *compass* them. Then shall we *seek* to some purpose.

Pro. 3. 14.
Mat. 13. 44.

But in the word *querere* there is more. There is (I told you) *idem* *Sentire*, the *sense* ; (He that seeks, should have as well eyes to discern, as feet to go about it : It is no business for a blind man, no more than for a lame, to *seek* :) And that is *knowledge*, which would be had too. To *seek*, we know not what, is but to *err*, and never find that we seek for. So *querere* then ; but, *Sapere*, to be *wise* in our seeking, to get us true directions ; else, for all our *seeking*, we may be *so seek* still.

Which *querere* is a word, the *Apostle* much useth, as being very significant, full, and forcible. Four things are in it : 1. To *set the mind* ; the *mind*, not the *phantie* : not to take up a *phantie*, and fall to *seeking*, as we see many now adayes ; no ground in the world, but their own *conceits*. Yet *seek* they will needs, and have all the world follow them, and have nothing to follow themselves, but their own *folly*. So as, being very *idiots*, they take themselves, for the *only men* ; And till they come into it, never was *wise man* in the world, that knew what to *seek*, or how.

2. It is then an act of the *understanding* (*querere*) but not of it alone : for then *verum* were enough. Yet the greatest part make no matter of it, but even *verum*. It is, as to *set our mind*, not our *phantie* ; so, our *mind*, not only to *know* it, but to *mind* it. It is *Sentire*, and *Sapere* ; And it is best seen in *Sapere*, which is not only to distinguish *tastes* ; but, in and with the *sapere*, to feel some *delight*, to have a *sense* of the sweetness withal, which will make us *seek* it again *plus magis* : and without it, our *seeking* will be but *unfavoury*.

3. So to *savour* it, as we hold *querere*, to be *sapere*, that, to *seek*, is our *wisdom* ; that we do not *sapere*, unless we do *hoc sapere*, *Hec eris sapientia vestra* (saith *Moses*) *This shall be your wisdom, before God and man*, and you to reckon of it : even this, to *seek things above* ; and to think, when ye are about that business, ye are about a point of high *wisdom* ; and that to performe it well, is the wisest action of our life.

Deut. 4. 6.

4. To hold it our *wisdom* : and (last) I ask what *wisdom* ? Not that, which doth *contemplate*, that is *Copia* ; but the *active wisdom*, for that is *querere rerum agendarum*. To shew that not only our *Grounds*, for *Judgment* ; but our *Rules*, for *Action*, are to be set thence. Thither to get us, thence to derive our *reasons*, why we do things, or leave them undone. Thus to cast with our selves : this, that now I am about, He that *siteth on high, at Gods right hand*, what will He say or think of it ? May I offer it to Him ? Will He allow of it ? Will He help me forward with it ? Will He, in the end reward me for it ? Yea, even our *wisdom* (as to the *Philipians*) is to be from thence, even the *wisdom*, that swayeth there, to be from *above, de sursum*. If it be not, S. *James* is somewhat homely with it.

Phil. 3. 20.
Jam. 3. 15.

3 The Order,
Querere. Fir.

I.
Mat. 6. 33.

By this time, we know, what it is to *seek*, and what to *set our minds*. But, in the marshalling these, there is somewhat, that *querere* is called on first. 1. To teach us, that it is the first thing, we are to have care of ; *Christi primum querere* makes *querere*, to be *primum*, to stand first. That we then do it the honour, to make it our first act, our *rising with him* ; at this *feast*, the, *rising of the year* ; and on this *feast*, in the *morning*, the *rising of the day*. For, then *He rose*.

2. It is first called on, because (to say truth) there is more need of *diligence*, in this business, than ought else. Always, we have more ado, to quicken the *affection*, than to enform the *judgment* : And that did they, this day, know : who sought, before they had *light*, while it was yet dark. So much did they know, diligence to import, in this business. The greatest defect is in that point : therefore it needs first to be urged. For, though we see, yet we sit still and *seek* not.

III.

The thing referred to, or the Object
Qua sursum.
Psal. 24. 6.

And now to the *Object*. Of *seeking* we shall soon agree : *Generatio querentium* we are all (saith the *Psalms* :) even a *generation of searchers*. Somewhat we are *searching* after still. Our *wants*, or our *man's desires* find us *seeking-work* enough, all our lives long. What then shall we *seek*, or where ?

He (saith the *Apostle*) that will thus bestow his pains, let it be, where ? *Above*. On what ? *The things there* : *Qua sursum* he repeats in both ; tells it us twice over : 1. *Qua sursum querite* ; *qua sursum sapite*. *Above* it must be.

Jacg 9. 15.

And, of this also, we shall not vary with him, but be easily enough entreated to it. We yield presently (in our *sense*) to *seek* to be above others, in favour, honour, place and power, and what not ? We keep the *Text* fully in this *sense* : we both *seek*, and *set our whole minds* upon this. *Altum sapimus omnes* ; all would be *above*, *Bramble* and all, and nothing is too *high* for us.

Mat. 20. 21.

It is true, here ; for on earth, there is a *sursum* above : there be *high places*, we would not have them taken away ; we would offer *in them*, and offer *for them* too, for a need. And, there is a *right hand* here too, and some sit at it ; and almost none, but thinks so well of himself, as why not he ? Our *Saviour Christ*, when

when it was phansied, that he should have been a great King upon earth, there was sung straight, for his right-hand place. Not so much as Good-wife Zebedee's two sons (that smelt of the Fisher-boats) but, means was made for them, to sit there.

But, all this while, we are wide. For, where is all this? Here upon earth. All our above, is above one another, here; and is Ambitions above; and further it mounteth not. But, this is not the Apostles; not the above, nor the right hand, he meaneth. No: not Christs right hand upon earth: but, that right hand, he sits at, himself, in Heaven. The Apostle saw clearly, we would err this error: therefore, to take away (as he goes) all mistaking, he explains his above, two ways. 1. Privative: *Non quia supra terram*. Hear, you, not upon earth: His above, is not here, upon earth. This is, where not? 2. Then l'ositive: to clear it from all doubt, where; he points us to the place it self, above, there above, where Christ is (that is) not on earth: Earth is the place, whence he is risen. The Angels tell us, *Non est hic; seek him not here* now, but in the place, whither he is gone, there seek him; in heaven. Heaven is a great circle; where, in heaven? In the chiefeft place: there where God sits, and Christ at his right hand. That place seek: there set your minds.

So that, upon the matter, the fault he finds, the fault of our [above] is; it is, not above enough: It is too low, it is not so high, as it should be. It should be higher, above the hills; higher yet, above the clouds; higher yet, higher than our eye can carry, above the heavens. There now, we are right.

And indeed the very frame of our bodies (as the Heathen Poet well observed) giveth thither, upward: *Celumque iuris Jussit*, and bids us look thither. And, that way, should our soul make; it came from thence, and thither should it draw again: And we do but bow, and crook our souls, and make them *Curva in terras anima*, against their nature, when we hang yokes on them, and set them to seek nothing but here below.

And, if Nature would have us no Moles, Grace would have us Eagles, to mount, where the body is. And the Apostle goeth about to breed in us, a holy ambition; telling us, we are *ad altiora geniti*, born for higher matters than any here: therefore, not to be so base minded, as to admire them; but to seek after things above. For contrary to the Philosophers sentence, *Qua supra nos nihil ad nos*, things above they concern us not; he reverses that: Yes (and we so to hold) *Ea maxime ad nos*, they chiefly concern us.

Come to the last now. And why this place, above? I shall tell you: For, there is Christ, and Him we seek, to day, if it be, Easter day with us; and if we seek where he is, he is above, certainly. But he implyeth a further reason yet: Because, in very deed, there, with him, are the things which we, of all other, seek for; and when all is done, all our seeking is to them referred, as to the end. We would not ever travel, but after our laborious toying course here, find a place of rest, and this we seek. But not this alone: but a seat of glory withal. Sit we would; but in some eminent place; not, at the left foot, but at the right hand; in light, and honour, as much as might be.

We seek rest: Specially, they that are tossed in a tempest, how do they desire a good haven, a harbour of rest! And sure, here we dwell in Mesoch, meet with much disquietness. None but, sometime, hath sense of the verse in the Psalm: *O that I had wings like a Dove! then would I fly and be at rest*. And the more our incoherency is prolonged; the more we seek it, find it how we may.

And, it is not the bodies trouble so much, but *invenietis requiem animabus*, to find rest to our souls; that is it. And, the soul is from above; and but in her own place; never finds it. Turn thee to thy rest, O my soul, that is worth all. But, both are best: and not after all our turmoils here in this world, to hear non in-troibunt in requiem meam, in another world, but to be cast into that place, where there is no rest day nor night: but enter into His rest, which (in the Epistle to the Hebrews) he so much beats upon.

And verily, if we seek rest; glory we seek much more. For, for it, we are content to deprive our selves of all rest, vvhich otherwise vve love vvell enough. And a restless course vve enter into, and hold out in it, all our life long, and all to vvinit, though it be but a little before our death. For, no rest vwill satisfie, or give us full content, unless it be on the right hand.

These two then we seek for; vvhere are they to be found? Not in *qua supra terram*: Not here therefore: but folly to seek them here. We are by all means to avoid their error, that sought, this day, to seek the living among the dead; a thing where it is not to be had.

Never seek, to set up our rest here, in this tumultuous troublesome place, this a vale of Achor right (as Hosee; this b Exod; as S. James) a wheele ever wherling about, *quarens requiem & non invenit eam*. Where, we shall soon be diseased with a *Surcite postquam sederitis*, after we sit a little, quickly disquieted again. The Prophet Micah tels us plaine, *Non habetis hic requiem*, here we cannot have it, this is not our rest.

Nor never seek for true glory here? Why? *Locust est pulicem, & culicum*. Is is, the place of fleas and of gnats, this. In the garden, the place of our delight, we meet with worms; and there be Spiders, even in the Kings Palace. This place of worms and Spiders, call ye this the place of glory, in dust and cobwebs?

Say it be: yet such is the nature of these two (such as they be) the rest, and the glory here, as they divide it still: have ye one, ye must quit the other. They that are in glory, have not the quietest life: And they that are most at rest, farthest off from being glorious. Rest is here, a thing inglorious: and glory a thing restless. Thus it stands with us: Issachars condition like some; Rest is good, though it be between a pair of panniers: If that like us, we must live in this estate, the most obscure of all the Tribes. But, if we will have a name among the great ones of the earth, if it be glorious, then farewell rest: We must take our lot among them, that live not most at ease, certainly. For, here they meet not, but are in sunder still.

But

7. At the right
hand of God.
Joh. 31. 22.

Acts 14. 18.

Psal. 115. 1.
Luk. 1. 14.

But say yet, we could make them meet; be at all *ease*, and in all *glory* together? *seated*, and *seated at the right hand* both. (Now come we to weigh the word *Dei* :) The right hand (here) *super terram* is not the right hand of God, but of a *man* which shall wither, and within a certain of years (as the Prophets term is) *fall from the shoulder*. And so this *rest*, and this *right hand*, we can have no hold of either. It is said in the *Acts*, *After two years*, Felix went his way, and another came *Governour* in his place. And then the places were changed; some were diseased: and so is the case of all *felicity* here.

Upon the point then. *Rest*, and *glory* we seek not barely: but, we seek them so as they may endure: and our wish is, if it might be, even *for ever*. And this may be had: but, it will be had at no *right hand*, but *ad dexteram Dei*; *Gods* only. Then, seek them there. Not here, where either we shall seek and not find them; or find one from the other; or, if both together, yet have no hold of them, but soon lose them again. Seek, where we may; nay, where we shall be sure to find them; where, both will be had; and both together, and good assurance of both, even to *eternity*, as, at *Gods right hand*, a right hand that withereth not. If ye seek *rest*, let it be in his *holy hill*; if *glory*, *Gloria in excelsis*, where *Christ* is already; *Set*, so at *rest*; at the *right hand*, so in *glory*; at *Gods right hand*, and so, in both, *for ever*. There they be, there seek, there set your minds.

To withdraw our selves, to sequester our minds from things here below, to think of him, and of the place where now he is, and the things, that will bring us thither.

The Application
to the time.

It is a prerogative, that a *Christian* hath: to make it *Easter*, any day in the year, by doing these duties on it. They come no day amiss. But, no day so fit, as this day, the very day of his rising. Then, of very congruity; we to rise also. For, no reason in the world, if he rise, that we should lie still. Nor is it good for us, that he should rise without us, and leave us behind in the grave of our sins still. But, when, he, then we too.

Mar. 16. 6.
Luk. 24. 6.

Rising is not so proper to the day, but the two *signes*, or two *duties* (call them which ye will) are as proper. For, this day was (indeed) a day of seeking. I know whom you seek, ye seek *Jesus that was crucified* (saith one *Angel* :) *Why seek ye the living among the dead* (saith another?) To rise, when he rose; to seek him, when he was sought. This day, he was sought by men, sought by women. Women, the three *Maries*; Men, the two *Apostles*. The women, at charges; the *Apostles* at pains. Early, by the one, earnestly, by the other. So, there was seeking of all hands.

Luk. 24. 13.

And they which sought not, vvent to *Emaus*, yet they set their minds on him; had him in mind, were talking of him by the way. So that, these do very fitly come into the *Agendum* of this day: Thus to seek, and set our minds. At least, not to lose him quite, that day, we should seek him; nor have our minds farther from him, that day, they should be most upon him.

To the Sacra-
ment.
Joh. 6. 50.
Hib. 9. 12.

The Church, by her Office, or *Agendum*, doth her part, to help us herein, all she may. The things, we are villed to seek, she sets before us; the blessed *Mysteries*. For, these are from above: the bread that came down from heaven; the blood that hath been carried into the holy place. And I add, *ubi Christus*: For, *ubi corpus*, *ubi sanguis*, *Christi*, *ibi Christus*, I am sure. And truly, here, if there be any *ubi Christus*, there it is. On earth, we are never so neer him, nor he us, as then and there. There, in *efficacia*; and, when all is done, *efficacie*, that is it, must do us good; must raise us here, and raise us at the last day, to the right hand: and the local *ubi*, without it, of no value.

Luk. 24. 30 35

He was found in the breaking of bread: that bread she breaketh, that there we may find him. He was found by them, that had their minds on him: to that end, she will call to us, *Sursum corda*, lift up your hearts: which when we hear, it is but this Text iterated, Set your minds, have your hearts, where *Christ* is. We answer, *We lift them up*; and so (I trust) we do; but (I fear) we let them fall too soon again.

Hib. 6. 4.

Therefore (as before, so after) when we hear, *Thou that sittest at the right hand of the Father*; and when again, *Glory to God on high*, all is but to have this. But especially, where we may *Semire* and *Sapere qua sursum*, and *gustare donum celeste*, taste of the Heavenly gift (as in another place he speaketh:) see in the breaking, and taste in the receiving, how gracious he was and is; was, in suffering for us; is, in rising again for us too, and regenerating us thereby to a lively hope. And gracious, in offering to us, the means (by his *Mysteries* and grace with them) as will raise us also and set our minds where true rest, and glory are to be seen.

That so, at this last and great *Easter*, of all (the *Resurrection-day*) what we now seek, we may then find; where we now set our minds, our bodies may then be set; what we now but taste, we may then have the full fruition of: Even of his glorious God-head, in rest, and glory, joy and bliss, never to have an end.



A

S E R M O N

Preached before the

KINGS MAJESTY

AT

WHITE-HALL,

On the four and Twentieth of Aprill, being Easter-Day.

An. Dom. 1614.

PHIL. Chap. II.

Ver. 8. He humbled Himself, made obedient, unto death, even the death of the Cross.

9. For this cause, bath God also highly exalted Him; and given Him a Name, above every name.

10. That at the Name of Jesus, every knee should bow, of those in Heaven, and in earth, and under the earth.

11. And that every Tongue should confess, that Jesus Christ is the Lord, to the glory of God the Father.

H Or this cause, God hath exalted him (saith the Text;) Him (that is) Christ. And, for this cause are we now here, to celebrate this exalting. Of which his exalting, this is the first day: and the Act of this day, the first step of it: even, his rising again from the dead. *Hac est clarificatio Domini nostri Jesu Christi, qua ab Ejus resurrectione sumpsit exordium* (saith S. Augustine upon this place:) This now, is the glorifying of our Lord Jesus Christ, which took his beginning, at his glorious resurrection.

This, is the summe and substance of this Text, set down by that learned Father. By him also, is it likewise divided to our hands: Into *Humilitas Claritatis meritorium*; and, *Claritas humilitatis premium*. Humility, the merit of glory (in the first verse of the four.) And glory, the reward of humility (in the other three.) Which two, here and ever, are so fast linked together, as, there is no parting them. I cannot, but touch; and I will, but touch the Merit (in the first verse:) It properly pertains, to another day. And so, come to *Opus diei*.

The matter of this exultation, is called here, *his exaltation*.

And is, of two sorts. By God (in the ninth verse:) And by us (in the two last.)

By God; And that, is double: Of his Person: Of his Name. Two Super's, either, one. *Super exaltavit Ipsum*, his Person; there is one (in the fore part of the ninth verse.) And *Nomen super omne nomen*, his name; there is the other (in the latter part of it.) And this is *God's*.

Then

The Summe.

The Division.

I.

II.

III.

2. Then cometh ours. For God exalting it Himself; He will have us to do the like. And not to do it inwardly alone: but even outwardly to acknowledge it for such: And sets down precisely this acknowledgment, how, He will have it made by us. Namely, two ways: By the *Knee*: by the *Tongue*. The *Knee*, to bow to it (verse 10.) The *Tongue*, to confess it (Verse 11.) And both these, to be general; Every *Knee*, every *Tongue*. And not in gross, but deduced into three several ranks: *All in Heaven*, *All in earth*, *All under the earth*: which comprehends all (indeed) and leaves none out. This acknowledgment, thus, but only insinuated by the *Knee*, is by the *Tongue* more plainly expressed: And this it is, That *Jesus Christ*, is the *Lord*, *Lord* of all those three. This, to be done, and so done, as it redound all, to the glory of God the Father.

Verse 5.

But then last, take the *Uise* with us: that, since in Him, His *humiliavit se-ipsam*, ends in *Superelevation* *Deus*; His *humbling Himself*, in Gods *Exalting*; That the same mind be in us: And the same end shall come to us. As his end was, so ours shall be, in the glory of God the Father.



Propter quod, For this cause.

I.
Verse 8.

I.

Propter.

Ely 22. 15.

Ester. 3. 1.

Nemem 4. 1.

2.

Propter quod.

Humiliavit.

WE touch first upon this word. It is the *Axis* and *Cardo*, the very point, whereupon the whole Text turneth.

First, *Propter*; A cause there is. So God exalts ever, for a cause. Here, on earth, otherwise, there is an *Exaltavit*, without a *Propter quod*. Some, as *Sobna*, *Haman*, *Sanballat*, some times exalted; no man knows, wherefore. With God, there goeth ever; with men, there should go, a *Propter quod*, before *Exaltavit*.

For a cause: for what? for this cause. And this now, casts us back to the former verse, where it is set down, *Humiliavit*: There it is, for His *Humility*.

Now, of all causes, not for that: if we go by this world, which (as the Proverb is) was made for the presumptuous. Not for that virtue of all others. A virtue (before Christ thus graced it) so out of request, as the *Philosophers* (look into their *Eshicks*) you shall not so much as find the name of *humility*, in the least of all their virtues. Well, this cast virtue, of no reckoning, is here made the *Propter quod*, of Christ's exalting. As, *Respexit humilitatem*, the ground, of His Mothers *Magnificat*. And he, that by him brought light out of darkness, at the first: will by him, bring glory out of *humility* at last. Or this book deceiveth us. With God, it shall have the place of a *Propter quod*; how poor account soever, we make of it here.

Luke 1. 48.

2 Cor. 4. 6.

1 Ipse.

But, this *Quod*, is a Collective, there be in it more points than one. I will but point at them.

Humiliavit ipse, He humbled. (He) which many times is idle, but here, a circumstance of great weight. He: so great a Person; being in the form of God, and without any disparagement at all, equal to God (as he tells us a verse before) He humbled. *Ubi*, *Majestatem pramissit*; *humilitatem illustraret*: That discourse of His High Majesty, was but to set out, to give a lustre to His *humility*. For, for one of mean estate, to be humble, is no great praise: It were a fault, if he were not. But, *In alto nihil altum sapere*: For a King (as David) to say, *I will yet be more humble*: for the King of Kings, for Him, to shew this great *humility*; that is a proper *quod* indeed. *Humiliavit ipse*.

Verse 6.

2 Sam. 6. 22.

2 Se.

Exod. 10. 16.

Mat. 27. 32.

Then secondly, that *Humiliavit Ipse se*. *Ipse se*: and not *alium ipsum*; that he was not brought to it by any other, but of his own accord, He humbled Himself. There is a difference between *humilis*, and *humiliatus*. One may be humbled; and yet not humble. Pharaoh was humbled, brought down, by his ten plagues. Simeon of Cyrene, *angariatus*, to humble his neck under the Cross. This was, *alium ipsum*. But *Ipse se*, is the true *humility*. For then, it is *laudabili voluntate*, not *miserabili necessitate*: of a willing mind; and that is, commendable; not of force and constraint; for that is miserable. For this cause, that He humbled Himself.

3 Obediens.

2 Sam. 15. 5.

And thirdly, *humiliavit ipse se* (Obediens.) It was not *Absolons* *humility*, in shew and complement; and his heart full of pride, disobedience, yea rebellion. (And yet it is a glory for *humility*, that even proud men take a pride, to shrowd themselves in her mantle: that pride wears *humilitatis* livery.) But it is not *humile contritio*, but *humile Obedience*, that is the *Propter quod*. Till it come to that, many bear themselves in tears and shew, low, *ad humum*, even touch the ground. But come once thither, to *obedience*; then, give lawes they must, but obey none, make others obedient (and ye will) but not *factus obediens*, not made themselves so. Christ was so made. And for this cause.

4 Factus.

And something strange it is, why *Humiliavit ipse se Obediens*, would not serve and no more; but (*factus*) must be added. Somewhat there was, in that. An *Obedience* there is, that cometh from the *dictamen* of natural reason: in some things we so obey; we will do it, because our reason so moveth us. That is, *Obediens naturalis*. But, some other there be, wherein there is no other reason, to lead us to do it, but only this, that it is enjoined us by a lawfull *Superiour*, and therefore we do it, and for no other cause. This is *Obediens factus*; and that in true proper terms, is the right *obedience* indeed. All look to the former; and very few obey thus. But even so obeyed Christ, & erat subditus illis. And for this cause then, that he was *factus Obediens*.

Luke. 2. 51.

And

And *Obediens factus* : (*usque*) is fifth. For the very size, the extent of our *obedience* is a matter considerable. For, if we come to any, it is *Agrippa's*, *In modico*, in some petty small matter. Or *Saul's*, in the *refuse of the spoils* little worth. And, that *obedience* is little worth, that is so shrunk up. The drawing out, the *usque* of it, is all in all. How far *obedient* ? until what ? *Usque quò* ? Which very Extent, or *usque*, is many times as much worth as the *Obedience* it self. This also will come into the *Propter quod*.

Now many *Usque's* there be, in this, of his. 1. *Usque naturam hominis*, Thither. His very humanity had been *humility* enough. 2. *Usque formam Servi*, is more : How ? Even to wash the feet of thy servants (said *Abigail*, and took her self to be very humble in so saying) Thither he came too.

What say ye to *usque mortem* (the sixth point ?) *Mortem* ? that will stagger the best of us. We love *Obedience* in a whole skin : *Usque* any thing, rather than that. And (to say troth) no reason in the world, *Obedience* should come to that. *Death is the wages of sin*, of disobedience. *Factus obediens* ? What, and *factus reus* too ? *Obedient*, and yet put to death ? Heaven and earth should ring of it, if the case were ours. Well, even thither came his *obedience* : *Et, ne perderet obedientiam, perdidit vitam*. And rather than to lose his *obedience*, lost his life. This is indeed, a great *Propter quod*.

Enough now : For, death is *ultima linea* (we say.) Nay, there is yet an *Antem* more behind, to make it up full seven. For, One death is worse then another. And his, was *Mortem autem*, the worst death of all : the death of malefactors : and of the worst sort of malefactors, *Mortem Crucis*.

Nay ; if he must die, let him die, an honest, a fair death. Not so : nay, *Mortem turpissimam* (said they of it, that put him to it) the foulest death of all other : *usque mortem, mortem autem Crucis*.

Died, and, so died. Ever the (*So*) the manner is more then the thing it self, in all of *Christ*. To be born (*So*) to be born, *usque presepe*, to the *Crutch* : To die, nay (*So*) to die, *usque Crucem*, to the *Cross*. *Usque naturam hominis* ; *usque formam servi* ; *usque mortem malefici*. 1. So great a Person : 2. Thus to humble : 3. Humble his own self : 4. To be obedient : 5. To be made obedient : 6. Obedient with an *usque*, so far : 7. So far, as to death : 8. And to a death, so opprobrious : These extensives, and intensives put together, will (I trust) make up a perfect *Propter quod*. And this, for *humilitas claritatis meritum* (in the first verse.)

Now, for *Claritas humilitatis premium* (in the rest.) And, will ye observe how they answer one another ? For *humiliavit* there, here is *exaltavit* : For *Ipse* there ; *Deus*, God here : For *Ipse se*, *Deus ipsum*. He humbled himself ; God, exalted him. For *humiliavit usque*, there : here is *exaltavit super* : For, *factus obediens* there ; here *factus Dominus*. For *mortem Crucis*, the death of the *Cross* there : here, is the glory of God the Father.

This *exalting*, we reduced to two : 1. Of his Person ; 2. Of his Name. Of his Person, in *super-exaltavit ipsum* : Of his Name (in the rest of the verse.)

To begin with his personal exaltation. *Super-exaltavit*, is a de-compound. There is, *Ex* and *Super* (both) in it. His *exalting* hath an *Ex*, whence or out of what : His *exalting* hath a *super*, whither or whereunto.

Ex, from whence ? from the two very last words, *Mortem Crucis*. His raising to life opposed to *Mortem*, the sorrows of death. The giving of his Name ; to *Crucis*, the shame of the *Cross*. This days (*Ex*) was from death. His *humiliavit* had been *ad humum*, to the ground : Nay further, into the ground : Nay further yet, *in carcerem*, into the very lowest parts of it. His *exaltavit* then was from thence, from death : and not the gates of death (then, he was not in :) nor the jaws of death (then, he was not quite down :) out from *inferiora*, and *interiora*, the lowermost, and innermost rooms of death. From under the Stone, thence ; from the Dungeon, with *Joseph* ; From the bottom of the Den, with *Daniel* ; From the belly of the Whale, with *Jonas* : (All three, Types of him) There is his *Ex*.

Now then, whither ? From Death, to Life : from shame to glory : from a death of shame, to a life of glory. From the form of a servant, in *factus obediens* ; to the dignity of a Sovereign, in *factus Dominus*.

But will ye mark again ? For, *Non sicut delictum, sic donum* (saith he, elsewhere.) So here, not as his humbling, so was his *exalting* : but more. That, of his humbling, was dispatched in one verse. This, of his *exalting*, hath no less then three. So the amends is large, three to one.

But, that is not it I mean : but this *Super*, is not thither onely ; but above and beyond it. From death to life : Nay, *Super*, more then so : Not to *Lazarus* life, to die again, but to life immortal : *Ut vitam habeat, & abundantius habeat* : That *abundantius* is immortality. From shame to glory : onely that ? Nay, *Super*, to the glory of the Father, (that is) glory, that shall never fade, as all here shall. So downward, it was but *usque*, had his stint, so far, and no further : upward now, it is, *Super*, no stint, but higher and higher still.

This day is the feast of the first fruits. On it, he had no more, but the first fruits of his *exalting*. He was exalted, but with *Jonah's* exaltation onely, from the lower parts, to the upper parts of the earth. But we shall follow him higher, to the exaltation of *Elias*, *Super*, above the clouds : Nay, *Super*, above the Stars, above the Heavens, and the heavens of the heavens : till we have brought him, from *de profundis*, to *in excelsis* ; from the lowest parts of the earth, to the highest place in Heaven, even to the right hand of God. And higher, we cannot go.

Will ye observe yet once more, a kind of *Omen* or preface, of both these *exaltings* ; and that at the very time of his humiliation ? For, even that his *humiliation* was acted, after the manner of an *exalting* (though in a meer mockery.) For, to all their disgraces, they added this, of scorn : They lift him up, upon his cross, for all the world as the *Philistines* did *Samson* ; set him aloft, between the two pillars, to make sport at him. This was his exaltation. And they gave him a Name too, *Pilatus* title over his head : And bowed their knees ; and cried, *Ave Rex*, (a kind of Confession.)

This, as they performed it, was *grande ludibrium*; but as God turneth it, it was *grande mysterium*. For, to earnest, God turneth both. A kind of strife there seemed to be: the lower they, the higher God: the more odious they sought to make him, the more glorious God: He *exalted* his *Person*, in stead of the Cross, to his own high Throne of Majesty. And instead of *Pilates* title, gave him a Title of true honour, above all the Titles in the world.

And this, for *Super-exaltavit ipsum*: And so, I pass from the *exalting* of his *Person* (the amends for *Mortem*.) And come to the *exalting* of his *Name*, the amends for *Crucis*, (in the latter part of the same Verse.)

Dedit Ii No-
men.

Acts 13. 33.

He gave Him a Name. For, without a Name, what is *exalting*? What is his *Nativity*, without an *Epiphany*? For, to those two, may these two here well be compared. His *Resurrection* is a very *Nativity*. To it doth S. Paul apply the Verse of the Psalm, *Hodie genui te*, Acts 13. And this *Name giving*, is as the *Epiphany*; to make it apparent and known to the world. And indeed, why are things *exalted* or *lift up*, but that they may be in view, and notice taken of them? So that, they which be *exalted*, seem not so to be, till their so being be made publick, and, there go a Name of it abroad in the world.

And sure, when men are so high, as higher they cannot be (as Kings) there is no other way to *exalt* them, left us, but this; to spread abroad, to dilate their names. Which every noble generous spirit had rather have, then any dignity; though never so high. For, being in their dignities, how far will they venture; even to jeopard dignity, life and all: and all, but to leave a glorious Name behind them? That, To give a Name, is even to *exalt* his very *exaltation* it self; and to make him, that is at the highest, higher yet.

Super omne no-
men.

A Name he gave him: what Name? not (*inter*) among the famous names on the earth; but (*Super omne nomen*) above them all. Here is, *Super* upon *Super*: another *Super* to his Name, no less then his *Person*. That, above all persons; and this, above all names whatsoever. And now, by this time, his *exaltation* is compleat, and not one (*Super*) to be added more.

This Name, is named in the Verse, and it is the Name of *Jesus*. Of the *giving* first, and then of the *Super* of it.

Dedit Ei.

Of the *giving*, three doubts arise: 1. How *given* him, and others had it also? 2. How *given* now, and he had it before, even in the womb of his Mother? 3. How *given* him of grace, and yet he deserved it? *Propter quod*.

1.

O hers had it.

Heb. 4. 8.

Agg. 1. 1.

Matt. 1. 21.

How is this Name said to be *given* him, (as some special dignity) and others had it besides, and before him? *Jesus* the Worthy, the son of *Nun*: *Jesus* the High-Priest, the son of *Josedek* (to say nothing of *Jesus*, the son of *Sirach*.) They had it (it is true) but not *given* them by God, as He, by the mouth of the Angel, Gods Deputy. But they, by men, had men to their God-fathers. As now, we have a Sect or Society of *Jesus*: but they gave themselves the Name: God never gave it them. He gave it here, for *humiliavit*, a vertue they little regard: For he that doth but smell of it, is *eo ipso*, not meet to be of that Company. Other manner spirits, they.

Ser. at Christm.

1610.

Zac. 8. 25.

I have before this, told you, of four main differences, between this *Jesus*, and all others. This one now, shall serve for all. All those *Jesus*, and every one of them, had need of, and were glad, to lay hold of the skirts of this *Jesus*, to be saved by him: otherwise, they had been falsely so called; lost men all. And so, will be willing, to resign this Name to him: that he may bear it (at least) with a main difference from them all.

Dedit Ei.

2.

He had it before.

Matt. 27. 41.

John 10. 18.

Heb. 5. 9.

But what tell ye us of it, now, after the *Resurrection*? do not we know it was *given* him, being yet in the womb? It was so; but, by a kind of anticipation. For, it never had the perfect verifying, the full Christendome (as they say) till this day. Not yet full three days since, they upbraided him with it: *Jesus*, a Saviour, A wise Saviour, and cannot save himself! For, he seemed to perish then, to loose his life in their fight: but, now, this day taking it again, he shewed, He did but lay it down, he lost it not: He was now *Jesus* indeed, able to save himself; and able to save all those that trust in him for their salvation. So, it was never in kind till now: but now, it was.

Dedit Ei.

3.

He did merit it.

1 Cor. 7. 9.

But, if he gave it him, and *ixaelaio*, gave it him, of grace: where is the merit then, the *Propter quod* we spake of, what is become of that? Safe enough, for all this. That, which is otherwise due, it may be so chearfully parted with, as if it were a frank and free gift indeed. The Apostle elsewhere, hath taught us to ioyne *debita* and *benevolentia* in one: They will stand together well enough.

In many things, we suffer slander by the Church of Rome: In this among many; as if we pinched at *Christ's* merit, and were loth, he should be allowed himself to merit ought, because of this *ixaelaio* that foundeth all upon grace. Wherein, it is well known, take the most that can be made of it; and we say no other thing, then do their own Schoolmen. It is not *gratia adoptionis*, this; the grace of adoption (as in us) that is here spoken of: It is *gratia unionis*, the grace of union. And that grace *Christ* had. For, seeing, in the humanity of *Christ*, there was not, there could not be, any possibility of merit, to deserve the uniting it self, or the being assumed into the God-head: to be so assumed, and so united, was that grace, we term, the grace of union. Other grace, we know none in *Christ*. But being once so united, there was in him, to deserve, and deserve again, and that amply. *Propter quod*, might then be truly said of him, every way.

Super omne.

Above all

names.

1 Cor. 15. 27.

Esay 43. 11.

This, for the *giving*. But now, how is this Name, said to be above all names? what, above the Name of God? We may say, with the Apostle, When he saith, God did give it Him, it is manifest, He is excepted, that did give it Him. But we need not so say; for, this is one of Gods own Names. I am (saith he) and besides me, there is no Saviour.

How is it then given him? *Acceptit ut homo, quod habebat ut Deus*. What, as God, he had; as Man, he received: with his Nature, his Name; and the chief of all his Names, the Name of a Saviour. For, Above all, it is; Above all, to him; Above all, to us.

To him: for though many Titles of the Deity, sound; and seem, to be more glorious; Yet he esteems them all, not like this: Why? For no other reason, but that, they had not, *nos homines*, and *nostram salutem*, in them. No Name he sets by, like that, wherein, with his *glory*, is joyned, our *safety*. And this, of all, he made choice of (as to him, *above all*) that we might accordingly esteem of him, that esteems it *above all*, onely for our sakes.

But howsoever, to him: To us sure, *above all*. For no Name, do we hold by, *No Name under heaven*, *Above all to us given us, whereby we may be saved, but it.* To us more worth it is, then all: yea (I may say) then the very name of God. For, God in him reconciles the world; without him, is enemy to it, and to us: So, with this Name, there is comfort in the Name of God: without it, none at all. The Name (sure) which we have use of *above all*. For it is the Name, which in the depth of all our distress, by sin or by misery, we even adjure him by, *ut rem nominis implent*, that he make good his own Name; shew, he bears it not for nought, and so, *save us*: That he would never so remember our wretched sins, as that thereby to forget his own blessed Name: That Name specially, which he of all other most esteemeth: and so, of all other will least forget. To him then, and to us both; it is *Nomen super omne nomen*. And, so let it be, even *Suprema lex, salus*; and *supremum nomen*, *Jesus*. To save, the highest law: And the Name of a Saviour, the highest Name. Let it so be, let it ever stand highest; and let no name whatsoever, get *above it*. And so, I come to the tenth verse.

That at the Name of Jesus, &c.

Verse 10.

To give him such a Name, is one gift: To give him, that for such an one, it should be reputed and taken, is another; For, given it may be, on his part; and not acknowledged on ours. So that, this is a new degree. At the Name of

That God, though he have so exalted it, yet reckons it not exalted, unless we do our parts also, unless our exaltation come too. At which words, comes in our duty: the part that concerns us. Thus to esteem it *Super omne nomen, above all*: And in sign we so do, to declare as much. And therein, he leaves us not to our selves, but prescribes the very manner of our declaration, how he will have it: Namely, these two ways: *The knee to bow to it; the tongue to confess it.*

Now, these are outward acts, both. So then: first we are to set down this for a ground; that the exalting of the soul within, is not enough. More is required by him: more to be performed by us. He will not have the inward parts onely, and it skills not for the outward members, though we favour our *Knees*, and lock up our lips. No: Mental devotion will not serve: He will have, both corporal and vocal, to express it by.

Our body is to afford her part, to his *glory*: and the parts of our body: And namely, these two, the *Knee*, and the *Tongue*. Not onely the upper parts, the *Tongue* in our head: but even the nether also, the *Knee*, in our leg. The words be plain, I see not how we can avoid them.

For the *Knee*, two things: 1. He would have it bow. 2. He would have it bow to his Name. Bow, first: For, what better way, or more proper, then by our *humility* to exalt him, who for his *humility* was exalted? Or what way more fit, to express our *humility* by, then by this sign of humbleness? For a special way it is of exalting, or making a thing high, by falling down, and making our selves low before it. Then secondly, That God careth for our *knees*, will be served with them. Negatively; he will not have them bow to Baal. Positively; he will have them bow to himself. Will ye believe him, if he bind with an Oath? *I have sworn* (saith he) *by my self that every knee shall bow to me*, *Esay 45.23*. And will ye make God forsworn? And it cannot be said, this is Old Testament: For even in the New, *Rom. 14.11*, these very words are applied to *Christ*, as meant to be fulfilled in, and to him.

But, this here in the Text, is more strong: that, it is assigned him (this honour) as a part of his reward, for *Mortem crucis*. And shall we rob him, or take from him the reward of his Passion.

We begin our *Liturgy* every day, with the *Psalm*: (and we had it from the Primitive Church, they did begin theirs with the same) Wherein we invite our selves to it: *Come, let us worship, and fall down, and kneel before the Lord our maker*. Shall we ever say it, and never do it? Is not this to mock God.

* They in the Scripture, They in the * Primitive Church, did so, did bow. And verily, he will not have us worship him like *Elephants*, as if we had no joynts in our *Knees*; he will have more honour of men, then of the pillars in the Church. He will have us to bow the *Knees*: And let us bow them in Gods Name.

Ezekias, 2 Chro. 29.30. *Propheta Daniel*, Dan 6.10. *Esdras*, El 9.5. *Mica*, Mic. 6.6. *Christus ipse*, Luc. 22.41. *Apostoli*, *Petrus*, Act. 9.4. *Paulus*, Eph. 3.14. *Jacobus*, *Hegeſio* & lib. apud *Hiero. Stephanus*, Act. 7. 63. *Ecclesia idque*, *Ipsa Pentecoste* Act. 20.36.21.5. * *Euseb. b. 15. c. 5*. *Tertul. contra Marc. lib. 3. cap. 18*. & *De Corona Mil. cap. 3*. *Athanas. in vita Anton. fere in fine*. *Basil. apud Oecum. Naxian. Orat. 1. de filio*, Sive 36. *Hieron. in Ephes. 3. & in loc. Aug. de cura pro mort. gerend. c. 5*. *Theoph. Alex. ep. Pasce. 2. Ca. far. Arel. Hom. 34*.

To bow the *Knee*, and to his Name, to bow it. For, this is another prerogative. He is exalted, to whose Person *Knees* do bow: but he, to whose Name onely, much more. But the cause is here otherwise. For, his Person is taken up out of our sight: all we can do, will not reach unto it. But, his Name, he hath left behind to us, that we may shew by our reverence and respect to it, how much we esteem him; how true the *Psalm* shall be, *Holy and reverend is his Name*.

But if we have much ado, to get it bow at all: much more shall we have, to get it done to his Name.

1. There be, that do it not.

2. What speak I of not doing it? There be, that, not onely forbear to do it themselves, but put themselves to an evil occupation, to find faults where none is, and cast scruples into mens minds, by no means to do it

3. Not to do it at his *Name*? Nay, at the holy Mysteries themselves, not to do it: Where, his *Name* is (I am sure) and more then his *Name*, even the body and blood of our *Lord Jesus Christ*: And those, not without his soul: Nor that, without his Deitie: Nor all these, without inestimable high benefits of grace, attending on them. And yet they, that would be glad and fain, a Pardon for this life, or some other Patent, with all *humility* to receive upon their *knees*: This, so great, so high, so heavenly a Gift, they strain, and make dangerous, to bow their *Knees* to receive it: as if it were scarce worth so much. But, it hath ever been the manner in *Christ's Church*, whether we ^a offer to him, ^b or receive ought offered from him, in this wise to do it.

^a Matih. 2. 11.

^b Chrys. hom. ad

Pop. Antioch. 61.

Ambros. in Pla.

118 bis. & lib.

3 cap. 12. De

Spir. S.

Aug. Epist. 110

cap. 27.

^c Amb. Hexam.

lib 6 esp. 9.

Hiero. in Esa.

45. ver. 23.

Cyrl in Esa.

20. 4; Orat. 3.

But, to keep us to the *Name*: This is sure, the words themselves are so plain, as they are able to convince any mans conscience: And there is no Writer (not of the Ancient) on this place, that I can find ^c (save he, that turned all into Allegories) but literally understands it, and likes well enough we should actually perform it.

Yet will ye see, what subtilties are taken up, to shift this duty?

1.

All *Knees* are called for, and all have not *Knees*. Here are three ranks reckoned: and two of them have none. What is that to us? we have: To us, it is properly spoken, and we to look to it. And if this were ought, that the spirits in Heaven and Hell have no bodies, and so no *Knees*: Why, they have no *Tongues* neither properly, and then by the same rule, take away *confessing* too, and so do neither.

1 Cor. 13. 1.

Rom. 6. 19.

Rev. 4. 10.

5. 8. 14. 7. 11.

2.
The Name of
JESUS.

Esa. 43. 11.

But the *Apostle*, that in another place, gives the Angels *tongues*, (*with the tongues of Men and Angels*;) might as well in this place give them *Knees*: they have one, as much as the other. And in both places *manum dicit*, he speaks to us, *after the manner of men*: that we by our own language, might conceive, what they do. For sure it is, the spirits of both kinds, as they do yield reverence, so they have their ways, and means, to express it, by somewhat, *ὑποκύνει*, to the *Knee*. They do it, their way: we to do it, ours. And this is ours: let us look to our own then, and not busie our brains about theirs. But for us, and for our sakes they are divers times expressed in the *Revelation*, even doing thus, *falling down* before him.

Secondly, why to this *Name*, more then to the *Name of Christ*? There want not reasons why.

Christ is not, cannot be, the *Name of God*: *God* cannot be anointed. But, *Jesus* is the *Name of God*, and the chief *Name of God* (as we have heard.)

The name *Christ*, is communicated, by him to others, namely to Princes: So is not *Jesus*: that is proper. *Ego sum, & praece me non est alius*. And ever that which is proper, is above that which is holden in common.

Christ is anointed, to what end? to be our Saviour. That is the end then. And ever, the end is above the means: ever the name of health, above the name of any medicine.

But, when we find expressly in the verse, *this Name is exalted above all names*, and this act, limited, to it, in direct words; and so, this *Name* above them, in this very peculiar: Why seek we any further?

3.

Thirdly, What? to the two syllables, or to the sound of them? What needs this? Who speaks of sound or syllables? The Text saith, do it to the *Name*. The *name* is not the sound, but the sense. The caution is easie then: Do it to the sense; have mind on him that is named, and do *his Name* the honour, and spare not.

4.

Fourthly, But it cannot be denied, but there hath superstition been used in it. Suppose there hath. And almost, in what not? In hearing of Sermons now, is there not superstition in a great many? What shall we do then? Lay them down? Abandon hearing as we do *Kneeling*? I trow, not: but remove the superstition, and retain them still; do but even so here, and all is at an end.

2 R. 8. 28. 4.

Indeed, if it were a taken-up worship, or some humane injunction; it might perhaps, be drawn with in the case of the *brazen Serpent*. But being thus directly set down by *God* himself; in us, there may be superstition; in it, there can be none. And, if it be in us, we are to mend our selves, but not to stir the act, which is of *God's* own prescribing. It was never heard in Divinity, that ever superstition could abolish a duty of the Text.

That we set our selves to drive away superstition, it is well: But it will be well too, that we so drive it away, as we drive not all reverend regard and decency away with it also. And are we not well toward it? We have driven it from our head; for we keep on, of all hands: And from our *Knees*; for, *Kneel* we may not: we use not (I am sure.) Sure, heed would be taken, that by taking heed we prove not superstitious, we slip not into the other extreme, before we be aware: Which, of the two extremes, Religion worse indureth; as more opposite unto it. For, believe this, as it may be superstitiously used, so it may irreligiously be neglected also.

Look to the Text then, and let no man perswade you, but that *God* requireth a reverent carriage, even of the body it self: And namely, this service of the *Knee*; and that, to his Sons *Name*. Ye shall not displease him by it, fear not: Fear this rather, for the *Knee*, if it will not bow; that it shall be stricken with somewhat, that it shall not be able to bow. And for the *Name*, that they that will do no honour to it; when time of need comes, shall receive no comfort by it. And so I leave this point.

The tongue.
Psal. 30. 12.
57. 8.

For, the *Knee* is not all: He further requires somewhat, from the *Tongue*. And, reason: That member of all other, the *Psalmist* calls our *glory*: a peculiar, we have more then beasts: They will be taught to bow, and bend their joynts: We have *Tongues* besides, to do something more then they. And indeed, the *Knee* is but a dumb acknowledgment; doth but signifie *implicite*: but a vocal *confession*, that doth utter our mind plainly. And so, is looked for, at our hands.

To confesse.

This he calls, *ἑξομολόγησις*. Three things are in it: First, *λέγει*: speak we must, say somewhat. And secondly,

secondly, *quæ*; do it together; not some speak, and some sit mute. And thirdly, *et* speak out, not whispering, or between the teeth; but clearly and audibly. And this is *ἑταυλόγησις*. And it was the praise of the *Primitive Church*, this, that joyntly they did it, and aloud; that their *Amen* (as *S. Hierome* saith) was like a clap of thunder; and their *Alleluja* as the roaring of the Sea: And no praise it is to us; who, as our joynts are stiff to *bow*, so our voices are hoarse to *confess*. We can neither see the former, nor scarce hear the latter; as if (there being but two duties in the Text) we meant to suppress them both.

The *Knee*, and the *Tongue*: Why the *Knee* first? why begins he there? They be marshalled right. For, having by our *Knee bowed*, put our selves in mind of due regard of him in fear and reverence; we are then the fitter to speak of him, and to him, with that respect is meet: And, not be so homely with him, as in their gesture and speech both, some are: as if they were hail fellow, even familiar with *God*. And all (forsooth) as they call it, to cast out the *spirit of bondage*. From a heart possessed with the humble fear of *God*, from such an heart, *Confession* is ever most kindly: Faith being as the heart; and fear being as the lungs; (so the Fathers compare them:) It will get an heat, and an over-heat (our faith;) if by fear, as cool air, it be not tempered: But, faith and fear together, make the blessed mixture.

The *Tongue*, and every *Tongue*: as the *Knee*, and every *Knee*: they to *bow* all, and these all to *confess*. Every *Knee*. But for all that, not all alike. They, in *heaven*, cast down their crowns, and fall down themselves of their own accord: And *confess* him, singing, as at his birth, and in the *Revelation* divers times. They under the *earth* do it too, but not *ultrò*, are thrown down, and even made his foot-stool. So; down they go, though sore against their wills: And *confess* him too, though *roaring*, and as it were upon the rack. They, on *Earth* (as in the midst) partake of both. The better sort, with the *Angels*, get them to their *Knees* gladly; and cheerfully *confess* him: The rest (as *Infidels*, and some *Christians* little better) are forced to fall backward, and made in the end to cry, *Vicisti Galilee*, though they *gnaw their tongues* when they have done.

So, we see our lot: One way, or other, we shall come to it, all: if not now, in *die illo*: Which is the reason, that *Rom. 14. 11.* the *Apostle* applieth this place in *Esay*, to *Christ* sitting in Judgement, at the latter day. *Exalted*, he shall be, with our good wills, or whether we will or no. Either fall on our *Knees* now; or be cast flat on our faces then: Either *confess* him *tamand*, with *Saints* and *Angels*; or *ululan-* do, with *Devils* and damned spirits. For, the *Father* will be glorified in the *Son*, by the glorious *Confession*, of them that yield; or the glorious confusion, of them that stand out.

The *Tongue*, and every *Tongue*: that is, every *Speech*, *Dialect*, *Idiom*, *Language*, in the world, stand charged with this *Confession*. *Omnis spiritus*, every spirit to give breath; and *Omnis Lingua*, every *Tongue* to be as a Trumpet, to sound it forth. And, where are they then, that deny any *Tongue* the faculty here granted; Or bar any of them the duty here enjoined? That lock up the publick *Confession* (the chief of all other) in some one *Tongue* or two, and send forth their *Supersedeas* to all the rest? No, his Title here, hath more *Tongues* than *Pilate's* on the *Cross*: That had but three; this, hath every *Tongue*, what, where, whosoever, none except. A *Prælude* whereof was in the *Tongues* sent from *Heaven*, whereby every Nation under *Heaven*, heard, each in their own *Tongue* spoken, *Magnalia Dei*, the glad tidings of the Gospel. *Acts 1. 6.*

But, though thus many *Tongues*, yet one *Confession*, even this, that *Jesus Christ is the Lord*. And a blessed *Confession* is it (this) that *Jesus* (that is) a *Saviour*, that He, that such a one is the *Lord*: that not a *fleece*, or a *flayer*, but a *Saviour*, hath the place. 2. That *Christ* (that is) one which saveth and cureth, *unctione*, non *punctione*, with anointing, not with searing or pricking, that we acknowledge Him to be the *Lord*. *Lord*: before, by that he is *Son*: And now *Lord* again, by vertue of his *Propter quod*.

Lord, whereof? Nay not qualified, of such a Place, Barony, County, Seignior; but *Lord* in abstracto. But, if we will qualifie him, we may. *Lord* of these three ranks of *Confessours* (here in the Verse) and of those three places and Regions, that contain them: 1. *Lord of Heaven*, he gave the *Keys* of it: 2. *Lord of Earth*; He hath the *Key* of *David* (and, if of his, of every Kingdome else): 3. *Lord of Hell*; for, lo, the *Keys* of *Hell* and of *Death*, *Apos. 1. 18.* Of *Death*, to unlock the grave: of *Hell*, to lock up the old *Dragon*, and his crew, into the bottomless pit. A great *Lord*: For, whither shall one go, to get out of his Dominion. *Math. 16. 19.* *Revel. 3. 7.* *Revel. 20. 3.*

Well, if it be but to *confess* this, that is no great matter, we will not stick with him; who cannot say, *Jesus Christ is the Lord*? That can no man (saith the *Apostle*) say it, as it should be said, but by the *Holy Ghost*. For, *confessing Him Lord*, we *confess* more things by him, then one. For, two things go to it. 1. *S. Peter* gives us one: 2. *S. Paul*, the other. 1. *Domine salva, pereo*, saith *S. Peter*. Save *Lord*, I sink: A *Lord* to save. 2. *Domine quid me vis facere*? saith *S. Paul*. *Lord*, what service wouldest thou I should do? A *Lord* to serve. *1 Cor. 12. 3.* *Math. 14. 30.* *Acts 9. 6.*

S. Peters, we like well; to succour and save us, when we are in any danger: He shall hear of us then. But *S. Paul's* *Quid me vis facere*? when it comes to that, then our *confession* fumbles, and sticks in our teeth: Nay, then, *Quis est Dominus noster*? we have no *Lord* (we) then. So, we play fast and loose with our *confession*; fast, at succour, loose at service; in, at one, out, at the other. *Psalm 124.*

But what speak I of doing his will? when, if he do not ours, in each respect; if we have not this or that when we would, we fall from *confessing*, and fall to murmuring. And it fareth with us, not as if He were *Lord*, and we to do his will: but as if, we (indeed) were the *Lords*, and he to do ours: As if there were nothing between us and him, but he to do our turns, and then *Tu autem Domine*, his Lordship were expired, and at an end.

Upon the point, thus it is: we *confess* it, the wrong way; the *Lord* to be *Jesus*; but not *Jesus* to be the *Lord*. O *Lord* be *Jesus*: but not, O *Jesus* be *Lord*. O *Lord* be *Jesus*, to save us: but not, O *Jesus* be *Lord*, to command us. So that, all our *humiliavit* still, is without *factus obediens*.

Ye see then; it is worth the while; to *confess* this; as it should be *confessed*. In this wise none can do it, but

Luke 6. 46.

Math. 7. 21.

Tit. 1. 16.

Confess to the
glory of GOD
the Father.

Rom. 2. 24.

1 Cor. 14. 25.

JESUS is
the LORD
to the glory of
GOD the
Father.The conclu-
sion.

Math. 11. 26.

John 13. 15.

Luke 2. 12.

1.
Humiliavit.
CHRIST'S
Person.2.
Work.
John 10. 38.
14. 11.3.
Reward.

James 4. 10.

1 Pet. 5. 6.

Verse 5.

Obediens Do-
mino.

2 Kin. 5. 13.

Heb. 6. 9.

but by the Holy Ghost. Otherwise, for an *Ore tenus* onely, our own *ghost* will serve well enough. But that, is not it. *Quid me vis facere?* is it, that makes the *Lord*. He tells us so himself, and with a kind of admiration, that any should think otherwise: *How call ye me Lord* (saith he) *and do not as I will you?* As much to say, is, It is to no purpose, though you say *Domine, Domine*, double it, and treble it too, it will go for no *confession*, if a *factis negant* come in the neck of it: if *S. Pauls Quid me vis facere* be left out?

And this, is yet more plain, by the last words of all. Namely, that this *confession* is so to be made, as it redound to the *glory of God the Father*. Whose great *glory*, it is, that his Son is *Lord* of such servants, That men shall say, See what servants he hath! how full of reverence to his *Name*! how free, how forward to do his will! Herein is his *Name* much magnified. As on the other side, it must needs be *evil spoken of*, and that among the very *Heathen*, when, not a *Knee*, got to bow; when this syllable (*Lord*) comes out of our mouth, but no *Quid me vis facere?* to follow it. When they see, how unservice-like, our service is; how rude our behaviour toward him, and his *Name*, whom we term *Lord* (indeed) but use him nothing so. But, come hither into his presence, and carry our selves here, for all the world, as the fellow did before *Augustus*, of whom, *Mecenas* well said: *Hic homo erubescit timere Casarem*, And so we, as if we were ashamed, to seem to bear any reverence to all, to him, or his *Name*. It would not be thus, I am privie, there is no one thing, doth more alien those, that of a simple mind refuse the Church, then this; that they see so unseemly behaviour, so small reverence shewed this way. But sure, the *Apostle* tells us, our carriage there should be such, so decent, as if a stranger, or unbeliever should come into our assemblies, the very reverence he there seeth, should make him fall down, and say, *Verily God is among us*; to see us so respectfully bear our selves, in the manner of our worship.

This *Confession* that *Jesus is the Lord*, is to be, to the *glory of God the Father*: So we take it one way. Or, this *Confession* is to be, that *Jesus is the Lord to the glory of God the Father*: so another way. And both well. To *confess*: that *He is the Lord*, that all his Lordship is, not to his own *glory*; but to his *Fathers*. Think not then, that *Gloria Filio*, shall abate ought of *Gloria Patri*. The Son is *Lord*, to the *glory of his Father*, and not otherwise. Let that fear then be far from us, that in *exalting* the Son, we shall in the least minute eclipse the *glory of his Father*. Here is no fear of emulation, that it will prove the case of *Jupiter* and *Saturn*. No so blessed is the accord of this *Father*, and this *Son*, as the *Father* thinketh it some blemish to his *glory*, if so profound *humility*, to compleat *obedience*, he had not seen highly rewarded, with *Super* upon *Super*. And the *Son* will admit of no *glory*, that shall impair his *Fathers* in the least degree: For lo, *He is Lord to the glory of God his Father*. This, is the end of His (of *Christs*;) And the same may be the end of all *Exaltations*; that a *Saviour* ever may be *Lord*, hold that place: and hold it, and be *Lord*, not to his own, but to the *glory of God*, even *God the Father*.

The end of all: And, we must needs know and take that, with us; for which, all this here is brought. And it is a Lesson; even, his *Disce a me*: and it is a Pattern; even his *Exemplum dedi vobis*, to commend unto us, the virtue of the Text; the *Propter quod* of the Feast; even *Humility*: *Hoc erit signum*, it is his *sign* at *Christmas*: As his *sign* then, so his *Propter quod* now, at *Easter*. So, the virtue of both Feasts: I will offer you but three short points touching it.

It is no humble man is set before us here, it is the Son of *God*, and himself *God*: *Es quomodo non humiliatur homo, coram humili Deo?* How is not the son of man *humble*, and the Son of *God* is? Even for him, to love it; for his very *Person*.

And, in this virtue, he is not barely set out to us, but in it, and by it, bringing to pass the works of our redemption: Which, cannot but extraordinarily commend this virtue to us; in that it hath pleased *God*, to do more for us, in this his *Humility*, then ever he did, in all his Majesty: even, to save and redeem us by it. To love it then: *if not for Him, yet for the works sake*.

But specially (which is the third) for the *Propter quod*, in the Text: if not for the work, yet for the *Rewards* sake. That, as *Christ* was no loser by it, no more shall we: For, all this *Glorie* here, the way to it, is, by the first verse. *Humiliavit*, is the beginning, and the end of it is *exalting*. That, the mother; this, the daughter: all riseth from *Humiliavit ipse se*. *Humiliamini ergo*, saith Saint *James*: *Humiliamini ergo*, saith Saint *Peter*: and after it there followeth still, *& exaltabit vos Deus*, a promise of a like glorious end. And what saith the *Apostle* here? This *mind* (saith he) *was in Christ*; and it was *our*, a wife mind: That, we count it a wife mind, and worth the carrying, and carry it; and it shall carry us, to the same journeys end, it brought him: even to the *glory of God the Father*. This for *Humility*.

And what? Shall we not give some light trial, of our *Obedience* also, to aver our *Confession*, that, *He is our Lord*? It would be, by *Domine, quid nos vis facere?* (that is the true trial.) Say then, *Domine, quid nos vis facere?* And, he will answer us; *Hoc facite in Mei memoriam*. Will ye know, what I would have you do? *Do this in remembrance of Me*: In sign that I am *Lord*, do but this: Here is a case of instance, and that now; even at this very present, a proof to be made. By this, we shall see, whether *He* be *Lord* or no. For, if not this; but slip the collar here, and shrink away: *Si rem grandem dixisset*, in a far greater matter, how would we stand with him, then? We were wrong before, here is the sound and syllables (we spake of) here it is. For, all is but sound and syllables, if, not this.

But of us, *I hope for better things*, that by our *humble* carriage, and *Obedience* (at least, in this) we will set our selves, some way to *exalt Him*, in this His day of *Exaltation*: Which, as it will tend to his *glory*; so will he turn it to matter of our *glory*: and that, in his Kingdom of *glory*; or (to keep the word of the Text) in the *glory of God the Father*. That so we may end, as the Text ends. A better, or more blessed end there cannot be. And, to this blessed end, He bring us, that by his *humility* and *obedience*, hath not onely purchased it for us: but set the way open; and gone it before us; *Jesus Christ the Righteous, &c.*



A

S E R M O N

Preached before the
KINGS MAJESTY
AT
WHITE-HALL,

On the Ninth of *April*, being *Easter-Day*.

An. Dom. 1615.

JOHN Chap. II. Verf. XIX.

Respondit *Jesus*, & dixit, Solvite Templum hoc, & in tribus diebus excitabo illud.

Jesus answered and said, Dissolve (or, destroy) this Temple, and within three dayes I will raise it up again.



HE answered and said this, to the *Pharisees*. Who sought a *Sign* of him (the Verse next before.) A *Sign* they would have; And (he tels them) a *Sign* they should have. Themselves should minister him occasion to shew a *Sign*; the like was never shewen. For, *destroy him* they should (his *body*; so) and he *within three dayes*, would raise it again, from death to life.

The Occasion
A *Sign*.
Verse 18.

But this *Answer* of his, is a figurative speech, and runs under the terms of the *Temple*. The reason whereof was: they were then in the *Temple*; there, fell out this Question. And (as it appeareth in the Verses before) much ado there had been between them, and that a long time, about the *Temple*.

The speech,
figurative.

Now, his manner still was; the *Place*, the *Time*, the *Matter in hand*, ever to frame the tenour and terms of his speech, according to them. And so, now, being in the *Temple*, he takes his terms from thence; even from the *Temple*.

But he doth, (as I may say) *Solvere Templum hoc*, loose and undo this term for us: For (within a Verse) we are told, this *Temple* is no other, then the *Temple of his Body*. (Now the rest follows of it self.) The *Solvere*, is a taking him in sunder, his soul from his body: The *excitabo*, is the setting them together, and raising them up again. And both these, *within three dayes*, (the onely word in the Text, wherein there is no figure)

The figure is
interpreted.
Verse 21.

And this now was his *Sign*. And a great *Sign* it was. Great, even in their sense, if it had been, but of the *Pile of Building* (as they took the word *Temple*.) But greater far, far another manner *Sign* in his sense, in the true.

How a *Sign* in
the true sense.

For, as for that *Temple*, *Zorobabel*, and *Herod* had raised it: and other great Persons, as great Buildings as that. But, the *Temple of the body*, if that were once down, all the *Temple-builders* that ever were, with all their care and cost could ne-er get it up more. Therefore, in his (in *Christ*) sense it is far the greater *sign*, then as they fancied it.

Indeed,

Indeed, so great a Sign, as he, that was in hell-fire, could not devise, nor did not desire a greater. *If but Lazarus, if but one come from the dead: then, then regard him: that sign, out of question. Why, here is one come from the dead, and this day come, and a greater then Lazarus: I trust then, we will regard him, we will regard this sign, and not be worse then he in hell was. Let us then regard it.*

The Division.

The ground of the sign (and of all here) is *Templum hoc*. About it, two main *Act*s, they shew forth themselves: *The razing of it down, in Solvite*; *The raising of it up, in Excitabo*. These in figure, Answerable to these, *This Temple, is Christ's body*. The razing it down, is *Christ crucified and slain*. The raising it up, is *Christ restored to life*.

Of which two (to divide it by the Persons) *Solvite* is their part: *Excitabo*, his. That, his *Part* by their *Act* (*Solvite*): This, his *Resurrection*, by his own, (*Excitabo*.)

Now, this (he saith) shall be done: And faith further, shall not be long in doing: No longer, then *three days*. And within the compass of the time limited, he did it: For, this is now the *third day*; and to day, by *Sun-rising*, it was done.

I.
II. III.
IV.

So upon the matter, there come to be handled these four points. 1. That *Christ's body* is *Templum hoc*. 2. The dissolution of it by death, in *Solvite*. 3. The raising it up again by his resurrection, in *Excitabo*. 4. The time to do it in, *three days*.

By which circumstance of *three days, and this day the third* of them, cometh this time, to claim a kind of property in this passage of Scripture. And that, two ways.

For first: at this *Feast*, were these words here spoken: (you may see, they were so, at the thirteenth verse before: *at the Feast of Easter*.)

And secondly: at this *Feast* again, were they fulfilled after: the *Solvite*, three days since; the *Excitabo*, this very day. So, at this *Feast*, the promise, and at the very same, the accomplishment of it. The accomplishment, once; the memorial, ever.

Being then, at this very time, thus spoken and done: Spoken, here now; done, three years after: Being (I say) spoken, and done, and at this time spoken and done; Never so fit as now.

I.
The two senses
of *Templum hoc*
Verse 20.
Verse 21.

Solvite *Templum hoc*. *Templum hoc*, we begin with. It is a borrowed term. But we cannot miss the sense of it. For, both are set down here to our hand: the *wrong sense*, and the *right*. The wrong (the next Verse of all) for the *material Temple*. So the *Pharisees* took it, and mis-took it.

The right, (the next Verse after) for the *Temple of his body*. So they should have taken it. For so he meant it: *Ipse autem dicebat, &c. But he spoke of the Temple of his Body*. And he knew his own meaning best; and reason would, should be his own *Interpreter*.

Matth. 26. 61.
Mar. 14. 58.

The Pharisees
sense could not
be true.
Verse 28.

And this meaning of his, it had been no hard matter for them to have hit on: but they came but a *birding*, but to catch from him some advantage, and so were willing to *mis-take* him. As, this they caught as an advantage (we see) and laid it up for a rainy day, and three years after, out they came with it, and framed an Indictment upon it, as if he had meant to have *destroyed their Temple*.

But was it likely, or could it once be imagined, he meant to *destroy* it? It was *Gods house*, and the *zeal* of *Gods house* (but even a Verse before) *consumed him*: And doth his *zeal* now (like the *zeal* of our times) *consume Gods house*? What, and that so quickly? but a Verse between? But even very now, he *purged it*: And did he *purge it* to have it *pulled down*? That were preposterous. Now it was *purged, and it down*? Nay *pull it down*, when it was *polluted*: Now it is *cleansed*, let it stand. To reform Churches, and then seek to *dissolve* them, will be counted among the errors of our Age. *Christ* was far from it. He that would not see it abused, would never endure to have it *destroyed*; specially, not, when he had reformed the abuses: and yet more specially, not even presently upon it (they might be sure.)

But, that, which must needs lead them to the right meaning, was; that, these words (*Templum hoc*) he could not say them, but, by the manner of his uttering them, by his very gesture, at the delivery of this particle (*hoc*;) they must needs know what *Temple* it was, he intended. It was easie to mark, whether he carried his hand, or cast his eye up to the *fabrick* of it; or whether he bare them, to his *body*: Which one thing onely, was enough to have resolved them of this point, and to quit our *Saviour* of equivocation.

The true sense.
Chap. 13. 23.

We will then wave theirs, as the wrong meaning; and take it, (as he wisheth, who *leans on his staff*, and best knew his mind) of the *Temple of his body*.

I.
A Body, a Tem-
ple.
Verse 16.

But what resemblance is there, between a *Body* and a *Temple*? or how can a *Body* be so termed? Well enough: for I ask, why is it a *Temple*? what makes it so? As it not, because it is *Domus Patris mei*, (as he said a little before) because *God dwelleth there*? For, as that, wherein man dwells, is a *house*; so that, wherein *God*, is a *Temple* properly. That (I say) wherein he it place, or be it body. So come we to have two sorts of *Temples*; *Temples of flesh and bone*, as well as *Temples of lime and stone*. For, if our *bodies* be termed *houses*, because our souls (*tenant-wife*) abide and dwell in them; If, because our souls dwell, they be *houses*; if *God* do so, they be *Temples*; why not? Why not? *Why know ye not this*, (saith the *Apostle*;) *that your very bodies* (if the *Spirit of God* abide in them) *are ipso, Temples they be*, (such as they be?) But then they be so specially, when actually we employ them in the service of *God*. For, being in his *Temple*, and there serving him, then, if ever, they be *Temples*.

1 Cor. 6. 10.

Temple, living Temples in a Temple without life. A body then, may be a Temple: Even this of ours.

And if ours, these of ours (I say) in which, the *Spirit of God dwelleth* only by some gift or grace? 2. with how much better right (better infinitely) *His body (Christs)* in whom the whole *Godhead, in all the fulness of it, dwelt corporally*? *Corporally* (I say) and not *Spiritually* alone (as, in us:) By *nature*; by *personal union*: not (as in us) by *grace*, and by *participation* of it, only. Again, if ours; which we suffer oft to be *polluted with sin*, that many times they stand shut up, and no service in them for a long season together; how much more *His*, that never was defiled with any the least sin, never shut, but continually taken up, and wholly employed in *His Fathers service*? *His*, above all exception; *His*, without all comparison, certainly. Alas, ours but *Tabernacles under goat skins*; *His*, the true, the *Marble*, the *Cedar-Temple* indeed. *Christs body* then, a *Temple*.

But a *Temple* at large, will not serve: It must be *Templum hoc*, that very *Temple*, they took it for. And so we to proceed yet further, and to seek a congruity of *His body* with the *material Temple* (it was taken for) to which there is no doubt, *His intent* was to resemble it.

The *Rabbins*, in their *Speculative Divinity*, do much baffle themselves, to shew, that; in the *Temple*, there was a model of the whole world, and that all the *Spheres* in heaven, and all the *Elements* in earth were recapitulate in it. They were wide. The *Fathers* took the right, and bestowed their time and travel more to the point: to shew, how, that *Temple* and all that was in it, was nothing else, but a compedious representation of *Christ*, for whom, and in whose honour, was that and all other *true Temples*. And this they did by warrant from the *Apostle*, who (in *Heb. 9*) aimeth at some such thing.

Now the points of congruity, they found, were many, they may be reduced to these four. 1. Whether you look to the composition or parts of it. 2. Or, to the furniture, and vessels of it. 3. Or, to that was done in it. 4. Or, to what was done to it (that is) what, first, and last befel it. In all which, they hold, that *Templum hoc* might more truly be affirmed of *Him*, that was in the *Temple*; than of the *Temple*, He was in.

The last of the four (what was done to that *Temple*, what befel it, and so what befel the *Temple of Christs body*) that (I take) to be most proper to this Text, and to that we have in hand. (For, to go through all four, would take up a whole Sermon.) So, I take my self to the congruity only.

Mark then what befel either: by that shall you best find, that *Fata mirusq; Templi*, the destinies of both *Temples* were alike.

They began alike. The first news of the *Temple* was heard at *Ephrata* (which is *Bethlehem*.) So was it of *Him*; for there was He born.

Like, in their beginnings: and in their ends, no less. I apply to this Text, and content me with those two, He insists on Himself. Both were destroyed, both were reared again; that in all things, *His body*, and *His Temple* might be suitable.

That *Temple* was destroyed by the *Caldees*; down with it, even unto the ground. Imitated by them here: down with it, even into the ground. For they never left, till they had *Him* there: past *Excitabo* (as they thought) past rising any more. But, as the *Temple*, after it was so razed, had an *Excitabo*; was raised again up by *Zerobabel*: So was this too. *Soluite*, took place: but there came an *Excitabo* after, that made amends for it. And, as the glory of the second house, was greater than the first: So the estate He rose to, far more glorious than that, He was in before.

And mark (I pray you) if these two were not to be seen as brim, in the little glasses about it, as in the great Mirror it self. For, the *Temple* was as a great Mirror, and the furniture, as so many little glasses round about it. Take but the *Ark* (the *Epitome* as it were of the *Temple*.) The two *Tables* in it, the type of the true treasures of *Wisdom* and *Knowledge* hid in *Him*: they were broken first, there is *Soluite*: but they were new hewn, and written over again, there is *excitabo*. The *Pot of Manna* (a perfect resemblance of *Him*; the *Urna*, or the vessel being made of earth, so earthly; The *Manna*, the contents of it, being from heaven, so heavenly.) The *Manna* (we know) would not keep past two dayes at the most, there is *Soluite*: but, being put into the *Urna*, the third day it came again to it self, and kept in the *Pot* without putrifying ever after; there is *excitabo*. *Aarons rod* (the type of his *Priesthood* and of the rule of souls annexed to it) that *Rod* was quite dead and dry; but revived again and blossomed, yea brought forth ripe *Almonds*. In every and in each of them, *His destiny* whom they represented; *Soluite* and *Excitabo* in all.

But, the *End* is all in all; and in respect of that (of the end) well saith *Ambrose*, of *His body*, *Verè Templum, in quo nostrorum est purificatio peccatorum*. Truly a *Temple* He, no *Temple* ever so truly, as wherein was offered up the true propitiation for, and the true purification of our sins; and of us from them: which is the end of all *Temples* that ever were or shall be; and was but shadowed in all besides, but in this truly performed.

There, the only true *Holocaust* of his entire obedience, which burnt in *Him* bright and clear, from the first to the last, all *His life* long.

There, the only true trespass-offering of *His Death* and *Passion* (the *Soluite* of this *Temple*) satisfactory to the full, for all the trespasses and transgressions of the whole world.

There, the *Mear-and-Drink-Offering* of his blessed body and most precious blood.

And the *Extra* of this sacrifice, the fat of the entrails of it, that is the *Love* wherewith he did it; the desire the longing desire he had to it; that, that was the perfect Offering, that set at one all things both in heaven and earth. That, what ever was *Sub figura in Templo illo*, was really and in truth exhibited in *Templo hoc*.

And judge now, whether the *Sign* were not well laid by our *Saviour* in the *Temple*, which was it self a sign of *Him*. And whether, as He said in a place, *Ecce major Templum hic*: So He might not have said *Ecce majus templum hic*, when He was in the *Temple*; Behold a greater, a truer *Temple* now, in the *Temple*, than the *Temple* it self.

II.

Now to the second point, *Solvite*. ^a The saying it self, ^b The executing it after. The *Solvite*, and the

A solvite, be *Solutum est*.

Solvite. Death

a loosing.

* Phil. 4. 23.

2 Tim. 4. 6.

1. First, by *Solvite* (that is) *dissolving* is meant *death*. * *Cupio dissolvi*, ye know, what that is: And *tempus dissolutionis mea instat*, the time of my dissolution (that is, my death) is at hand. For, *death*, is a very dissolution: a loosing the cement, the soul, and body are held together with. Which two, as a frame or fabrick, are compaginate at first; and after, as the *timber* from the *lime*, or the *lime* from the *stone*, so are they taken in sunder. But *death*, is not, this way only, a *loosing*; but a further than this. For upon the loosing the *soul* from the *body*, and the *life* from both, there follows an universal *loosing*, of all the bonds and knots here: of the *Father* from the *Son*; and otherwhile, of the *Son* from the *Father* first: of *Man* from *Wife*, of *Friend* from *Friend*, of *Prince* from *People*: So great a *solvite* is *death*, makes all, that is fast, *loose*: makes all knots flie in sunder.

2. *Solvite*.
Violent.

2. And all this in *natural death*. But a further matter there is in *solvite*. For that is against nature, *alibi solventibus*, by the hands of other, that are the *solventes* (them to vvhom this is spoken.) This *temple*, drops not down for age, or vveakness; *dissolves* not of it self: Others (they to whom *solvite* is here said) they pull it down. It is then no *natural*, but a *violent death*, this. Well therefore turned (*Solvite*, *destruy* it) there is no *destruction*, but with force or *violence*.

3. *Solvite*.
Voluntary.

3. So *violent* though, on theirs, as *voluntary* yet, on His part. Not against His vwill quite, not by *constraint*: For, He Himself, that is to be *dissolved*, He it is, doth here say *Solvite*. He could have avoided it; if He vwould; He would not: In sign He would not (vve see) Himself saith *Solvite*. And *solvite* He must have said; He must have said it, or they could not have done it: It had passed all their cunning and strength to have undone this knot ever, but that He gave vway to it.

4. Gave vway to it (I say) that we take not this *solvite* otherwise, than He meant it. It is not of the nature of a *charge*, this; nor we, so to conceive it. Very expedient it is, that we know the nature of *solvite templum*.

2. *Solvite templum*. No commandment.
Rom. 2. 17.

Solvite templum is no *Commandment* (be sure) in no sense; He commands not any *temple*; nor that, they themselves meant, to be *destroyed*; It were *sacriledge* that, and no better. And *Sacriledge* the Apostle ranks with *Idolary*; as being full out as evil, if not worse than it.

But indeed worse: for, what *Idolary* but *pollutes*, *sacriledge* pulls quite down. And easier it is, to new hallow a *Temple* polluted; than to build one anew out of an heap of stones.

Psal. 127. 7.

And if, but to *spoil* a Church, be *Sacriledge*: (as it is granted:) yet, that leaves somewhat; at least, the *nails* and the *roof* (so it be not *lead*;) To leave nothing, but *down with it*, is the cry of *Edom*, the worst *sacriledge*, of all: and never given in charge by *God*, to any (we may be sure.)

1 King. 8. 18.
2 Chron. 6. 8.

For, *God* Himself, said to *David* with his own mouth, *Whereas it was in thine heart, to build me an House; thou didst well, that thou wast so minded. Didst well?* well done, to think of *building*; then, a *sensu contrario*, evil done, to think of *dissolving*. And, that which is evil, *Christ* will never injoyn.

But, vvhath is to be thought of *solvite templum*, I would have you to judge by these two (they be both in Text.) 1. To whom this is spoken. 2. And what is meant by it.

1. To whom
Solvite Templum is said.

Mat. 23. 5.
14. 15

1. To whom, this is spoken: *Distingue tempora*, is a good rule; So is, *Distingue personas*. Distinguish the *persons* then, give every one his own, it will make you love *solvite templum* the worse, as long as you know it. *Solvite*? To whom is this spoken? Who be they? The *Pharisees*. To them, is this speech directed. That, is made vwork, vwork for a *Pharisee*, to *dissolve Churches*. And so it was. For, as hot and holy as they seemed, vvith their broad *Philacteries* and long *prayers*, our *Saviour* saith, they loved the gold of the temple, better than the temple. So do their posterity, to this day. To the *Pharisees* then with them; to their marrows: that vwould fain hear *Solvite*, given in charge. The other person, is *Christ*: *Christi* vword and vwork both, is *excitabo: excitator templorum* He, a *Raiser* of them; a *raiser* of them when they be down (vve see here.) They vvill not let them stand vwhen they be up. *Christ*, He sets them up, for His part: When you vvill have them down, you must bespeak some *Pharisee*: And they vvill do it, *leviter rogati*. For, as His speech to them, is *Solvite & excitabo*; So, theirs to Him may seem to be, *Excita & solvemus*. Set up, as many as He vvill, they vvill down vvith them; first vvith *templum hoc*, then vvith *templum illud*; and so, one after another (if they may have their vvill:) they lack but one, to give the *Solvite* to them, and to set them on vwork. *Distingue personas* then. And they, to vvhom *solvite* is said, are but bad persons certainly, and fit for a bad business.

2. What is
meant by *Solvite Templum*.

2. Will ye mark again, vvhath is meant here by it, by *destroying the temple*? What, but even the *killing* of *Christ*? Now the suiting and sorting of these two thus, hath but an evil aspect neither: but, this worse than the former, though. And, I wish but this one point vwell printed in all mens minds. *Solvite templum: quid vult dicere?* *Solvite templum (id est) Occidere Christum*: that he that goes about to *dissolve the Church*, it is all one, as if he vvient about to make away *Christ*. One of these is implied under the other. Enough (I think) to take off the edge of any that are glad to hear, and ready to catch *solvite templum* out of *Christi* mouth, but quite besides His meaning. For His meaning vvas (and it was one special end of *Christi* comparing His body to the temple;) to shew, He vwould have us so to make account of the temple, and so to use it, as vve vwould His own very *body*: And to be as far from *destroying* one; as vve vwould be from the other. This may suffice to let you know the nature of *solvite templum* once for all, that you be not mistaken in it.

3. *Solvite templum hoc*.
Not by way of
commandment

3. Of *solvite templum* (I say:) But now, to come to *solvite templum hoc*, to the temple of his body. Concerning; that it should enter into any mans heart, to think, *Christ* vwould open his mouth to *command*, or to *counsel His own making away*; (that is, the committing the most horrible foul murder that ever was) *God* forbid. It was a sin, out of measure sinful, that, if ever any vv ere. And give me any Religion, rather than that, that draweth *God* into the society of sin: makes Him, or makes *Christ*, either

Author

Author or Adviser, Commander or Counsellor, of ought that is evil. Any (I say) rather than that.

1. How then? if no *command*, what is it? All that can be made of it (say the *Ancient Fathers*) is, but either, a *prediction* (in the title of the *Prophets*) *Come down Babel*; (that is) *Babel shall be brought down*: *prediction*. So *soluite*, ye shall *destroy*; to warn them, what he saw, they were now casting about, and whither their malice would carry them in the end, even to be the *destroyers and murderers of the Son of God*. Bar by way of Eccl. 47. 1. Ac. 7. 52.

2. Either this; Or (at most) but a *permission*; which, in all tongues, is ever made in this mood (in the *Imperative*.) So, we use to say; *Go to, do and ye will*; or, do what ye will with my *body*; when, we mean but *sufferance*, for all that, and no *command* at all. For all the world, this *soluite* to them, as *Fac cito* to *Judas* after. *Quod facis*, that, which you are resolved to do, and have taken earnest upon it; *Fac, do it*, and, *Fac cito, Do it out of the way*; which yet (it is well known) was nothing but a *permission*, and not a jot more. By way of permission. John 13. 17.

2. But, should such, so foul an evil, as that, be *permitted* though? No, nor that neither, simply; It is not a bare *permission*, but one qualified; and that with two limitations, Will ye mark them? 1. For first he would not suffer any evil at all (least of all, that) but that out of the evil he was able (able and willing both) to draw a far greater good. Greater, for *good* (I say) than, that was, for *evil*. And that was *solutionem peccati, ex solutione templi*. Permitted for a greater good.

For, we are not to think, that he would, thus *down* with it, and *up* with it again, only to shew them feats and tricks (as it were) to be wondred at, and for no other end. No, the end was the *destroying of sin*, by the *destroying this temple*. It went hard, *Et ve tibi atrocitas peccati nostri*, and wo to the hairpouness of our sins, for the *dissolving* whereof, neither the *Priest* might be suffered to *live*, nor the *temple* to *stand*; but the *Priest* be *slain*, and the *temple* be *pulled down*, *Priest* and *temple* and *all* be *destroyed*. But, sin was so riveted into our Nature: And again, our Nature so incorporate into his, as no *dissolving* the one, without the *dissolution* of the other. No way to over-whelm sin quite, but by the *fall of this temple*. The ruine of it like that of *Samsons*: That, the *destruction* of the *Philistines*; this, the *dissolving of all the works of the Devil*. It is *S. Johns* own term, *Ut solveret opera Diaboli*. Judic. 16. 30. 1 John 3. 8.

2. But, neither was this enough yet; Neither would he, for all this, have at any hand let it go *down*, but that withall he meant to have it *up again* presently. Never have said *soluite*, but with an *excitabo* straight upon it; which is a full amends; so that the *temple* loses nothing, by the *loosing*. Permitted, for another as good.

The world with us, hath seen a *soluite*, without any *excitabo*; *Down* with this, but nothing *raised* in the stead. But, that is none of his: *Soluite* without *excitabo*, none of *Christ's*. We see, with one breath, he undertakes, it shall *up again*, and that in a short time: There is amends for *soluite*.

And so now with these two limitations, under these two conditions; 1. One of a *greater good* by it; the other, of *another as good* or *better* in lieu of it; may *Soluite* be said *permissive*: and otherwise not, by any warrant from *Christ*, or from his example.

And thus, you have heard what he *saith*. Will ye now see, what they *did*: what became of this *soluite* of his? *Soluite* (saith he) and when time came, they did it. But he said *soluite*, that is *loose*; and they cried *Crucifige*, at the time (that is) *fasten*; *fasten him to the cross*: but that *fastening* was his *loosing*; for it loosed him and cost him his life, Which was the *solutum est* of this *soluite*. b Soluite the doing.

For indeed, *Solutum est templum hoc*, the temple of his body, the spirit from the flesh, the flesh from the blood was loosed quite. The roof of it (his head) loosed with thorns. The foundation (his feet) with nails. The side Isles (as it were) his hands both likewise. And his body, as the body of the temple, and his heart in the midst of his body, as the *Sanctum Sanctorum*, with the spear: Loosed, all. What he said, they did, and did it home.

Nay, they went beyond their commission, and did more than, *solvere*. A thing may be *loosed* gently, without any rigour: They *loosed* him not, but rudely they *rent* and rived him, one part from another, with all extremity; left not one piece of the *continuum* whole together. With their whips, they *loosed* not, but tore his skin and flesh all over; with their hammers and nails, they did not *solvere*, but *fodere* his hands and feet: With the wreath of thorns, they *loosed* not, but *gored* his head round about: and with the spear point rived the very heart of him: as if he had said to them, *dilaniate*, and not *soluite*. For, as if it had come *è laniatâ*, it was not *Corpus solutum*, but *lacerum*: his body not loosed, but *mangled and broken* (*Corpus quod frangitur*.) And his blood, not easily *let out*, but *spilt* and *powred out* (*Sanguis qui funditur*) even like water upon the ground. Well is it turned, *destroy*: It is more like a *destruction*, than a *solution*: More than *soluite* it was, sure. More than Soluite. 1 Cor. 11. 23. Mat. 26. 28.

Now, will ye remember? This was a Temple of flesh and bone, not one of *lime* and *stone*. Yet the ragged ruins of one of them demolished, will pity a mans heart to see them; and make him say *Alas poor stones, what have these done?* yet the stones neither *feell* their beating down, nor *see* the deformed plight, they lye in. But he, *Sic solutus est, ut se solvi sentiret*, the *solution* of his skin, flesh, hands, feet and head, he was *sensible* of all; he saw the deformity, he felt the pains of them all. The soluite of this Temple sensible.

So *saw*, and so *felt*, as with the very sight and sense, before it came, there befell him another *soluite*, a strange one: *solutus est in sudorem*, the orifices of the veins, all over the texture of his body, were *loosed*, and all his blood *let loose*, that he was all over in a strange sweat, stood full of great drops of blood. A *Soluite*, never heard of, nor read of but in him only. The soluite of this sweat. Luke 22. 44.

And yet another *soluite*. For, that *soluite templum hoc* might every way be true; in all senses verified) What time the *Veile* of his flesh *rent*, that his soul was *loosed* and departed: at the very same instant, the veil of the material Temple, that split also in two from the top to the bottom: as it were for company, or in a sympathy with him: That, it was literally true (this *Soluite*) and of the temple, that they meant. And so, two *soluites* of both temples, together at once. The soluite of the Veil. Mat. 27. 51.

The great sol-
vite in his
Passion.

Mat. 27. 51.

52.

* Dion Arc. p.

One more yet (and I have done with *solvite*;) and that is, a *solvite* in a manner of all; of the great temple of heaven and earth. For the very face of Heaven, then all black and dark at noon day, yet no Eclipse (the Moon was at the full) the Earth quaking, the stones rent, the graves opening, as they then did, shewed plainly, there was then toward, some universal *solvite*, some great dissolution (as the * Philosopher then said) either of the frame of nature, or of the God of nature.

Cast your eye thither, look upon that, and there you shall see *solvite templum hoc* plainly, and what it means. And, it had been enough, if they had had any grace, even to have pointed them to the time, when this *solvite templum hoc*, was fulfilled by them. And this for both *solvite*, and *solutum est* (their part:) which was his passion by, their Act.

III.

Excitabo the
saying.

Now (to answer them two) to *Excitabo*, and *Excitavit* (his part:) his resurrection by his own. And first to *Excitabo*. Hitherto, we are not come; but now, we come to the sign: for the sign is in *Excitabo*.

Et *Excitabo*, And I will raise it up. Which is spoken (as it were) by way of triumph, over all, they could or should do to him. Go to, dissolve it, destroy it, down with it; when you have done your worst, it shall be in vain; *Excitabo illud*, my power shall triumph over your malice: I will raise it, I will up with it again.

Excitabo how
opposed to
Solvite.

But to loose and to raise, these two are not opposite: Rather, to loose and to set together. Raising is opposed to falling; and resurrection to ruine, properly. But it comes all to one. Upon the dissolving of any frame, straight down it drops. This goodly Temple of our body (on the decking and trimming whereof, so much is daily wasted) loose the soul from it but a moment, and down it falls, and there it lies, like a log (we all know.) In opposition to this fall, it is said He will raise. But, He will do both: as it was loosed yet it fell; so will He set it together, yea He raise it again.

Excitabo illud. Three points there are in it: 1. The Act; 2. And the Person, in *Excitabo*; and 3. the Thing it self, in *illud*.

Excitabo, the
act, as from
sleep.
Psal. 16. 9.
1 Cor. 15. 20.
Dan. 12. 2.

1. The Act. The word he useth for it is *iyasō* in propriety, is a raising from sleep: And sleep (we know) is far from destruction. It is, to shew us first, what a strange metamorphosis He would make in death: turn it, but into a requiescet, and a requiescet in spe, and there is all. So made he his own; so will he make ours. This Day Christ is risen again, the first fruits of them that sleep; and the rest that sleep in the dust, when their time comes, shall do the like.

Jonah 2. 10.

2. To shew (secondly) they should miss of their purpose quite. They reckoned indeed, to destroy him; they were deceived; they made him but ready for a nights rest or two. They made full account, Death had devoured and digested him too: they were deceived, it was not so: Death had but swallowed him down (as the Whale did Jonas) upon the third day to cast him up again.

3. To shew (thirdly) not only that, this he would do, but, with what ease he would do it. With no more difficulty, than one is waked up, after a nights rest; with no more ado, than a knot that is but loose and untied, is tied again.

Excitabo, the
person.
He Himself

But besides the Act, we are to look to the Person, in *Excitabo*. It is not, destroy you, and some other shall raise it; but, I; even I my self, and none but my self, will do it; Nec aliena virtute, sed propria, and by none others beside; but, by mine own proper vertue and power. An argument of his Divine nature. For, none ever did; none ever could do, that. Raised some were, but not any by himself, or by his own power; but by a power imparted to some Prophet by God for that time and turn.

Christ, by none imparted from any other, but by his own from himself: And let it not stumble any, that elsewhere, the Father is said to raise and exalt him: That is all one. Both will stand well. The same power the Father, doth it by, by the same doth it, he. There is but one power of both: Of both, or of either of them, it is alike truly verified. This for the Person.

Illud. The
same temple.
In substance.

Now for the thing: *Illud*. *Templum hoc* before, and *illud* here: *Hoc* and *illud* are not two, but one, and the same. Not *Solvite hoc*, & *suscitabo aliud*; down with this, and I will up with another in the stead. No: but *idem illud*, the very same again. The very same you destroy, that, and no other, will I rear up again. With us, with the world, it is not so; when we fall to dissolve a frame of government (suppose of the Church) it is not *solvite hoc*, & *excitabo illud*; no, but *excitabo aliud*. We raise not the same, but another quite another, nothing like it; a new one never heard of before. But let them keep their *aliud*, and give us *illud* again. *Illud* we love; It is Christ's *excitabo*, that: and if we follow Christ, in his raising, the same again, or not at all.

Not the same,
In quality.

But, though *illud* be the same again, in substance; yet not in quality the same for all that: but so far different, as in that respect, it may seem *aliud*, another quite. At least, well may it be now called *illud*, as it were with an Emphasis, as qualified far beyond that it was before, when it was but *Templum hoc*. And to say truth, if it be but the same just, and no whit better; as good save his labour, and let the first stand. For, it is but his labour for his travel, if nothing won by it.

Elsy 9. 10.

But if (though the same) yet not in the same, but in a far better estate, than before; (Cedar for Mulberry; Marble for Brick, as the Prophet speaks;) then, ye say some-what, and then we will be content, to have it taken down.

Agg. 2. 10.

And such was the estate of this Temple after the raising. And such was it to be: For, the glory of the second House was much greater than of the first. Which encrease or bettering is implied in the word *excitabo*.

It is (I told you) a *Rising up after sleep*. Now, in the morning, *after sleep*, the body riseth more fresh, and full of vigour; than it was over night, when it lay down. The *Apostle* speaks it more plainly: *Templum hoc* (saith he) *at the loosing, it was in weakness, dishonour, mortality; Templum illud, at the raising it, is in power and honour, and to immortality.* 1 Cor. 15. 43.

And sure, one special reason of the *dissolving this Temple* was, that as then it was, *Solvite* might be said of it; It was *dissoluble*. But, being now *raised again*, it is faster wrought; *indissoluble*, now: No *Solvite* to be said, not to be *loosed* ever any more. This for *Excitabo illud*. Now the last point, of the *time*. The sign is in that, too.

And when this? Within what time? *Within three dayes*. Which words, seemed to affect them most. IV. All their exception lay to them. He looked not like one that would *build Churches*. But (let that pass) *The Time.* were he never so likely, he takes too *small a time, for so great a work* (as they thought.) But, if we agree *Three dayes.* once of his power to *raise from death*, the time will slide, we shall never stick at it much, but agree of that quickly. He that can *raise from the dead* (ten thousand Churches will be built one after another, before one be *raised thence*;) To him, that is able to do that, *forty six hours* are as good as *forty six years*: all one. Nay, even *forty six minutes*; (but that it was held fit, he should lie longer in his grave than so, that there might be the surer certainty of his *death*.) Otherwise, *years, dayes, or minutes*, to him, are all *alike*. The sign is in both: but (to say truth) in *Excitabo*, rather than in the *three dayes*. For, to the power of *Excitabo*, *Nullum tempus occurrit*.

But, why *three dayes*, just? Neither more nor less? Because, elsewhere he saith, *No other time*, but *Jonas*: Why *three*, that, should serve him. *No other, than Moses time, (forty dayes) in his fasting. No other than Jonas time (three) in his rising.* Content to keep time with his *Prophets* before him. Far from the humour of some; that must vary (no remedy.) If *Jonas three*, they must *four*, or *three and a half*, at least. If *Moses forty*, they must be a *day under or over*; have a number, have a trick by themselves, beyond others still; Else, all is nothing worth. Far from them (I say:) and to make us far from them: By his example to keep us to that, which others before us, have well and orderly kept.

Now to the *excitavit*, of this *Excitabo*. Thus he said it should be, *Et fuit sic*, and so it was. He *would raise it, dixit*: And he *did raise it, factum est*. His *dissolution* lasted no longer than his limitation before-hand set. That, was not, *post tres*, but *in tribus*; not after, but *within* the compass of *three dayes*. And he came within his time: For, this is but the *third day*, and this day, by *break of day*, was this temple up again.

This then being the *day*, not only of *Excitabo*, but of *Excitavit illud* (of the *saving it up*;) accordingly *a Our duty upon these.* we, this day, to celebrate the *Enchania*, or new dedicating of this temple. A dedication was ever a *Feast of joy*, and that *great joy*. Every Town had their *wake* in memory of the dedicating of their Church. That we then hold it as a *Feast of joy*; that we be glad on it: as glad, nay more glad to see it up again, this day; than the third day since, we were sorry, to see it down in the dust. To *Solvite*, down with it (*Edomus tui*) belongs *Jeremies Lamentation*: to *Excitabo* (this dayes work) *Zacharias joyfull shout*, or acclamation, *Zach. 4. 7.* *Gratiam Gratia, grace upon grace, and joy upon joy, and thanks upon thanks: Grace, joy, and thanks* with an *Emphasis*; for, it is now *illud*, with an *Emphasis* indeed.

But, our joy will quickly quail if we no good by it. I ask then, what is all this to us? And I answer *For our good.* (with the *Apostle*) *Multum per omnem modum*. 1. For, first, this *Solvite* of his, is a *Solvite* to us: a *Rom. 3. 2.* *loosing us*, not only from our sins, the cords of our sins here, as *Salomon* calls them; but the chains, the ever-*By Solvite.* *lasting chains of darkness*, and of hell, there, due to them, and to us for them. *Prov. 5. 22.*

2. Then, this *excitabo* is not to end in him: What, we believe, he did for that temple of his body natural; the same, we faithfully trust, he will do further for another temple, the temple of his body mystical. For his mystical, as much as for his natural; for whose sake he gave his natural body, thus to be dissolved. Of which mystical body, we are parts (and the whole cannot be without his parts:) Every of us, members of this body for his part: Every one living stones of this spiritual Temple. *Dispersentur illa, restaurabis de novo* (saith *Origen*;) scattered we may be, he will gather us again; *loosed*, he will knit us; *fall down and dye*, he will set us together and set us up again. *After two dayes he will revive us*, and in the third day raise us, *And we shall live in his sight*, saith the Prophet *Hosea*, of us all. *Hosea 6. 2.*

And this, is to us all, matter of great Joy. For, to this *Solvite* in the end we must all come; *Statusum est hominibus.* There is an Act passed for the dissolution of these our earthly tabernacles. *Loosed they shall be,* *Heb. 9. 27.* *Spiris from Flesh, Flesh from bone, each bone from other; No avoiding it.*

All our care to be this; how to come to a good *excitabo*. Good (I say:) for, *excitabo*, we shall never need to take thought for: we shall come to that, whether we care for it or no. But to a good *excitabo*: *Our moral duty.* such an one, as he, as *Christ*, as this Temple is come to (that is,) to a joyfull resurrection (as we call it.) That, is worth our care: For, in the end, that will be worth all.

That, shall we come to, if we can take order, that while we be here, before we go hence, (our bodies) we get them *Templified* (as I may say:) procure, they be framed after the similitude of a Temple, this Temple bodies *Temples.* in the Text: For, if it be *Solvite templum*; at the dissolution, a temple; a temple it will rise again, there is no doubt of that.

Our bodies (as we use the matter many of us) are far from temples; rather *Prostibula* than temples; *brothel-houses, brokers shops, wine-casks* (or I wot not what) rather than temples. Or, if temples, temples the wrong way, of *Ceres, Bacchus, Venus*; or (to keep the Scripture phrase;) of *Camot, Astaroth, Baalpeor*; and not *Domus Patris mei* (as this here, he speaks of.)

But,

Ap.c.3.12
H.b.9.11

But, if this be the fruit of our life, and we have no other, but this; to fill and farce our bodies, to make them shrines of pride, and to maintain them in this excess; to make a *money-change* of all besides, *Common-wealth, Church*, and all: I know not well, what to say to it: I doubt, at their rising, they will rather make blocks for hell fire, than be made *Pillars in the temple of God, in the holy places made without hands.*

The moral
soluite of them.

Otherwise, if they prove to be *temples* here, let no man doubt, then, let them be *loosed* when or how they vwill, He that *raised this temple* (so they be *temples*) will *raise them likewise*; and that, to the same *glorious estate*, Himself was *raised* to.

The moral
Excitabo.
Apoc. 20.6.

A course then must be taken, that while we are here, we do *Solvere templa hac*, dissolve these *temples* (of *Carnos* and *Ashierosh*;) and upon the dissolution of them, we *raise* them up, very *temples* to the true and living *God*: That vve down with *Bethaven*, this house or shop of vanity (as by nature they are;) and up with *Bethel*, *Gods house*, as by grace they may be.

That they may
be Temples.

For, a *soluite*, and an *excitabo*, we are to pass here in this life: and this, this *excitabo*, is the *first resurrection* here to be passed: *He that hath his part in this first, he shall not fail but have it in the second.*

If then, *temples* they would be, that we so make them: for, to make them so, is the *Excitabo* of this life.

And so shall we make them, even *temples*: and no vway sooner, than if vve love this place (the *temple*) well, and love to resort to it, and to be much in it. By being much in it, we shall even turn into it. And sure, if ever vve have *aliquid templi*, any thing of a *temple* in us; then it is, when we are duely and devoutly occupied, and employed, they and vve, in His worship and service. Then are vve *temples*.

Temples, cor-
poris sui.

But, to be *temples*, is not all; we are further to be *templum hoc, this temple*: and this, vvas the *temple of his body*. And that are we, if at any time, then certainly, when, as if we were *temples* in very deed, we prepare to receive, not the *Ark of His presence*, but *Himself*, that He may come into us and be in us: Which is, at what time, vve present our selves, to receive *His blessed Body and Blood*: that *body*, and that *blood*, which for our sakes was *dissolved*; *dissolved* three dayes since, when it *suffered for our sins*. And this day *raised again*, when it *rose for our justification*.

Rom. 4.25.

Which, vwhen vve do; (that is) receive *this body*, or *this temple*: (for, *Templum hoc*, and *Hoc est corpus meum* are now come to be one: for, both *Templum hoc*, and *corpus hoc*, are in *Templum corporis sui*: and when the *Temples of our body*, are in *this Temple*, and the *Temple of His body* in the *Temples of ours*; then are there three *Temples* in one, a *Trinity*, the perfect number of all.) Then, if ever, are we, not *Temples* only, but *templa corporis sui*, *Temples of His body*; and this *Scripture* fulfilled in us.

This Feast a fit
time for it.

This are we, when we receive. Now, at no time, is this act of receiving, so proper, so in season, as this very day (so hath *Christs Church* thought it, and so practised it, ever) the very day of this His *Excitabo*; the day of His *rising*: And by means of it, of our *raising*: our *raising* first, to the *life of righteousness* (to the estate of *Temples*) here in this world: And after, of our *raising again*, to the *second*, the *life of glory and blis* (of *glorious Temples*) in the world to come; which is the *Excitabo* when all is done. What time, they and we shall be *loosed*: as now, from *sin*; so then, from *corruption*. And *raised*, and *restored*: as now, to the estate of *grace*; so then, to the state of *glory*, and *glorious liberty* of the sons of *God*. To which *happy and blessed estate*, may He *raise* us all in the end, that this day, was *raised for us, &c.*



A

S E R M O N

Preached before the

KINGS MAJESTY

A T

WHITE-HALL,

On the one and Thirtieth of *March*, being *Easter-Day*,*An. Dom. 1616.*

1 PET. Chap. I. Ver. III, IV.

Benedictus Deus, &c.

Blessed be God; and the Father of our Lord Jesus Christ, which according to His abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead.

To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.



THE Summe of this Text, and (if ye will) the name of it too, is set down in the very first word of it. It is a *Benedictus*. The first word is so. The first word *Benedictus*: and (if you look) the last word is [for you.] Give me leave to read it, for us; to put in our selves. Seeing to us, and for us, it was written. So, a *Benedictus* it is; from us, to God, for something coming from God, to, or for us. The Summe.

Something? Nay many. *Benedictus* is but one word, but the first word: the rest of the words, of both Verses, are for us all.

And, many they are: We reduce them to three: 1. Our *regeneration* which is past: 2. Our *hope*, which is present: 3. And our *Inheritance*, which is to come. 1. *Regenerating*, or *begitting*, is (of it self) a benefit: We get life by it, if nothing else. 2. But, to *begin* to an *Inheritance*, is more than simply to *begin*. 3. And yet, more than that, to *begin*, to *Such* an *Inheritance*, as this; of which, so many excellent things are here spoken.

Three then, in this; 1. To be *begotten*: 2. To be *begotten* to *Inherit*: 3. To be *begotten*, to *Inherit*, such an *Inheritance*.

But

Titus 3. 7.

But then, an *inheritance* is no present matter. All *heirs* be *heirs*, under *hope*, *usq; dum*, till the appointed time. So comes *hope* in. Therefore, first to *hope*. After, to the thing *hoped* for, the *Inheritance* itself. There is a resemblance of both these, in the two Seasons of the year. At this time, the time of *Christ's Resurrection*, and of our celebrating it, to *hope*; as to the *blossome* or *blade*, rising now in the *Spring*: To the *Inheritance*; that, as the *crop* or *fruit* to come after, at *harvest*: And the *harvest* of this crop (saith our *Saviour*) is the *end of the world*.

Mar. 13. 39.

We are not yet come to the point. *Regenerate*, wherto? to a *lively hope*: *Hope*; whereof? of an *Inheritance*: *Inheritance*, what manner one? Such as is here set down.

But, all these, whereby? *Per resurrectionem*, by the resurrection of *Christ*: *All by him*: *All, by him*. This *By*, is the main, here. This *Διὰ* the *διὰ τὸν*, that runs thorow all this Text. For, all arise from *Christ arising from the dead*.

Luke 1. 68.

Now, if from *Christ rising*, then from *Christ*, at this *Feast*. For this is the *Feast of Christ's rising*: And so, this the proper *Benedictus*, for this *Feast*. We had a *Benedictus* made by *Zachary*, *S. John Baptists Father*, for his *Birih*, for *Christmass-day* (known by the name of *benedictus*;) We have here now another, for his *rising*, for *Easter-day*, of *S. Peters setting*. And this it is.

The Division

For the Order, we will put the words in no other, for we can put them in no better, than they stand. Every one is in his due place, from the first to the last.

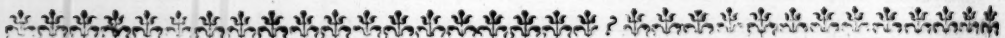
1. *God first*, and the true *God the Father of our Lord Jesus Christ*. 2. Then *his mercy*, the same moving. 3. Then, *Christ's resurrection*, the means working. 4. Then our *regenerating*, the all producing.

Producing 1. *hope* (first) of the *Inheritance*: 2. then after the *inheritance*, we *hope* for. Of which, two points there are: 1. How it is qualified: *Uncorrupt, undefiled, not fading*. Every one hath his weight. 2. Then, how *Seated*: Even, in *Heaven*: There it is; there kept it is. And, which is the Capital chief point of all, kept, for us, there.

V. rfc 5.

Now then, for these. 1. For *his Mercy*, first. 2. For our *Regenerating*, by *his Mercy*. 3. For the *Hope*, of this *inheritance*; 4. but more, for the *inheritance* it self: Specially such an one, so conditioned, as here is set down. 5. For *keeping it for us in Heaven* (in this Verse:) 6. For *keeping us for it, on earth* (the next verse.) For these all: but above all, for the means of all, the *rising of Christ* (this *day's work*) the dew of this this new *birth*, the gate of this *hope*, the pledg of this *inheritance*. For these, owe we this *Benedictus* to *God*. And, this *day*, are we to pay it, every one of us. It is a *Sin of omission*, not to do it; he that doth not, is a *debtor*.

To *God the Father*, the *Qui*, and to *Christ our Lord*, the *Per quem*, by whom and by whose *rising*, doth this life when we will; we have *hope* of a better; beside our *Inheritance* on earth what shall, we have another kept for us in *Heaven*. Thus, every one naturally ariseth out of other.



VI. III. OF THE BLESSING.

1.
The A.G.
Benedictus:
Blessed be God.

2.
The Party,
God.
Rom. 9. 5.
Bless God we
may.

Heb. 7. 7.

Blessed be *God*. Yea, *blessed* and *thanked*, and *praised*; *Benedictus*, *Magnificat*, *Jubilare*, and all. All; But, here, *blessed* suits best: that the best and most proper return for a *blessing*. That we *inherit*, is the *Blessing* (*Chap. 3. Ver. 9.*) The *hope* is a *blessed hope* (*Titus 2. 13.*) But the *Inheritance* is the State of *blessedness* it self. Therefore *Benedictus bene dicitur*, *Benedictus* is said well. Said well, of *God*, who is above all *blessed* for ever: well also, of a *Father*; *Benedictus*, a fit term for him. And *God*, in the tenour of this whole Text, is brought in, as a *Father*, a *Father* begetting; begetting us first by *nature*; begetting us again, in it, by *grace*.

But thereby hangs a *Scruple*: For, vvhhat are vve that we should take upon us to *bless* *God*? *S. Paul* sayes it here: *S. Paul* seems to gain-say it, *without all question* (saith he) the *less* is *bless'd* by the *greater*. And is he *less*, or vve *greater*, that vve should offer to *bless* him? And, if not as *God*; not as a *Father* (the next vvord.) For, shall the *Child* presume to *bless* his *Father*? It becoms him not. *He us*, then; and not *We, Him*.

Ephes. 1. 3.

Yes, *He us*; and *We Him*, too. We have so many Texts for it, I make no doubt, but there is *blessing* both vvayes. Of the many, I remember that one of *S. Pauls* (*Eph. 1.*) *Benedictus Deus qui benedixit nos*, *Blessed be God for blessing us*. As if they vvere reciprocal, these: One, the *Echo*, the reflection of the other. Equal they are not. It vvere fond to imagine, the *Father* gives the *child* no other *blessing*, but the *child* can give him as good again. No: *aliter nos Deum*, *aliter Deus nos*; Otherwise, *God blesteth us*; and the *Parent*, who represents *God*, in begetting our *bodies*; and the *Priest*, who represents him, in begetting again our *souls*. Otherwise, we them. *Gods* is *real*: our but *verbal*. His *cum effectu* ever: Ours, if it be but *cum effectu*, that is all. His *Operative*; ours but *Optative*. What then? he that wisheth heartily, would do more than wish, if his power were according. Even that then, in want of power, to shew a good will (*I know not how*; but) we take it well ever. *God* doth, I am sure; as appeareth. by the *goats hair* of the *Old Testament*, and by the *Widows mites* in the *New*. And this is *S. Peters*, but expressing a good mind only. And, *without all question*, thus, the *Greater* may be *blessed*, even of the *less*; Not, *quam potestatem habens*, but *tanquam vota faciens*. So we may say *Benedictus Deus*: And let us then say it.

What

What say we then, when we say *Benedictus*? It is a word compound: Take it in sunder, and *Dicere*, *How we may* is to say somewhat, to *Speak*; and that we can: and *bene*, is (speaking) to speak *well*; and that we *blest God* ought. To *Speak*, is *Confession*: To speak well, is *Praise*: And *praise* becometh *Him*, and *us* to give it *Him*.

Put together in one word, and then, *Benedicere* to *blest*, in the phrase of ours, and of all tongues else, is; not so much *omnia bona dicere*, to speak all good of him, as *omnia bona vovere*, to wish all good to him. And that becomes him too; not only *Laus*, but *Votum*: specially where *Votum* is *totum*, where we have little else left us, but it.

And what good can we wish him that he hath not? *Bonorum nostrorum non eget* (saith the *Psalmist*) nor *Benedictionum*, neither. We can adde nothing to him by our *Benedictus*: Say we it, say we it not, he is *blessed* alike.

True, to *him*, we cannot wish; not to his *person*: But, to his *name*, we can: (Add he is *blessed*, when *In his Name*, his *name* is *blessed*;) We can wish his *name* more *blessedly* used, and not in *cursing*, and cursed *names*, as daily we hear it.

And, to his *Word*, we can: We can wish it more devoutly *heard*, and not, as a few strains of *wit*, as our *In his Word*, manner is.

Yea, even to his *person*, we can: There is a way, to do that, inasmuch as he, and his *Church*, are now *In his Person as* grown into one, make but one *person*: what is said or done to it, is said or done to himself: *Bless* it, and *He is blessed*, united to his *Church*.

In a word then: to *blest God*, is to wish, his *Name* may be *glorious*; to wish, his *Word* may be *prosperous*; to wish, his *Church* may be *happy*. By wearing of which *name*, and by hearing of which *Word*, and by, being in, and of which *Church*, we receive the *blessing* here upon earth, that shall make us for ever *blessed* in *heaven*. This we say, if we marke what we say, when we say *Blessed be God*.

God, and the Father of our Lord Jesus Christ. This is *style novo* the *style* of the *New Testament*; ye *God, and the* read it not in the old: No, nor in *Zacharies* neither. Between that of *Zacharies*, and this of *S. Peters*, it *Father of our* fell out, this. The *Sun* was yet under the *Horizon*, when *Zachary* made his: But (now) up, and of a good *Lord Jesus* height. And thereupon, this taken up by *S. Peter*, here: by *S. Paul*, *1 Cor. 1. Ephes. 1.* and upon great *Christ: the* reason. *Style of the*

1. *Blessed be God*: Say that, and no more, and never a *Jew, Turk, or Pagan*, but will say as much. *Blessed be God*, we; *Blessed be God*, they. It is never the worse for that. But yet, seeing the world then was, still is, full of *many Gods*, and *many Lords* (*1 Cor. 8.*) It would be known, which *God*. For, we would not bestow our *benedictus* upon any, but the true *God*: neither they, nor we; I dare say. Which is then the true *God*? *Pater Domini nostri Jesu Christi*: and he that is not so, is a false fained *God*; is an *Idol*. Put them to it then, put this addition to; and neither *Turk, Jew, nor Pagan* will say after you: None, but the *Christian*. For, this is the *Christian mans Benedictus*. *New Testa-*

Now, ever since *Idolatry* first took head, it hath been held fit; they that are *Gods* chosen People of all the people upon earth, they should have some mark of severance, to distinguish, as theirs, the true *God*; so themselves, the true worshippers, from the false. So to settle our *benedictus* right; upon the right *God*, this is added.

2. For this cause: but, not for this alone. When we *blest him*, I dare say we would *blest him*, with his *best Title*. So hath it been ever. You shall observe in *Titles*, ever, upon the coming of a *greater*, the less is laid down, *No more, the Lord liveth that brought thee out of Egypt; but, the Lord liveth that brought thy captivity from the North*. And now, no more that neither; For, here, is one, that after it came, puts them down all, as being indeed the greatest of them all, the greatest that ever was; or that ever shall be. One, which when we adde, we set our *benedictus* at the highest. *As his best*

For, if this be to be *God*, to be *bounteous, beneficial* (as we seem to think, when we say, *homo homini Deus*;) In nothing, was *God* ever so *beneficial, so bounteous*; and so, in nothing ever so *God*, as in sending his only *begotten Son* into the world. In that, *God*, specially; and, for that, specially to be *blessed*. And because, a greater than his *Son* he hath not, and so a greater than this shall never come, therefore this shall never be laid down. This shall be his *Title*; for ever. For ever to have a place, and a chief place, in our *benedictus*. *Jer. 23. 76. J*

And yet there is another, on *Christ's* behalf, *Our Lord*: even to bring him in too. For, seeing all that which follows, comes not, but by the *rising of Christ*, and so by *Christ*; I see not, how (well) we can leave him out. All the good, that comes to us, as it comes to us from *God*, so it comes to us, by *Christ*. *God*, the *Qui*; *Christ*, the *Per quem*. *God*, the cause; from him cometh all, *Christ*, and all: *Christ* the means; by him cometh all, *God* and all. All things from *God*; and nothing from *God* immediatly, but *mediante Christo*. He, the cause mediate, the *Mediatour*, the *Medium*. No *benefactus* (and so, no *benedictus*) without him. *John 3. 16.*

This is most plain, in this here. *Benedictus Deus, qui generavit Christum*: first that did generate *Christ*; before *Benedictus Deus, qui regeneravit nos*, that did regenerate us. If he not generate, we not regenerate: then, no children; then, no *Inheritance*; then, all this Text void. For, in him, this Text and all other Texts are *Yea* and *Amen*. *To bring*

By this time we see, why this addition. 1. It is his *Title of Severance*: 2. It is the *biggest Title* of his Honour: 3. It takes in *Christ*, who would not be left out, in our *Benedictus*. *Dixit Dominus Domino meo, The Lord said to my Lord*, to take both *Lords* in; and leave neither out. And so shall we knit it well to that, which follows. *Pal. 110. 2*

From the Party whom we pass to the cause why. For, we say not this *Benedictus*, as we say many an one here, without any cause: *Benedictus*, for nothing: Nay, otherwhile a *Benedictus*, for a *malefactus*, for a shrewd turn; yea, and glad and fain too, No, here is a *Qui*, and in this *qui*, there is a *quia*. That doth it (that is) for doing it: that *regenerates us* (that is) for *regenerating us*. For, God is ever aforehand with us: *Regeneravit* is the *Præter*; that is past, before any *Benedictus* can come from us.

Pater, *qui Regeneravit* follows well, is kindly. For, *Generation*, it is *Actus paternus*, the proper act of a Father. But before we come to it, let us not stride over that, which (in the Text) stands before it, *Secundum misericordiam*. God did this, did all that follows, but upon what motive? According to what did he it, according to his mercy. And Mercy accords well with a Father: No compassion, no bowels like his. And as well, with *regeneravit*; for, of His own good will began he us. How else? When as yet we were not, what should move him, but his meer mercy? Well therefore said, *regeneravit secundum*: for generation is but *secundum*, but a second, not a first: Would ye have a *primum*, a first for it? that first is his Mercy, ever.

But the benefits ensuing are too great to run in the common current of Mercy. As they then are, so is the mercy that goes to them, Great: Therefore according to his great Mercy. Mercy, the thing; Great, the measure. And, great would not be passed by, lest we pass not greatly by it; lest we conceive, and count of it, as but of some ordinary matter.

But (indeed) *multa* is rather *Multa*, than *Magna*; a word of number, rather than *Magnitudo*. The meaning is: no single mercy would do it; no, though Great: there must be many. For, many the defects to be removed, many the sins to be forgiven, many the perfections to be attained: Therefore, according to his manifold Mercy.

According is well said. For, that indeed is the chord, to which this and all our *Benedictus's* are to be tuned. That, the Center, from which all the lines are drawn. The line of Christ's birth, in Zacharies *Benedictus*, through the tender mercies of our God, whereby the day-spring from on high did (lately) visit us. The line of Christ's resurrection, in S. Peters *Benedictus*, according to his manifold mercies, whereby this day-spring from on high doth now visit us. The line of all the rest, if we had time to go through all the rest.

At all times, mercy commeth in, at no time out of time (I trust;) we shall dye with it, in our mouths: let us make much of it while we live. Never pass by it, but say it; say it, as oft as we can; blessed be God: blessed be his mercy. God, that doth it: His mercy according to which he doth it. Doth it, and doth all else, at this and all other Feasts: at Easter, at Christmas, the fifth of November, and all. Blessed be He for His mercy: Yea, many times blessed, for His manifold mercies.

Mercy then first: *Regeneravit secundum*, the act, of this mercy, the second, that is *Regeneravit*. *Regeneravit* may be said, with reference to Christ. *Generavit Christum*, *regeneravit nos*; and not amiss. But, better and more properly, both to us. *Generavit nos*, begot us first, in Adam, to this: *regeneravit nos*, begot us again in Christ the second Adam, to the hope of a better life.

But, why is it not so then, *qui generavit* without *Re*? Why begin we not with that? Verily, even for that, even for our natural generation, we owe him a *Benedictus*. But, what should I say? Unless (beside our first generation) we be so happy, as to have our part in this second generation, the former (I doubt) will hardly prove worth a *Benedictus*. But, if this come to it, then, for both, a *Benedictus* indeed. Otherwise (as our Saviour said to Nicodemus) *Nam, nisi, he be thus born again, by his first birth, be it never so high of noble, is a white the nearer this Inheritance following.* For all our goodly generation, we so much boast of, it would go wrong with us, but for this. Well therefore may we all say, *Benedictus qui regeneravit*.

Now *Re* hath in it two powers, *Re* is, again, the second time: So, it suits well with *Secundum*, it is the second. For, two there be: 1. that old creation; 2. and the new Creature in Christ: And, two births: (We see it daily.) A child is brought into the world, but it is carried but again, to the Church, there to be born and brought forth anew, by the Sacrament of Regeneration.

But *Re* is not only again, but again (as it were) upon a loss. Not, a second only, but a second, upon the failing of the first. So doth *Re* imply, ever. *Re-demption*, a buying again, upon a former aliening. *Reconciliation*, upon the former falling out. *Restitution*, upon a former attainer. *Re-surrection*, upon a fall taken formerly. *Regeneration*, upon a former degenerating, from our first estate.

Our first would not serve; it was corrupt, it was defiled, it did degenerate. Degenerating made us filth: And, *ira principis* (much more *ira Dei*) *mors est*. So, children of death, death and damnation: and there left us, and all by means of the corruption and foil of our former degenerate generations.

Never ask then, *Quid apud est re*? *Re* cannot be spared. There was more than need of a new, a second, a re-generation, to make us children of grace again, and so of life: which he hath given us power to be made; by the washing of the new birth, the fountain which He hath opened to the house of Israel for sin and uncleanness, even, for the sin and uncleanness of the first. Will ye have it plainly? *Benedictus Deus qui generavit ad mortem, regeneravit ad vitam*: or *qui generavit ad timorem mortis, regeneravit ad spem vite*. That we, who that were begotten to the fear of death, or to a deadly fear; Us, He hath begotten anew, to the hope of life, or to a lively hope.

This act of regenerating is determined doubly: it is twice repeated. 1. To hope first: 2. then to the inheritance: ye may put them together, to the hope of an Inheritance. But, thus parted, they stand, because of our two estates, to serve them both: 1. Hope, in this life; 2. Inheritance, in that to come: Hope, while here, in state of grace; Inheritance, when there, in state of glory.

But

But because (as we said) an inheritance is no present matter : It is to come, and to be come to : From *begetting*, we step not straight to *entering* upon our inheritance ; but the state of *being* is a state of expectancy, and so a fit object for hope, *Donec*, till the time come : therefore we begin with that : *Regeneravit in Spem.*

There needs no great *Benedictus* for in *Spem* : Hope, is no great matter. For, what is hope ? What, but *vigilantis somnium*, a waking mans dream ? And such a hope indeed it may be : for, such hopes there be many, in the world. But, this is none such.

To shew, it is none such, it is severed by two terms : 1. *Regeneravit*, and 2. *Vivam*. They are worth the marking, both.

1. *Regeneravit* first : that it is *Spes generata* ; which implies, there is another, but *inflata*, but blown into us, or we *sprinkled* or *perfumed* with it. Such there is ; but, not this : but this is *per viam generationis*, and *Generatio* (we know) *terminatur ad substantiam*, brings forth a Substance. So, this, a substantial hope ; called therefore by S. Paul, the *Helmet of hope* (1 *Thes. V.*) the *Anchor of hope* (*Heb. VI.*) things of substance, that will hold ; that have metal in them.

2. Then mark *Vivam*. And *vivam* follows well, of *regeneravit*. For, they that are *begotten*, are to live ; to have life. *Vivam* also imports, there is a dead, or a dying hope : but, this is not such ; but a living.

Nay, *Viva* is more than *Vivens* ; lively than living. Where, *Viva* is said of ought (as, of a stone, or water) the meaning is, they spring, they grow, they have life in themselves. And, such is the *Water of our regeneration* : not from the brooks of *Teman* (in *Job VI.*) that in *Summer*, will be dry ; but the water of *Jordan*, a running river. There *Christ* was himself baptized : there, he began, and laid the *Sacrament* of our *New birth* ; to shew what the nature of the hope is, it yields : even *viva*, with life in it.

And indeed *Regeneravit* is a good Verb, to joyn with hope. There is, in hope, a kind of *regendering power* : It *begets* men (as it were) *anew*. And, *Viva* is a good *Epithete* for it. When one droops, give him Hope ; his spirits will come to him afresh ; it will make him alive again that was half dead. As *Jacob*, when he was put in hope to see *Joseph alive*, it is said, *Revixit spiritus Jacob*, his spirit revived in him : he shewed, *Spes* was *viva*, hope was a reviver.

Never so well seen (this) as this day, in them, that went to *Emmans* ; With cold hearts ; cold and dead (God wot) till they heard the *Scriptures opened to this point* : and then, *Did we not* (say they) *feel our hearts warm* (nay hot) within us ? Such a vital heat, they found and felt, came from this hope. For (to say truth) what is it, to give life, to them that have it already ; *dum spiro*, that are alive, that can fetch their breath ? it is not worthy (that) to be called *spes viva* : *Spes viva* (indeed) is, that which when *breath* and *life* ; and all fail, fails not : that then puts life into us, *dum expiro*, when life is going away : that when this life we must forgoe, bids, let it go ; when that is gone, shewes us hope of another.

This is *Viva* indeed. Nay, this is *Vita* ; for the hope of that life immortal, is the very life of this life mortal. And for such a hope, *Benedictus Deus*, Blessed be God.

And whence hath it this life ? the next word sheweth it, *vivam per resurrectionem*. The *Vivens* (as I may say) the *vivacity*, the *vigour* it hath, from *Christ rising*, and by his rising, opening unto us the gate of life at large. What life ? Any life ? this life ? No : *vivam per resurrectionem*. Not this (here) *falsely* *enl's vita* (as even the Heathen man called it ;) but, the other, the life by the resurrection, the true life indeed. Not to live here still, as we do : But to rise again and live, as *Christ* (this Day) did. That so, we mistake not the life, and take the wrong for the right. For, so shall we mistake, in our hope also, as commonly we do.

For, shall we do hope no wrong ? The truth is Hope hears evil without a cause. The fault is not hope's ; the fault is our own ; we put it where we should not, and then lay the blame upon hope ; where we should blame our selves, for wrong putting it. For, if you put it not right, this is a general rule : As is that, we hope in : so is our hope. *a* Ye lean on a reed, (saith *Esay.*) *b* Ye take hold by a cobweb, (*Job.*) *c* Ye catch at a shadow, (saith the *Wise man.*) And can it be then, but this hope must deceive you ?

We for the most part, put it wrong : for we put it in them, that live this transitory perishing life ; we put it in them, that must dye, and then must our hope dye with them, and so prove a dying hope. Miserable is that man, that among the dead is his hope (saith the *Wise man.*) The *Psalms* best expresseth it : Our hope is in the Sons of men ; and they live by breath, and when that is gone, they turn to dust ; and then there lies our hope in the dust. For, how can (ever) a dying object yield a living hope ?

But, put it in one that dyes not, that shall never dye, and then it will be *Spes Viva*, indeed. No reed, no cobweb-hope then ; but helmet, anchor-hope ; hope, that will never confound you.

And who is that, or where is He, that we might hope in Him ? That is *Jesus Christus spes nostra*, *Jesus Christ*, our hope : so calls Him S. Paul (1 *Tim.* 1. 1.) Such shall their hope be, that have *Christ* for their hope.

Yet, not *Christ* every way considered ; not, as yesterday, in the grave ; not, as the day before, giving up the Ghost upon the Cross : dead and buried yields but dead hope. But in *Jesus Christus hodie*, *Jesus Christ* to day, that is, *Christus resurgens*, *Christ rising again* ; *Christ* not now a living soul, but a quickning spirit.

In *Christ's* life then : But, not in his mortal life. They, that so hoped in him, to *Emmans* they went, this day, with *Nos autem sperabamus*, we did hope : *Did*, while he was alive ; but, now, now he is dead, no more hope now. And, for two dayes, as he was, so was their hope ; dead, and buried : and if he had risen no more, had been quite dead for ever. But, this day ; he revived and rose again : So did their hope too.

To this life we are regenerate, by the resurrection of Christ : Right. As to death generate, by the fall of the first Adam : So, to life regenerate, by the rising again of Christ, the second

And these two, Resurrection, and regeneration, match well. The Regeneration, of the soul, is the first Resurrection. And, the Resurrection of the body, is the last Regeneration. So doth our Saviour Christ term it (Mat. 19.) In the regeneration, when the Son of Man shall sit, that is, at the general resurrection. So was his own, his resurrection, his regeneration. This day have I begotten thee (the verse of the Psalm the Apostle applies to Christ's eternal generation (Heb. 1. 5.) But, so doth he, to his Resurrection also (Acts 13. 33.) For, then was Christ himself regenerate (as it were) begotten in a sort anew, and brought forth out of the grave, as out of the womb, the very womb, wherein he was born to the immortal, that is, to the true life.

By his resurrection : and if ye ask how, Esay tells us ; There goeth from his resurrection an influence, which shall have an operation like that of the dew of the spring ; which when he will let fall, the earth shall yield her dead : as at the falling of the dew, the herbs now rise, and shoot forth again. Which term therefore [of regenerating] was well chosen, as fitting well with his rising, and the time of it. The time (I say) of the year, of the week, and (if ye will) of the day too. For, he rose in the dawning : then is the day regenerate : and in prima Sabbati, that the first begetting of the week : And, in the spring, when all that were winter-starved, withered, and dead, are regenerate again, and rise up anew.

2 Inheritance.
Tom. To an inheritance.

We pass now to the Inheritance. But, as we pass, will ye observe the situation first. It is well worth your observing, that the Resurrection is placed in the midst, between our Hope, and our Inheritance. To hope before it ; before the resurrection, hope : but, after, to the Inheritance it self, to the full possession and fruition of it. So, from the estate of hope, by the resurrection (as by a bridge) pass we over, to the enjoying our Inheritance. And, that falls well with the feast, which is the feast of the Pass-over. The resurrection is so too ; pass we do, from spes, to res. So passed Christ : So we to pass. Every word stands exactly in his place and order.

An Inheritance accords well with according to his mercy. We have it not of our selves, or by our merits, by the *merit* of them ; but, of him, and by his mercies, and the *merit* of them : Else were it a purchase, and no Inheritance. It comes to us freely ; as the Inheritance, to children.

Well, with Mercy : and well, with Regeneration. For, the Inheritance is, of Children, pertains to the Children, either of generation, by Nature ; or of Regeneration, by Grace : By the former, he is Pater Domini nostri ; by the later, he is Pater noster.

But yet for all that, *Ad hereditatem* is a new point. Begetting is (properly) but to life, and nothing else : The greater part, by far, are begotten so. To Inherit, besides, not one of a thousand. Ask poor mens children : Ask younger brethren. But this (here) not in Vivam only ; but in Hereditatem also, and these are two. 1. To be begotten, vivam : 2. To be heirs, hereditatem. It is no Lazarus's resurrection, to rise again to the condition, he had before. It is Christ's ; rising, to receive an Inheritance withall.

Nor shall we need to doubt any prejudice to God, from whom it comes, by our coming to this Inheritance. Vivam and hereditatem (there) will stand well together. Here, they will not. Here, the Inheritance comes not, but by the death of the party in possession : But there, no prejudice to the Ancestor ; he dyes not, for the heir to succeed. There is *Successio minorum sine recessione majorum*. A succession, as of lights ; the second burns clear ; yet the first goes not out, but burns as clear as it.

Nor no prejudice to the Heir neither : To us, by Him ; nor to Him, by us. It is not, as here : One carries it from all, and all the rest go without ; Or, if they come in, his part is the less, No : it is of the nature of light, and other such spiritual things (as sounds, and smells) which be *Omnibus una, & singulis tota*. If there be a thousand together, every one sees, hears, smells as much, as he should do, if there were no more but himself alone. Such is this : not, *erga aliquos vestrum*, but *erga vos*.

And (as we said) one thing is to be born ; another, to be so, to Inherit : So say we again now : One thing, to be born to an Inheritance ; Another, to such an Inheritance as this here. For, in Inheritances, there is great odds ; one much better then another, even here with us : But this, better, incomparably better ; another manner Inheritance far, than any with us here. We would know, what manner one, and Saint Peter gives us a little overture, how it is conditioned, that we may know, it is worth a Benedictum. E Theologica negativa he doth it ; there is no other way to describe things to come, but by removing from them such defects, as (we complain) are incident and encomber all, we can inherit here.

Three they are : 1. Corrupti, 2. Contaminari, 3. Marcescere ; Corruption, Soil, and Fading ; to which nos nostraque, we and all ours are subject. Of which three, 1. Corruption refers, to the very being self : 2. Defiling, to the sincere and true being, without all foreign mixture : 3. Fading, to the beauty, the prime and flourishing estate, that each thing hath.

1 Incorruptible.

The Substance, that corrupts and comes to nothing : suppose, by death : (for, Corruption is contrary to generation.) The undefiled pure estate, that is, soiled, and embased, by some bad thing coming to it from without : (as it might be, by infection or sickness.) And though both these hold, the best estate long will not ; but lose the lustre by and by, and fade away of it self. Saint Peter enlarges this, after, in this Chapter, taking his theme from the voice in Esay XL. All flesh is grass, and all the glory of it as the flower of the grass. The grass it self lasts not long ; but, the flower of the grass, nothing so long, as the grass it self. Let there be no blasting to corrupt it ; no canker to defile it ; yet, of it self, it falls off and leaves the stalk standing.

Verse 24.
Isa. 40. 6.

It is (now) the time of *flowers*, and from *flowers*, doth the *Apostle* take this term, of *Marcescere*. It is properly the *fading* of the *Rose*. Streight, of it self, doth the *Rose marcescere*, and the violet *livere*, wax pale and wane. Their best, their flourishing estate they hold not long; neither the *flowers*, that are *worn*, nor they, that wear them either: they, nor we: but decay we do, (*God* wot) in a short time.

And, as we, so they; as the *heirs*, so the *Inheritances* themselves. Their *corruptible* hath not put on *1 Cor. 15. 53.* corruption neither. They *corrupt* daily (we see) from one to another. One mans *Inheritance* *corrupts*, by another mans purchase; To them, that had them and have them not, they are *corrupt*. And, not that way alone: diverse other *excheat*, for want of *heirs*; *confiscate*, for some offences; *rioted* and made away, by *unlawfulness*; the *heir* stripped, and turned clean out: the *Inheritance* wasted, and quite brought to nothing. At least, if not they, to us; We, to them, *corrupt*: which comes all to one.

But say, they *stand* and *corrupt* not: another complaint there is: Their *soil*, their *phacusa* is but too *2 Undesiled.* evident. They *soil* us; their *soil* we brush off, wipe, rub, wash off daily: in Summer, dust; in Winter dirt; These, and sundry like *inquinamenta mundi*: Nothing, in this region, but subject to *soil*. Why, the *Inheritance* it self, we call it *soil*; and how can it then, but *soil* us? or how can there be (here) any *undesiled Inheritance*.

But make them and keep them as clean as you can, take them, even at the best, yet *fade* they do sensibly: *3 Tbas faden* *Jona's* *worm*, once a year, bites them by the root, and they wither. Every year, at least, they *fall* not. *into a* *Adamasius*, lose flowers and leaves and all; till they be *regenerate* by a *resurrection*, or *rise again*, *Jonah 4. 7.* by a *regeneration*, as it were: Till this time, the time of the *spring* come about, and bring them forth new again.

So, whatsoever we (here) can *inherit*, is subject to one, nay, to all of those. It *corrupts*, *takes soil*, *fades*. Is it not so? find we not, *Saint Peter* saith true? find we it not by proof daily? One or other, are we not still complaining of, specially of the *fading*? For, though they *fade* not of themselves; yet, to us, they *fade*. The *fading*, to us, even before themselves *fade*. We are *hungry*, and we *eat*: *Eat* we not, till that *fades*, and we are so weary of our *fullness*, as we were of our *fasting*: We are *weary*, and we *rest*; *rest* we not, till that *fades*, and we as weary of our *rest*, as ever we were of our *weariness*.

Yes indeed, so it is: and that so it is, is the very faithfulness of the creature to us. Thus by these defects, to tire us, and not suffer us to set our rest upon them, upon any *Inheritance*, here; but to chase us from themselves, and force us up to *God* the *Creator*, with whom there is an *Inheritance* *layed up*, in danger of none of these. But *uncorrupt*, that shall hold the *Being*, and none ever *dis-beris* or *disseis* us of it; *2. Undesiled*, that shall hold the *affay*, and never be *confused*, by any bad mixture: *3.* And that shall never *fade* or *fall into any* *Adamasius*, but hold out in the prime perfection, it ever had. And if there be, upon Earth, estate like this, it is now at this time: Now, all things *generate* anew; the *Soil* of Winter is gone, and of Summer is not yet come: Now, nothing *fades*; but all springs fresh and green. At this time, here; but, at all times, there: A perpetual spring; no other Season, there, but that. For, *such an Inheritance, blessed be God.*

But, where may this be? For, all this while, we know not that. Only, this we know; where ever it is, it *In heaven.* is not here; upon earth, no such seat. All (here) *fading* of the nature of the soil; *corruption*, *contaminari*, *marcescere*, are the proper passions of Earth, and all earthly things: But, in *Heaven*, it may well be. There, is no *corruption* and *corrupt*; *Nihil inquinatum*, nothing to *defile* there. And there, all things keep and continue, to this day, in their first estate, the original beauty, they ever had. There then, it is: and we thither to lift up our hearts, whither the very *fruits* of our *bodies* gives, as if there were somewhat remaining for us there.

It is thought, there is some further thing meant, by *S. Peter*. He writes to the dispersed Jewes. And that, by, in *Calo*, he gives them an *Item*, this *Inheritance* is no new *Canaan*, here on earth; Nor *Christ*, any earthly *Messias*, to settle them in a new Land of promise: No, that was for the *Synagogue*, *ἡτις ἐστὶν θνητὸς ἐργάλατος θνητῆς*, was it self *mortal* (is dead and buried since) and so had but mortal things to promise to her children, whom she did *generate* to *mortality*. The *Church of Christ*, the heavenly *Jerusalem*, hath other manner of promises, to her children *regenerate* by the immortal seed of the word, and *Spirit of God*: to them She holdeth forth things *immortal*, and *heavenly*; yea, *heaven*, and *immortality* it self. *Gal. 4. 26.*

In *heaven* then. There, it is *first*; and there it is *kept*: the *being* there, one; the *keeping*, another. For, *Reserved in* that there it is *kept*, is happy for us. Earth would not keep it; Here, it would be in hazard, there is great *beaven.* odds. For my part, I give it for lost, if, in this State, we were possessed of it. It would go the same way, *Paradise* went. Since it would be lost in *Earth*, it is kept in *heaven*. And a *Benedictus* for that too: as, for the *regenerating* us to it here on Earth; so, for the *keeping*, the preserving of it there, in *Heaven*.

Kept, and for us *kept*; Else, all were nothing: that, makes up all, that it is not only *preserved*, but *re-* *For us.* *served* for us, there. As *Benedictus*, the *Alpha*; so this the *Omega* of all.

But *reserved* (as the nature of the word is, and as the nature is, of things *hoped* for) yet under the veil: *Rom. 8. 24.* *for, Spes quæ videtur non est spes*. But, time shall come, when the veil shall be taken off, and of that, which is now within it, there shall be a revealing (as followeth in the next verse.) And so, all begins and ends, as the Bible doth. As the Bible, with *Genesis*; So this Text, with *Regeneration*: as the Bible ends, in the *Verse 9.* *Apocalypse*; So, this here, with a *Revelation*.

Only, it stayeth, till the work of *regeneration* be accomplished. *Generation*, and it, take end both together; and when *generation* doth, then shall *corruption* likewise, and with it, the state of *dishonour*, which is in *foibles*.

foulness, and the state of *weakness*, which is in *fading*; And in stead of them, *incorruption* comes in place with *honour* and *power*. And these three, 1. *incorruption*, 2. *honour*, and 3. *power*, make the perfect estate of *bliss*: To which, *Christ this day arose*, and which shall be our estate, at the *Resurrection*. That, as all began with a *resurrection*, so it shall end with one. Came to us, by *Christ's rising now*, this first *Easter*; and we shall come to it by our *own rising*, at the last and great *Easter*, the true *Pasceover* indeed: when, from death and misery, we shall pass to life and felicity.

Heb. 6. 18, 19,

Now, for this *Inheritance*, which is *Bliss* it self, and in the *interim* for the *blessed hope* set before us, which we have as an *Anchor of our soul*, stedfast and sure, which enreth even within the veil, where *Christ the fore-runner* is already seized of in our names and for our behoofs: For these, come we now, to our *Benedictus*.

For, if God, according to his manifold mercy, hath done all this for us; we also, according to our duty (as manifold as his mercy,) are to do (or say, at least) somewhat again. It accords well, that, for so many *beneficia*, one *Benedictus*, at least. It accords well, that his rising should raise in us; and our regenerating beget, in us, some praise, thanks, *blessing* at least: but, *blessing* fits best with *Benedictus*.

First then, *dictus*, somewhat would be said, by way of recognition, This hath God done for us, and more also: But, this, this very day. Then, *Bene* let it be: to speak well of him, for doing thus well by us; A verbal *Benedictus*, for a real *blessing*, is as little as may be. For the *Inheritance*, which is *blessing*, for the *hope*, which is *blessed*; for the *blessed* cause of both, *Gods mercy*; and the *blessed* means of both, *Christ's Resurrection*, this *blessed* day, *blessed* be God.

Pro. 11. 6. 12, 13
1 Cor. 10.

But, to say *Benedictus* any way, is not to content us; but, to say it, solemnly. How is that? *Benedictus*, in our mouth, and the *holy Eucharist* in our hands. So, to say it. To seal up, as he (in the old) his *quid terribilius* with *calicem salutatis*, the *Cup of Salvation*: So vve (in the new) our *Benedictus*, with *Calice benedictionis*, the *Cup of blessing*; which vve *bless* in his Name. So, shall vve say it, in kind; say it, as it would be said: The rather, so to do, because, by that *Cup of blessing*, we shall partake the *blood* of the *New Testament*: by which, this *Inheritance*, as it was purchased for us, so it is passed to us. Always making full account, that, from the *Cup of blessing*, we cannot part, but vvith a *blessing*.

Luk. 24. 30.

And yet, this is not all; We are not to stay here, but to aspire farther; even to strive to be like to God: and, be like God we shall not, unless our *dicere* be *facere* as his is; unless somewhat be done vvithal. In very deed, there is no *blessing*, but vvith *levata et extensa manu*, the hand stretched out; So, our *Salvator* himself *blessed*, Luk. 24. The vocal *blessing* alone is not full; nor the *Sacramental* alone, without *Benedictio manus*, that is the *actual blessing*. To leave a *blessing* behind us, to bestow somewhat, for which the *Church* (the poor, in it, so) shall *bless you*, and *bless God, for you*. In vvich respect, the *Apostle* so calleth it expressly (2 Cor. 9.) *Euxoyia benedictionem*, and by that name, commends it to the *Corinthians*. And, that is the *blessing* of *blessings*, when all is done: That is it, for vvich *Venite Benedicti* shall be said tous. Even, for parting vvith that here, vvich shall feed, cover, and set free, the hungry, naked, and them in prison. That, shall prove the *blessing* real, and stick by us when all our verbal *benedictions* shall be vanished into air.

2 Cor. 9. 5.
Mat. 23. 33.

So, for a treble *blessing* from God, 1. Our regenerating, 2. Our hope, 3. Our *Inheritance*, we shall return him the same number; even three for three. 1. *Benedictus* of the voice and instrument, 2. *Benedictus* of the Sign and Sacrament, 3. and *Benedictus*, of some *blessed deed* done, for which, many *blessings* upon earth, and *blessing* of God from heaven shall come upon us. So, as vve say (here) *Benedictus Deus*; *Blessed He*: He shall say, *Benedicti vos*, *Blessed Ye*. The hearing of vvich vvords, in the end, shall make us *blessed* without end, in heavens *bliss*. To vvich, &c.



S E R M O N

Preached before the

KINGS MAJESTY

In the Cathedral Church at

D U R H A M,

On the Twentieth of *Aprill*, being *Easter-Day*,

An. Dom. 1617.

MATTH. Chap. XII. Ver. XXXIX, XL.

Qui respondens ait illis : Generatio, &c.

But He answered and said unto them ; An evil and adulterous generation seeketh a sign, but no sign shall be given unto it, save the sign of the Prophet Jonas.

For, as Jonas was three dayes and three nights in the Whales belly ; so shall the Son of man be, three dayes and three nights, in the heart of the earth.



He sign of the Prophet Jonas, is the sign of the Resurrection : And, this is the Feast of the Resurrection. Being then the sign of this Feast, at this Feast to be set up : *Signum temporis, in tempore signi*, The sign of the time, at the time of the sign, most properly, ever.

The words are an answer, of Christs (in this verse) to a motion of the Pharisees (in the last) They would see a sign. The answer is negative, but qualified. There is in it, a *Non*, and a *Nisi* : *Non dabitur, none shall be given them*. Indeed, *none* should : They were worthy of none. Yet saith He not, *Non* simply. His, *Non*, is with a *Nisi*, *Non dabitur, nisi* ; it is with a limitation, with a *but* : *None, but*,

that. So, that : So, one shall be. In the *Non*, is their desert : in the *Nisi*, His goodness : that though they were worthy none, yet gives them one, though.

Gives them one : and one, that is worth the giving. Put *Non* and *Nisi* together, it is a *Non nisi*. If you speak of a Sign, None to it ; a Sign, *instar omnium*.

This Sign, is the Sign of the Prophet Jonas. Of him, diverse other wayes, and namely this : That as he was in the Whales belly, so was Christ in the heart of the earth. There they were either.

And, that which makes up the Sign ; three dayes a piece : Three dayes, and no longer.

And

And then, as *Jonas* cast up by the *Whale*; so *Christ* rose again from the dead; and both, the *third day*. So that, upon the matter, the *Substance* of this *Sign*, is *Christ's Resurrection*; and the *Circumstance* of it, is this *very day*.

The Summe. We will divide it no otherwise, than already we have: 1. into the *Non, Non dabitur*: 2. the *Nisi, Non dabitur nisi*: 3. and the *Non nisi, Non nisi Signum Jona*.

I. The *Non*, the denial first: *Non dabitur eis*. And the reason is, in *Eis*, in the parties. For, they, 1. an *evil*, and 2. *adulterous*, and 3. a generation of such (three brands set upon them: *Eis*, to them, to *show* them, *no Sign* to be given: none at all.

II. Then the *Nisi*: *Non dabitur, Nisi*. For though they were such, as little deserved any, yet *Christ*, of his goodness, will not cast them quite off. *Non* He will give, *Law*. So, *one* he will give: A *Sign* they shall have.

III. And that, no trivial, or petty *Sign* (to give it his due) but, in very deed, a *Signum non nisi*: *Non nisi Signum Jona*, that is, *insigne Signum*, a *Sign* signal: mark them all, None like it.

And that is, the sign of the Prophet *Jonas*, coming forth of the *Whales jaws*, half out and half in. In which *Sign*, there are (upon the point) three *Signs*.

1. The Parties first; as *Jonas*, so the *Son of man* (that is) *Himself*.

2. Wherein, the Place. That as the one was in the *Whales belly*; so was the other in the bowels of the *earth*.

3. Last, in time. Either, *three days* and *three nights* just, and but *three days*, and then forth again. There they were, and there (both) the same time: the Places diverse; the time, the same.

So, *Jonas*, the sign of *Christ*: and the *Whales belly*, the sign of *Christ's grave*. *Jonas's three days*, the sign of *Christ's three days*, 1. *Good-friday*, 2. *Yesterday*, 3. and to day.

Which *three days*, when we shall come to calculate them, they will give us *three stands*, and make (as it were) *three signs* in one; each day, his several sign.

The letter of the Text saith, *there they were*; 1. we are carried then, to ask, how came they *thither*. The Text saith, *there they were*, but *three days*: 2. We are carried then to ask, how came they *thence*.

1. *Jonas's* state before he came into the *Whale*: 2. His state while there: 3. His state getting *thence*.

Conform in *Christ*. 1. *Good-friday*, when, as *Jonas* went down the *Whales throat*, so *Christ* laid in his grave: 2. *Easter-eve*, while there he lay: 3. And this (which is now the *third day*) when, as *Jonas* cast up on dry land; so *Christ* risen from death, to the life immortal.

So have you (as in a sign) set forth 1. *Christ's death*, by *Jonas's* drowning: 2. *Christ's burial*, by *Jonas's* abode there: 3. *Christ's resurrection*, by *Jonas's* emergence again.

As *Christ's Sepulchre*, by *Jonas's absorption*: So *Christ's resurgens*, by *Jonas's emergens*. 1. *Jonas* going down the *Whales throat*, of *Christ* put into his Sepulcher: 2. *Jonas's* appearing again, out of the *Whales* mouth, of *Christ's* arising out of his Sepulcher. All; in *Jonas*, shadowed: And, in *Christ*, fulfilled.

In these *three days*, these *three Signs*: And, in them, *three Keys* of our faith, *three Articles* of our Creed, 1. *Mortuus*, 2. *Sepultus*, 3. and *Resurrexit*, 1. *Christ's death*, 2. *burial*, and 3. *rising again*.

And last, what this *Sign* portends, or signifies. That whatsoever it was, to them; to us, it is *Signum in bonum*, a *Sign* boding good to us-ward: A sign of favour and good hope, which we have by the resurrection of our Saviour. Specially, if we have the true *Signature* of it, which is true repentance.

The denial of
a Sign. *Non*
dabitur.
Judg. 6. 36.
2 King. 20. 8.

TO ask a *Sign*, is (of it self) not evil; Good men, holy Saints have done it. *Edom* asked one of *God* and had it: He is painted with the fleece (that is, the *Sign* given him) in his hand. *Exechias* asked one and had it too: In the *Sundial of Ahaz*, the shadow went ten degrees back. Yet, this suit here is denied by *Christ*: and *Christ* denieth nothing that is good: Specially, not with hard terms as here (we see) he doth.

The reason, in
Eis, the men.

Somewhat is amiss sure: and it is not in the *Sign*, or in the suit, but in *Eis*, the men: the suit, was not evil, the Suitors were. In three words, three brands set upon them: 1. *Evil*, 2. *adulterous*, 3. a generation of evil and adulterous.

They were
Evil.
Verse 22.

1. *Evil*. There be marks of evil minded men, even in their very suit. They would see a sign: If they had never seen any before, it had not been evil: but, they came now, from a *Sign*; they had scarce wiped their eyes, since they saw one (the *Sign* of the blind and dumb man, made to see and speak) immediately before; It was *Spirans adhuc*, yet warm, as they say. That, they saw; and saw they not a *Sign*? A little before, even in this very Chapter, a withered hand was restored to another: What, could not they see a *Sign*, in that, neither? Go back to the Chapters before, ye shall have no less than a dozen signs, one after another: and come they now with a *Volumus videre*? They would have that shewed them, that, when it is shewed, they will not so see: A bad mind this, certainly.

Verse 10

Verse 38.

Now mali-
ciously evil.

2. Nay worse yet: for ye shall note malice in them (which is the worst kind of evil.) For, if ye mark, this *Volumus* of theirs, is, with a kind of *spite*, with a kind of *disgrace*, to those he had shewed before. They would see one: as who should say; those were none, they had seen: that was none they saw, even now. Maliciously: If he shewed none, then he was no body; could not indeed shew any; and

and so vilified him with the people: If he shewed one, then carp and cavil at it, as they did at that even now: Say, it was done by the *black art*. So, cavil out one; and call for another, to deprave that too.

3. Nay (which is worst of all) *Evil and absurd men* (saith the *Apostle*.) When is that? *Vidi iniquitatem & contradictionem*, saith the *Psalmist*. Ye shall see, how absurdly they contradict themselves.

But even now, they charged him, to work by the *dive!*: and here now they come, and would have him shew a *miracle*. The *dive!* cannot shew a *miracle*; a trick of *force* he can: Such may be done by the claw of the *dive!*: *miracles* not, but by the finger of *God*, by *power divine*. Him then, him, whom they even now had pronounced, to deal with the *dive!*; him come they to now for a *miracle*. So absurdly malicious, as they cared not, in their malice, to contradict themselves. To men, so *evil*, so *maliciously evil*, so *absurdly evil*, *Signum non dabitur eis*.

Well: howsoever they might err that way, the men otherwise to be respected, they were so virtuous men, so freight livers. See ye not their *philacteries*, how broad they wear them? Nor that neither (saith *Christ*,) but, *evil*, and *adulterous* too. As, of *evil minds*, so of *evil lives*, too. Ye shall come now, to the uncasing of a *Pharisee*. For, *Christ* lifts up their *Philacteries*, and shews what lurks under them.

For, by *adulterous* I understand not, as if he charged them, they were born of *adultery*, came into the world the wrong way: the seed of *Canaan*, and not of *Juda*: As, having nothing in them of the *Patriarchs*; So nothing less, than their *children*, of whom they bare themselves so much. This, is *adulterina* rather than *adultera*: *children of the adulterers*, rather than *adulterous* themselves. And, that was no fault of theirs: And *Christ* upbraideh no man, but with his own faults.

Nor, I understand it not, of *spiritual adultery*; though, that way, they might be charged, as leaving him the true *Spouse*, the true *Messias*; taking no notice of him, passing by him, went after such as had *adulterate* the truth of *God*, by devices of their own taking up: Not with *Idolatry* (perhaps) but (which is an evil, and differs but a letter) with *idolatrie*: For, to *worship images*, and to *worship mens own imaginations*, comes all to one. That, they were faulty of: (and I pray *God* vve be free.) But this, is mystical *adultery*, and I would make, as no more *miracles*, so no more *mysteries*, than needs I must.

For my part, I see no harm, to take the word in the native sense, without figure, for men given to commit that *sin*, the sin of *adultery*. For (for all their deep *fringes*) all was not well that way: as is plain by *John VIII*. Where, not one of them durst take up a *stone*, to cast at the *woman taken in adultery*: but flunk away one after another, till there was *not one left*. *Christ* toucheth upon that string: to shew, what *heavenly* men these were, that would have a sign from *heaven*, and none else serve them. Were not these meet men, to sue for a *sign*? Were not a *sign* even cast away upon them?

But, this is not all. For, this they were (saith our *Saviour*) not here and there a man of them; but the whole bunch was no better: not the *persons* only, but the *Generation* so: not a good, of them all. And such, you shall observe, there be: Not only, such *men*, but such *Generations* of men, and faults (suppose of *lying*, *swearing*, and such like) rooted in a stock; kept even *intraduce* (as it were) and derived down *ab avio avivique*, from the *father* to the *son*, by many descents, in a kind of hereditary propagation.

Solomon in his time noted four of them: 1. One, a *generation* unkind to their *parents*, and their *children*, so to them for it: 2. Another, *pure in their own eyes*: 3. A third, of *high eyebrows*: 4. A fourth, *cruel hearted*, whose *teeth were as knives* to shred the poor of the earth, shred them small.

Such were these: and *adultery* made way for such. For, *ubi corrupta sunt semina*, where a general corruption that way, no good to be hoped for; the Country will not last long. By this, *Christ* had said enough; and shewed, *non dabitur eis*, is a fit answer for these.

Now, this ye shall mark; the *worse* the men, the more *importune* ever, and the harder to satisfy. They must have *signs*, and *signs* upon *signs*, and nothing will serve them: As, no less than four several times were they at *Christ*. 1. Here: 2. In the *XVI*. Chapter: 3. *Marke VIII*. 4. *Luc. XI*. And still to see a *sign*. As oft as they came, this had been their right answer: to dispatch them, with a *Non dabitur*, and no more ado. Other answer let them have none: even absolutely none at all: For none they should have had.

Yet saith he not, *None* they shall have. He will be better to them, than they deserve: *Christ* will be *Christ*: *Redit ad ingenium*: Forgets now all, he had said ere while. And, an *evil* and an *adulterous generation* though they be, yet a *sign* they shall have, for all that. Not *simply* *None* then, but *Non nisi*, *Non nisi*; the *Negative* is *qualified*: so *qualified*, as upon the matter it proves an *Affirmative*. The *Nisi* destroys the *Non*: *Non dabitur nisi* (that is) *dabitur*. So, one they shall have: Though not now presently, at their *volumus*, at their *whistling* (as it were) but after, when he saw the time: And, though (perhaps) not such an one, as they would have phansied, yet such an one, as they rather need, and would do them more good: (that is) one for their *want*, not for their *wanton desires*.

And this is the reason, why none but it: For, no *sign* needed but it. For, without others, well they might be: *without this*, they or vve; could not vwell be. For, *oportuit Christum pati*, *It behoved Christ*, *Christ* ought to *dye*, and *rise again*.

None but that? Why afterward, between this and his *Passion*, he shewed divers others: and how then saith he, *none* but it? *Signes* (indeed) he shewed: yet not any of them so pregnant for the purpose, they sought, as vvas this. They sought a *sign* of the *season*, as by the *XVI* Chapter is plain: that this was the time, the *Messias* vvas to come. To put them out of doubt of that; to that point, none so forcible, as his *death* and *rising again*, figured in that of *Jonas*. That, and none but that. All he did else, the

And absurdly
evil.
2 Tim. 3. 13.
Psal. 55. 9.

Joh. 8. 1.

A generation of
such.

Prov. 30. 11.
11. 33; 14.

Chap. 16. 4.
Mar. 8. 11.
Luk. 11. 29.

II.
The denial
qualified *Non*,
Nisi.

Luk. 24. 26.

Chap. 16. 4.

Pro-

Prophets had done the like: Giving signs from heaven (which they here sought;) yea, even raised the dead. Put raise himself being dead, get forth of the heart of the earth, when once he was in, that paid their skill: never a Patriarch or Prophet of them all, could do that: *Non nisi*, None but he. So as, therein he shewed himself indeed to be the true and undoubted *Messias*, and never so else, in any sign of them all.

For signs being compounded of Power and Goodness (not power alone, but power and goodness, that is, the benefit or good of them, they be done for:) Never so general, so universal, so great a good, as by Christ's death, (as it might be *Jonas casting in*;) Nor ever so great, so incomparably great a power, as by raising himself from death to life (set forth in *Jonas casting up again*;) Those twain, by these twain, more manifest, than by any other. The sign of the greatest Love and power (love, to die; power, to rise) that ever was wrought.

This *Nisi* then, is a *non nisi* in a new sense: A none such, a signe *paramount*. All else nothing in comparison of it. I keep you too long from it.

This sign
Signum non nisi
a sign paramount.

The sign is laid in the Prophet *Jonas*, *Sicut Jonas*: and we are much bound to God, for laying it in him: they, and we both. And *Jonas* is a *non nisi*: such a sign, for us, and (besides) so many particulars of Christ, in him, as (in effect) no sign but he.

For them. *Propheta peccator*.

First, for them, for an evil and adulterous generation, no sign so meet to be given as he. For *Jonas*, and *non nisi Jonas*, was *Propheta peccator*, he trespasser or sinning Prophet, among them all. Sinners (I know) they were all: they confess as much themselves: But, for transgressing the express Commandment of God, in not obeying God's immediate call; therein, none of the rest to be tainted: He only was *Propheta fugitivus*, fled touch, was in the transgression; sent to *Ninive*, and went to *Joppa*; sent East, and went flat West: and was even taken with the manner (as we say) and arrested in the very flight. For an evil and an adulterous generation, this was a good sign (say I:) and so might they, if they knew their own good. For them, and for us, and (in a word) for all sinners; for he is *Propheta peccator*, and so *Propheta peccatorum*. And Christ is pleased to pick out his fugitive Prophet, his runaway, and make him (a Sinner, and such a sinner) his sign. As to come himself in the similitude of sinful flesh; so, to make sinful flesh his similitude, to come into a sign with. All, that sinful flesh might have hope in the Signatum, in him, of whom this was the sign. This, theirs, and ours.

Rom. 8. 3.

For us, *Propheta gentium*.

The next is ours, and we highly to bless God for it: that being to set his sign in a Prophet, he would do it in him; choose him out, to make him his pattern, who was *Propheta Gentium*, the Prophet of the Gentiles, sent to prophesy to *Ninive*, that were Heathen, as we and our fathers were. And in that a *Non nisi* too: For, none but he was so; never a Prophet of them all, sent to the Heathen: the rest, to the Jews, all. This sending of his, to the Gentiles, was, to us of the Gentiles, a gate of hope, that in former ages, and long before Christ came in the flesh, we Gentiles were not forgotten. Even then sent God a Prophet to *Ninive*. And what was *Ninive*? the head City of the *Assyrians*, the greatest Monarchy then in being, and so the principal place of all Paganism. That thus, in sign, we were not forgotten, a sign it was, no more should we be in signati; but Christ be to us, as *Jonas* to them, a light to lighten the Gentiles; and his salvation to the uttermost parts of the earth.

Hol. 2. 4, 5.

Luk. 2. 32.
Esa. 49. 6.

Primus *Propheta*.

Let us add this yet more, to our comfort. This *Jonas*, whom he thus sent on this errand to the Gentiles, what was he? Of all the Prophets, all, whose prophecies we have remaining on record in the Bible; the four great, the twelve less, of them all, all the sixteen, he was the first in time, Senior to them all. Plain by 2 Kings 14. that he prophesied long before any of them. For, it is there said, that his prophesy came to pass, in the dayes of *Jeroboam* the Second, who lived the same time with *Uzzia* in *Juda*. And, in *Uzzia's* time, the eldest of all the rest, did but begin to prophesy. So, his was done, before theirs was begun. Him, that was thus first in the ranck of them all did God send to us Gentiles; to us first, before any, to the Jews. A sign, we were not last; nay first in his care: in that, visited by him first, as to whom he sent the first of all the sixteen. And, I may say to you, this was to them an Item, as if God were now to turn Gentile, as looking that way, having a mind to them then, even in *Jonas* time; they to come in shortly, and the Jews to be shut out: and that, as they had then priority in sign, so should they no less, in signato, and the fulness of the Gentiles came in before the conversion of the Jews. This to us sinners, to us sinners of the Gentiles, was *salutare signum*, a healthful sign every way.

Rom. 11. 15.

These three are put, on the by. In the main point of the Text, and of the time, two more.

1.
Jonas Signum
Non nisi
As *Piacularis*
hostia.

He, and *non nisi*, none but he, had the honour to be a *piacularis hostia* (as it were) for, the casting him into the sea, served (in a sort) as a kind of expiatory sacrifice, as far, as to the temporal saving of the ship he sailed in. And therein, as a meet sign, he expressed Him, whose death was (after) the full and perfect expiation of the sins of the whole world.

2.
As *Propheta*
redivivus.

Then again *Jonas*, and *non nisi*, only he was *propheta redivivus*; that, his peculiar, above them all. He the only Prophet, that went down into the deep, into the whales belly, and came forth again alive. Dead he was not, but (*lege viventium*) after the law of the living, one thrown overboard, into the Sea in a tempest, to all intents, may be given for dead; and so (I dare say) all the mariners in the ship gave *Jonas*. That he came out again alive, it was by special grace, not by course of nature. For from the whales belly he came (for all the world) as if one should have come out of his grave; risen again.

1 Reg. 17. 23.

Among the Jews, it goes for currant, the Rabbins take it up one after another, that this *Jonas* was the Widow of *Sareptas* son, the child, whom *Elias* raised from death to life (1 Reg. 17.) If so: then well might he be a sign; A sign, dead in his cradle, once: as good as dead in the whales belly, now again:

In both, resembling him, whose *sign* he was; if both be true. But, one is most certain; and, to that, we hold us. And this is (indeed) the main *scint*, the *scint* of the Text, and of the Day.

One more, and I have done; and that is, of the *time*: precise *three dayes* and *three nights*; For, in this a *Non nisi*. For, none but he, so: just *three*, neither more nor less. For, I ask, why not the sign of *Joseph*, or of *Daniel*? ^a *Joseph* was in the *dungeon*, among condemned persons to dye; ^b *Daniel* in the *Lions den*, as deadly a place, as the *Whales belly*: yet neither of them, made the sign of *Christ*. Why? ^a *Joseph* was in the *dungeon* too long: *Daniel*, too short, but a night; not long enough, to represent *Christ* being in his *grave*. Only *Jonas* time, just. And the *time* is it here. Else might the others have been his *sign* well enough, for the matter, if that had been all.

But, the time is still stood on, and the *dayes* *numbered*: that His *Disciples*, that all might know, how long, he would be from them, and not a day longer. And this, not without good cause. This *day*, was but the *third day*: and, this *day*, they were at *sperabamus*, *did hope*; *did*, but (now) do not; their *hope* was fallen into a *tertian*: that, it was time, he were up again. This *Sign* set, that they might know for a surety, by this *day* at the farthest, they should hear of Him again. Luk. 24. 21.

Of which *three*. To verifie his being there *three dayes*, it is enough, if he were there but a part of every one of them: for, it is not *three whole dayes*. As, in common phrase of speech, we say, the *Sun* shone, or it rained *three dayes* past, though it did not so, all day long, but some part only of each. And if it rained at all, in every of them, we say true: It is enough. And so here, the *first day* of the *three*, *Jonas* was in the *ship*, and *Christ* on the *Cross*, till *friday*, somewhat before the *Sun-set*. All the *second day*, *Jonas* was in the *Whale*, *Christ* in his *Sepulcher*. The *third day* *Jonas* came out of the *Whale*, and *Christ* out of his *grave*, as it might be about the *Sun-rising*; for, this day, both *Suns* rose together.

To verifie the *three nights*: that do we, reckoning as did the *Jews* (and that, by warrant out of the *Gen. 1*) the *evening* and the *morning* but for one, so, drawing still the precedent night, and computing it with the succeeding day. So do they still: the night past, with the day following, as (in *Genesis*) they are taught; and we doing so, it will fall out right. Gen. 1. 5, 8, &c.

To the *Scint* then, of these *three dayes*. There is in each of them, set down a several state of *Jonas*; and so of *Christ*. 1. Their *going thither*: 2. Their *being there*: 3. And their *coming thence*. The *Scint* of these *three dayes*.

Thus fell it the first day: *Jonas* was at sea, in a *ship*: A great tempest came; so great, as the ship was upon casting away. 1. In their going thither.

Of tempests, some are of course, have their causes in nature; and, in them, art and strength will do good. With *Jonas* (here) it did not prevail a whit. Thereby, they knew it to be one out of course, of Gods immediate sending. Good-friday. Joh. 1. 4, 5.

God sends not such tempests, but *bees angry*. He is not angry, but with *sin*. Some great *Sinner* then, there is in the *ship*, and if the ship were well rid of him, all would be calm again.

To *Jonas* they went: *Jonas* was found to be the party.

Being found, rather then all should be cast away, he bid frankly, *Tolite me & projicite, Take me, cast me into the sea*. Jon. 1. 12.

Cast in he was; and the storm ceased straight, and the ship came safe home. And the evening and the morning were the first day.

Will ye see now, what was acted in *Jonas*, actually fulfilled in *Christ*? But (first) will ye note, what is (in the Old Testament) written of *Jonas*, is not only *historia vera*, but *Sacramentum magnum*; not a bare *Story* only, but besides the story, pregnant also with a great *Mystery*. Not only, a deed done, but further, a *sign* of a deed to be done, of a far higher nature; dico autem in *Christo*, I speak it as of *Christ* and his *Resurrection*: Of that *history*, this the *mystery*, this, the *Sacramentum magnum*. Eph. 5. 32.

Will ye note again; it is on *Christi* side with advantage. *Sicut Jonas* (saith this verse) but *roce plus quam Jonas* (saith the next); and both may stand; There may be a *scint*, where yet there may be a *plus quam*; all like in *quality*, where an exceeding in *degree*, though. Indeed, *scint* makes not a *non nisi*; *plus quam* doth; and we then, so to remember the *scint* in this, as we forget not the *plus quam*, in that. No more will we. Ver. 41.

And now, weigh them over well, and whithersoever ye look, ye shall find a *plus quam*. *Plus*, in the ship, in the tempest, in the cause, in the danger, in the casting in, in the coming out again: In every one, a *plus quam*. All that was, in *Jonas*, in *Christ* more conspicuous, and after a more excellent manner; in *scint*, then in *signo*. That so, in this, as in all else, *Christ* may have the prebeminence. Col. 1. 18.

To begin then. It is no new thing to resemble the *Church*, the *Common-wealth*, yea the *world*, to a *ship*. A *ship* there was, not a small bark of *Ioppa*, but *plus quam*, a Great *Ark*, or *Argosy*, wherein was imbarqued all mankind, having their course through the Main Ocean of the world, bound for the Port of *Eternal bliss*. And, in this great *Carriack*, among the sons of men, the *Son of Man* (as he terms himself) became also a passenger, even as did *Jonas*, in his small bottom of *Ioppa*.

Then rose there a tempest. A tempest it self, and the cause of all tempests (the heavy wrath of God, ready to seize upon sinners) which made such a foul sea, as this great ship, and all in it were upon the point to be cast away. The *plus* (here) is plain: take it, but as it was indeed literally. For what a tempest was there at *Christi* death! It shook the Temple, rent the veil, cleft the stones, opened the graves, put out the *Sun's* light, was seen and felt all the world over; as if heaven and earth would have gone together. But, the miserable storm, then, who shall declare? Cha. 27. 51, 52.

And, no marvel: there was a great *plus* in the cause. For, if the sin of one poor passenger (of *Jonas*) made such a foul sea: the sins of the great *Hulk*, that bore in it all mankind together in one bottom, what manner tempest (think you) were they like to raise? In what hazard, the vessel, that laden with them all? But one *fugitive*, there: here, all run-aways, from God, *Maisters*, *Marriners*, *Passengers* and all.

Now,

Now, the greater the Vessel, the more over the danger. With *Jonas* but a handful like to miscarry: In this, the whole mass of *Mankind* like to perish. So, in the peril, *Plus* too.

The storm will not be stayed neither, till some be cast into the sea: and some great *sinners* it would be: And here the *scelus* seems, as if it would not hold: here, the only *Non sicut Jonas*. For *Jonas* there, was the only *finner*; all besides, in the ship, innocent poor men. Here, *Christ* only, in the ship, *Innocent*, no *finner*; all the ship besides, full fraught with *sinners*: Mariners, and Passengers, grievous *sinners*, all. Here it seems to halt.

1 Cor. 5. 22.
1 Roy. 53. 6.

And yet, I cannot tell you neither, for all that. For, in some sense, *Christ* was not unlike *Jonas*; no, not in this point: but, like *Jonas*, as in all other respects, so, in this too. Not, as considered in *Himself*; for so, he *knew no sin*: But, *Him that knew no sin, for us made he sin*: How? By laying on *Him*, the iniquities of us all, even of all the sons of men, upon his *Son of Man*. And, so considered, he is not only *Sicut*, but *plus quam Jonas* here. More sin on him, than on *Jonas*: for, on him, the sins of the whole ship, yea *Jonas's* sin and all.

Luk. 23. 41.
Psal. 69. 4.
1 Pet. 3. 18.

For all that, here is another *plus*, though. For what *Jonas* suffered, it was for his own sin, and *merito* he *passum* might he say (and we both) with the *Thief* on the *Cross*. But *Christ*, what had he done? It was not for his own, it was for other mens sins, he suffered, *He paid the things he never took*. So much the more likely was he, to satisfy; the *just*, for the *unjust*; the *Lord*, for the *servant*: Much more, then if one sinner or servant should do it for another.

John 1. 12.
Joh. 18. 8.

Chap. 8. 26.
Mat. 3. 15.
Esa. 53. 7.

Yet was *Christ*, as was *Jonas*, content to be thrown in. *Tollite me* (said *Jonas*;) *Sinite hos abire*, (said *Christ*) *let these go*. Take me, my life shall answer for theirs; as it did. As content (said I?) Nay, *plus*, more. For, with *Jonas*, there was no other way, to stay the storm, but overboard with him. But, *Christ* had other ways; could have stayed it with his word, with his *Obmutesce*, as he did (the *VII. Chapter*, before) needed not to have been cast in: Yet, *to fulfil all righteousness*, condescended to it (though; and in he was thrown, not of necessity (as *Jonas*) but, *quia voluit*: and *Voluit, quia nos salvos voluit*; would have us *safe*, and his Fathers *Justice safe*, both.

Now to the effect. Therewith the storm stayed, Gods wrath was appeased, mankind saved: Here, the *plus* is evident. That of *Jonas* was but *Salus phaseli*, no more: This was *Salus mundi*, no less. A poor boat, with the whole *World*, what comparison? And the evening and the morning were *Good-friday*; *Christ's first day*.

1. In their be-
thcre.
Easter Eve.

To *Jonas*, now, *secundo*: He was drowned by the means. Nay, not so: *God* (before, angry) was then pacified: Pacified, not only with the ship, but pacified with *Jonas* too; provided a *Whale*, in shew, to devour him; indeed not to devour, but to preserve him; down he went into her belly.

There he was, but took no hurt there. 1. As *safe*, nay, more *safe* there, than in the best ship of *Tharsis*; no flaw of weather, no foul sea could trouble him there. 2. As *safe*, and as safely carried to land: The ship could have done no more. So that upon the matter, he did but change his *vehiculum*; shifted but from one vessel to another; went on his way still. 3. On he went, as well, nay better than the ship would have carried him; went into the ship, the ship carried him wrong, out of his way clean, to *Tharsis* ward: Went into the *Whale*, and the *Whale* carried him right, landed him on the next shore to *Ninive*; whither (in truth) he was bound, and where his errand lay. 4. And all the while, at good ease, as in a cell or studie; For, there, he indited a *Psalms*, expressing in it, his certain hope of getting forth again. So as, in effect, where he seemed to be in most danger, he was in greatest safety. Thus can *God* work, And the evening and the morning, were *Jonas's second day*.

Jonas 2. 2, 6.

The like now, in *Christ*: but still with a *plus quam*. Do but compare the *Whales belly*, with the *heart of the earth*, and you shall find, the *Whale* that swallowed *Christ* (that is, the *grave*) was another manner *Whale*, far wider throated than that of *Jonas*. That *Whale* caught but one *Prophet*, but *Jonas*; This, hath swounded up *Patriarchs*, and *Prophets*, and all; yea, and *Jonas* himself too. None hath escaped the jaws of it.

And, more hard getting out (I am sure; witness *Jonas*. Into the *Whales belly* he went, and thence he gate out again. After, he gate thence, into the *heart of the earth* he went, and thence he gate not: there he is still.

The *Signifies*, in this, by the letter of the Text. And, in *Christ*, the *sign* greater. For, though to see a *Whale* tumble with a *Prophet* in the belly, were a strange sight: yet, more strange, to see the *Son of God*, lie dead in the *earth*: and, as strange again, to see the *Son of man*, to rise from the *grave* again, alone. A double *sign* in it.

Col. 2. 15;

Psal. 16. 10.

The *heart of the earth* (with *Iustin Martyr*, *Chrysostome*, *Augustine*) I take for the *grave*: though (I know) *Origen*, *Nyssen*, *Theodores* take it for *hell*, for the place, where the *Spirits* are (as, in the body, that is the place of them.) And, thither he went in *Spirit*, and triumphed over the powers and principalities there, in his own person. But for his body, it was the day of rest, the last Sabbath that ever was: and then his body did rest, rest in hope, hope of what? That *neither his soul should be left in hell, nor his flesh suffer in see corruption*. For *Christ* had his *Psalms* too, as well as *Jonas*. *David* composed it for him long before (the *XVI. Psalm*, the *Psalms of the Resurrection*.) And so the evening and the morning were *Christ's second day*, *Easter eve*.

3. In their com-
ing thence.
Easter day.
Jonas 2. 10. 33.

Now to *Jonas's ultimo*. *Jonas* his hope failed him not; the *Whales belly*, that seemed his tomb, proved his womb, or second birth-place. There he was: not, as meat in the stomach; but, as an *Embryo*, in the matrix of his mother. Strange! the *Whale* to be as his mother, to be delivered of him; and bring him forth into the world again. So, forth he came, and to *Ninive* about his business. Thither he went, to bring them out of the *Whales belly* too. And the evening and the morning were *Jonas's third day*.

Now the *Whale* could not hold *Jonas*, no more could the *grave* *Christ*, longer than this morning, after
day

breake of day : But, forth came He too. And with a *plus quàm*, in respect of *Ionas*. It was in strict speech, with *Ionas*, no resurrection : For the truth is, he was never dead : never he, but *passive*. But, *Christ*, was *John 19. 34.*
dead, stark dead, indeed slaine out-right upon the Crosse, His heart pierced, His heart blood ranne out. *Math. 27. 66.*
 And, for dead taken downe, laid in, sealed up in His grave, a stone rolled on Him, a watch set over Him. Made sure (I trow) and rose for all that.

Another, *Ionas* rising, the *Whale* gaped wide, and strained hard, and up came *Ionas*. It was long of the *Whale*, not of him, or any power of his. But, *Christ*, by His own power, broke the barres of death, and *Acts 2. 24.*
 loosed the sorrowes of hell, of which it is impossible He should be holden.

A third, *Ionas* rose but to the same state, he was in before; but mortall *Ionas* still : When hee escaped, he drew his chaine after him, and by the end of it was plucked backe againe afterward. But, *Christ* left them, and sinners clothes and all, in the grave behinde Him; rose to a better, to *ultra non morietur*, never *Rom. 6. 9.*
 to die more, He.

And (in a word) the great *plus quàm*. *Ionas* was but *ejectus in aridem* : But, *Christ* was *receptus in gloriam*. And, in signe of it, the place whereon *Ionas* was cast, was drie land, or cliffes, where nothing grows. The place, wherein *Christ* rose, was a well-watered garden, wherein, the ground was in all her glory, fresh and greene, and full of flowers, at the instant of His rising, this time of the year. So, as He went lower, so Hee rose higher, then ever did *Ionas*, with a great *Ecce plus quàm*.

And yet, behold a greater than all these. For, *Ionas*, when he came forth, came forth, and there was all; left the *Whale*, as he found it. But, *Ecce plus quàm Ionas hic*, *plus quàm* indeed. *Christ* slew the *Whale* *Venit 42.*
 that devoured Him, in the coming forth; was *mors mortis* : He left not the grave, as He found it, but altered the property, nay changed the very nature of it, by His rising.

Three changes Hee made in it, very plainly : 1. Of a pit of perdition, which it was before, He hath made it now an *habour of rest*, *Rest in hope*. Hope of a new; not the same it was before, but a better, farre, with a great *Plus quàm*.

2. Made it againe (as the *Whale*, to *Ionas*, was) a *convoy*, or passing boat, to a better Port, than any is in our *Tharsh* here; even, to the *haven of happiness*, and *heaven's blisse without end*. This for the *saule*. *Acts 2. 26.*

3. And, for the *body*, made the *grave*, as a *wombe* for a second birth, to travell with us anew, and bring us forth to life everlasting; Made *our terra venteris*, the *heart of the earth*, to us as the *belly of the Whale* was to *Ionas*, which did not still retaine him. That, did not him, nor this shall not us; shall not hold us still, no more than the *Whale* did him, or the *grave* did *Christ*. There shall be a coming forth out of both. And, when God shall speake to the earth (as to the *Whale*, He did) the *Sea* and *Grave* both shall *Apoc. 20. 13.*
 yield up their dead, and deliver them up alive againe.

The very terme [of the *heart of the earth*] was well chosen. There is *heart* in it. For, if the *earth* have an *heart*, there is life in it; for, the *heart* is the *fountain of life*, and the seat of the vitall spirits, that hold us in it. So, there is (wee see:) for, the earth, dead for a time (all the Winter) now, when the waters of heaven fall on it, shewes, it hath life, bringing forth herbes and flowers againe. And, even so, when the waters above the heavens, and namely the dew of this day diffilling from *Christ's rising*, shall in like sort drop upon it, it shall be (saith *Esaie*, Chap. XXVI.) as the dew of the herbes, and the earth shall give *Esaie 26. 19.*
 forth her dead. Dead men as it doth dead plants now fresh and green againe, in the spring of the year. And so, the evening and the morning were *Christ's third day*, this day, *Easter-day morning*.

Thus many vvayes doth this *sicut* hold, and hold vvith a *plus quàm*. Were it not great pitie now, that *Christ*, vvhich is so many vvayes *plus quàm Ionas*, for all this should come to be *minus quàm Ionas*, in this last, the chiefe of all? For, this is the chief. *Ionas*, after he came out of the *Whale*, brought to passe that famous repentance, the repentance of *Ninive* : At *Iona's* preaching, they repented at *Ninive*; at *Christ's* *Jonas 3. 5.*
 they did not, in *Ierusalem*.

We shall mend this, if vve be as the *Ninivites*; repent as they. As they? *Abste a se* (saith Saint *Augustine*; but adds then) *sed uinam vel se*. As they? God forbid vve should be but as they : As *Christ* was more then *Ionas*, so *Christians* should be more then *Ninivites*. Well, in the mean time, I vvould vve were, but as they; but so farre on vvard, never plead for a *plus*, but be content vvith *Sicut*, and never seeke more : But, that, vve must : For, lesse (sure) vve cannot be, *Christ* to be *plus quàm Ionas*, vve to be *minus quàm Ninivite*, it vvill not fit, it holds no proportion. *What this sicut portends. Psal. 86. 16.*

The *Sicut* (ye see) and the *plus quàm*, both. Now, vvhat is the profit of this *signe* of the *Prophet*? This *signe* being of *Christ's* giving, *Christ* gives no *signe*, but it is *signum in bonum*, a *signe* for good, a good *signe*; and a good *signe* is a *signe* of some good. Of vvhat good is this a *signe*? Of hope of coming forth (sure.) Coming forth, vvhen? From a *Whale*. What is meant by the *Whale*? (the deliverance) (most vvhat) is, as the *Whale* is. And three *Whales* vve finde here: 1. *Iona's Whale*: 2. *Christ's Whale*: 3. and a third : And, hope vve have, to come forth of all three.

First, *Jona's Whale*; death it vvias not, it vvias but *danger*; but *danger* as near death as could be; never man, in more danger to scape it, than he; if not in death, in *Zalmavelth*, in the vale of the shadow of death, it vvias. *Psal. 23. 4.*

Of any, that hath been in extreme perill, vve use to say; he hath been vvhere *Jonas* vvias; By *Jona's* going downn the *Whales* throat, by Him againe coming forth of the *Whales* mowth, vve expresse, vve even point out the greatest extremity, and the greatest deliverance that can be. From any such danger, a deliverance is a kinde of *resurrection*, as the *Apistle* plainly speakes of *Isaac*, vvhen the knife vvias at his throat, he vvias received from the dead *ὡς ἐκ νεκρῶν* though yet he died not. This for the feast of the *Resurrection*. *Heb. 11. 19.*

And thus, was, *Jonas* a signe to them of *Ninive*. As he escaped, so they: he his *Whale*, they theirs (*destruction*:) which even gaped for them, as wide as *Jonas's Whale*. And, as to them a *signe*, this; so, to us. And, this use we have of it: When at any time, we are hard bestead, this *signe* then to be set up for a token. And there is no danger so deadly, but we may hold fast our hope, if we set this *signe* before us, and say, What, we are not (yet) in the *Whales belly*; why, if wee were there, from thence can God bring us though, as *Jonas* He did.

Jonas's Whale was but the shadow of death: *Christ's* was death. And, even there, in death, to be set up. And, we, no not in death itself; to despaire, but (with *Iob*) to say, *yea, though He kill me, yet will I trust in Him*. My breath, I may; my hope, I will not forgoe: *expirare possum, desperare non possum*. Here now is out second hope, to come forth, to be delivered; from *Christ's Whales* from death itself.

Iob 13. 15. But, if the *Whale* be, or betoken the death of the body; it doth much more, the death of the soul. So shall we finde another *Whale*, yet, a third. And that *Whale* is the red *Dragon*, that great spirituall *Leviathan*, Satan. And sinne, the very jawes of this *Whale*, that swoupeth down the soul first, and then the bodie, and in the end both. *Jonas* had been deep down this *Whales* throat, before ever he came in the others: The *Land-Whale* had devoured him, before ever the *Sea-Whale* medled with him. In his flight, he fell into this *Land-Whales* jawes; before ever the *Sea-Whale* swallowed him up. And, when he had got out of the gorge of this ghostly *Leviathan*, the other bodily *Whale* could not long hold him. And from this third *Whale* was *Jonas* sent, to deliver the *Ninivites*: which when he had, the other (of their temporal destruction) could doe them no hurt. Their repentance rid them of both *Whales*, bodily and ghostly, at once.

Here then is a third *Cape of good hope*: that, though one had been down as deep in the entrails of the spirituall great *Leviathan*, as ever was *Jonas* in the *Sea-whales*, yet, even there also, not to despaire. He that brought *Jonas* from the deep of the *Sea*, and *David* from the deep of the *Earth* (his body, so:) He also delivered his soul from the nethermost hell, where *Jonas* and He both were, while they were in the transgression.

And now, by this, are we come to the very *Signature* of this *signe*, even to *Repentance*, which followeth in the very next word, for they repented, at the preaching of *Jonas*. *Jonas* preached it: and (indeed) none so fit to preach on that them (on *repentance*) as he, as one that hath been in the *Whales belly*; in both the *Whales*, the spirituall *Whales* too (for *Jonas* had been, in both.) One that hath studied his sermon there, been in *Satans* sieve, well winnowed (tribulus Theologus) he will handle the point best, as being, not only a Preacher, but a *signe of repentance*. (as, *Jonas* was both) to the *Ninivites*.

And, as *Jonas*, so *Christ*: how soon He was risen, He gave order straight, that *repentance* (as the very vertue, the stamp of his *Resurrection*) and, by it, remission of sinnes should be preached in His name to all nations.

But (indeed) if you mark well, there is a neare alliance between the *Resurrection* and *Repentance*; reciprocally, as between the *Signe*, and the *Signature*. *Repentance* is nothing, but the souls *resurrection*: Men are dead in sinne (saith the *Apostle*:) their souls are. From that death, there is a rising: Else were it wrong with us. That rising, is *repenting*: And when one hath lien dead in sinne long, and doth elutriate, wrestle out of a sinne, that hath long swallowed him up, he hath done as great a mastery, as if (with *Jonas*) he had got out of the *Whales belly*; Nay, as if (with *Lazarus*) he had come out of the heart of the earth. Ever holding this, that *Mary Magdalen* raised from sinne, was no lesse a miracle, than her brother raised from the dead.

And sure, *Repentance* is the very vertue of *Christ's Resurrection*. There, it is first seen, it first sheweth it self, hath his first operation, in the soul, to raise it.

This first being once wrought on the soul, from the ghostly *Leviathan*, the like will not fail, but be accomplished on the body, from the other of death; of which *Jonas* is here, *Mysterium magnum, dico autem in Christo*. For, in *Christ*, this *signe* is a *signe*, not betokening onely, but exhibiting also what it betokeneth, as the *Sacraments* doe. For, of *signes*, some shew onely, and work nothing, such was that of *Jonas*, in it self; Sed *Ecce plui quam Jonas hic*: For, some other there be, that shew and work what they shew; present us, with what they represent; what they set before us, set or graft in us. Such is that of *Christ*. For, besides that, it sets before us, of His: it is further a seal or pledge, to us, of our own, that, what we see in Him this day, shall be accomplished in our own selves, at his good time.

And even so passe we to another *Mysterie*. For, one *Mysterie* leads us to another: this in the Text, to the holy *Mysterie* we are providing to partake, which doe work like, and do work to this: Even to the raising of the soul with the first *resurrection*. And, as they are a meanes for the raising of our soul, out of the foil of sinne; (for, they are given us and we take them expressly for the remission of sinnes:) so are they no lesse a meanes also, for the raising our bodies out of the dust of death. The *signe* of that Body, which was thus in the heart of the earth, to bring us from thence, at the last. Our Saviour saith it *coidem verbis, Who so eateth My Flesh and drinketh My Bloud, I will raise him up at the last day*: raise him, whither He hath raised Himself. Not to life onely, but to life and glory, and both without end. To which, &c.



A

S E R M O N

Preached before the

KINGS MAJESTY

AT

WHITE-HALL,

On the Fifth of *Aprill*, being *Easter-Day*,*An. Dom. 1618.*

I Co R. Chap. XI. Ver. XVI.

Si quis autem videtur contentiosus esse, nos talem consuetudinem non habemus, neque Ecclesiæ Dei.

But if any man seem to be contentious, we have no such custome, neither the Churches of God.



His is no *Easter* Text, as we are wont to have : Nothing of the *Resurrection* in it. It is not for the *day*.

It is not, directly: But if it should happen, there were any *contention* about *Easter*, that would bring it within the word [*contentious*] here. Specially, if that *contention* about *Easter* were, whether it hath been ever a *custome* in the Church of God, for that would bring it within in the word [*custome*] here mentioned: And so would it both wayes fall within the compass of the Text. The *Custome* of *Easter*, made a *contention*, would make it an *Easter-day* Text.

1 How the Text may serve for *Easter*.

The Text two wayes qualified

1 *Videatur* Seems.

2 *Si quis* If any. All upon supposition. The Division

I say not, any such *contention* there is: I desire to proceed (as the Apottle doth) without the least offence. 1. He saith not, there be any *contentions*, but if any seem so be. That any be *contentious*, it may not be said. They will deeply protest, that from their hearts they abhor all *contentions*, and desire to walk peaceably. Be not, then: but, seem to be.

2. Nay, not seem to be, neither: Saint Paul saith not so much: sayes only, *si quis*, if any; puts but a case (and there is no harm in that.) No more will we: go no further, than the Text: *If any such seem to be*, this Text tells what to do: If none be, none seem to be, it is but a case put. And so by way of supposition, be all said, that shall be.

Upon the view, three points give forth themselves: 1. Here are *contentions*; and 2. here are *customes*; and 3. *customes*, opposed to the *contentions*. These the three heads.

X x 2

To

I. To break them yet further, into certain *Theses* or propositions: to proceed by. 1. First, it should seem, there were *contentions* in the Apostles time. 2. *Contentions*, about what? About matter of circumstance. So was this here, Whether *men* were to pray *uncovered*, and *women* *veiled*, or no? 3. And that there were, which did not only *contend*, but (which is more) *were even so. contentious* about these. 4. For those that were so, here is a *Siquis* set up, *If any seem to be such*, what to do to them.

II. Not to pass them in silence, and say nothing to them: but this to say: *We have no such custome, nor the Churches of God.* And so oppose the *Churches custome* to *contention*.
In which saying, there are these heads: 1. First, that the *Church* hath her *customs*. 2. As she hath them, so she may, and doth alledg them. 3. And alledg them finally as the *Apostle* here, we see, resolveth the whole matter into them, as into a final resolution. 4. And all this by scripture confirmed: even by this Scripture: on which, the *customs* of the *Church* are grounded, and the power that shall be ever in them, to over-rule the *contentions*.

And let not this move you, that it seems to be negative, *Non habemus talem.* As (this time twelve moneth) *Non dabitur nisi* (a negative in shew) proved an affirmative, *Dabitur, sed non nisi*: So will this *Non habemus talem*, prove to *Habemus, sed non talem.* *Churches* we have, but *none such*. To apply it to the *Apostles* purpose: *None to sit covered at prayer, Non talem, None such*; but the contrary rather; To be *uncovered* then, *talem, Such is our custome*; *Such* an one, the *Church* hath.

Where, because the negative refers not to *habemus*, but to *talem*; And, a *custome* is not therefore good, because we have it, but because it is *talem*, so qualified; The *talem* to be: 1. First, *if we* (that is) the *Apostles* have had it, if it were *Apostolick*. The *non talem* to be, if our new Matters have taken it up the other day, and the *Apostles* never knew it. 2. the *talem* to be, if the *Churches of God* in general have had it, if it be *Catholick*. The *non talem* to be, if the *Church of Corinth*, or some one *Church* perhaps had it, but the rest never had any such.

III. Then, will we descend to shew the keeping of *Easter*, to be such: Ever in use vwith the *Churches of God*, from the time of the *Apostles* themselves. Which, if we can make plain, here is a plain Text for it: That if one should ask, What Scripture have you, why *Easter* may not be laid down? It may vwell be answered, *Non habemus talem consuetudinem, nec Ecclesia Dei, Custome* to keep it we have; the *Apostles*, the *Church* had it: but to abolish it, *such a custome have we none*; we depart from them both, if we do.

There wants not Scripture for *Easter*.
Epist. 119. cap. 14.
Psalm 118. 24.
1 Cor. 5. 7, 8.
But the *Churches custome* is more kindly.
Protesting yet, that we have no purpose to wave Scripture quite, for the keeping of *Easter*. *S. Augustine* is plain; *Non ex autoritate divinarum Scripturarum; per anniversarium Pascha celebratur.* Even by authority of divine Scripture it is, that every year, *Easter* is kept solemnly. We have touched two Scriptures heretofore: The day which the Lord hath made (118. Psalm) applied ever to this Feast That Text for the Old. And for the New Testament, that verse in this Epistle, *Christ our Passover is offered, let us therefore keep a Feast.*

But every thing standeth fast and sure, upon his own base: and the right base of this, I take to be *Custome*. We do but make our selves to be pitied other while, when we stand wringing the Scriptures, to strain that out of them, that is not in them, and so can never come *liquide* from them: when yet we have for the same point, the *Churches custome* clear enough. And that is enough, by vertue of this Text. There is, and shall be enough ever in this Text, to avow any *Custome*: The *Apostles*, the *Churches of God* had it: to disavow any; The *Apostles*, the *Churches of God* had it not.

The fruit of our labour will be this (I hope) at least, to confirm us in the keeping of it. We keep *Easter*, many of us we know not upon what ground. By this, we shall see, we have a ground for that we do. We do no more than the *Churches of God*, than the *Apostles* have done before us. So, our ears shall hear the voice in *Esay* behind us, *Hac est via*, This is the way: *Ambulate in ea*, Walk in it, as you do, you are in the right, and there hold you.

I. If any. This (if) I take it, is no idle if, no vain supposition; to say, *if there be any*, where there were none. No: *contentions* there were. When? when (we:) who be they? *S. Paul* and his fellow *Apostles*, vwhen they lived. And the *Churches*: what *Churches*? the *Churches* under them, of their times.

In the very prime of the Primitive *Church*, then were there *contentions*.

And those not with an enemy without (Jew or Gentile;) that, were *ἀλλήλοις*, vvar abroad: this is *ἑαυτοῖς* but a jar at home, among themselves. That former (abroad) they represent by *Ismael* and *Isaac*; and they were of two *venters*. This latter (at home) by the two *Twins* in *Rebecca*s womb. (I fear the time: else could I let you see this strife, in every *Church* of them)

This I note, first, that we may not *ἐπιζητεῖν* (to use *Saint Peters* terme) *think it strange*, if there be *contentions* in our times. They shall be no strangers with us, in ours: They were not vwith them, in theirs. Neither *contentions* (in this verse:) Nor *schismes* (in the next, the 18.) Nor *heresies* (in the 19. next to that.) It is of the *fiery trial*, *Saint Peter* speaks it (of *persecution*;) It is as true, of the *watery trial* (of *contention*;) As true it is of the last, as of the first *Church*: *I proved thee also as the waters of strife*. Those *vvaters*, the *vvaters* of *Moriba*, vwill hardly be dreined ever.

There were *contentions* then: About what? For, though peace be pretious, yet of such moment may the matters be, as they are to be contended for, yea, even to the death. For what then were these? for nothing, but a matter of Rite: *Men praying*, whether they should be *uncovered*; and *women*, whether *veiled* or no. For a *Hat* and a *Veil*, was all this ado. It was not about any the high Mysteries, any of the vital parts of Religion, Preaching, Prayer, the Sacraments: Only about the manner, how; the gesture and behaviour, wherewith, in vvhhat sort, to carry themselves; at Preaching, Prayer, the Sacraments: about matter of circumstance meerly, and nothing else.

2.
Contentions about matter of circumstance: Verse 4, 5.

And even these, even the meanest things would be done for the better, not for the worse (saith the Apostle, in the next verse.) And the more order, the better. So the Apostle had set order for them, and *inter alia*, for this too. Other his ordinances (he saith) they remembred well, but not this: this was opposed. For, with some, all is not vvvorth a rush, if they see no further than their fellows, nay their betters, then: if they find not somewhat to find fault vvvith, if it be but a ceremony. And to pick a quarrel with a ceremony, is easie. A plausible theme, not to burthen the Church vvvith ceremonies: the Church to be free: vvhich hath almost freed the Church of all decency.

Ver. 2.

About such points as these, were there that did not only contend, but that grew *contentious*. Now G is one thing, to contend: *φιλονεικία* another, to be *contentious*. The Apostle saith not, if any contend: but, *si quis contentiousus*. And (*ofus*) is full: *φίλος* is one that loves it, is given to it. Strange, any such should be: But the Apostles *if*, proves to be no *if*. We see it daily, in persons but meanly qualified (*God vvvot*) yet so peremptory, as if the word of God had come, *if not from them, yet to them only, and none besides*. Good Lord! vvvhy should any love to be *contentious*? Why? It is the vvvay to be *some body*. In time of peace, what reckoning is there of *Was Tiler*, or *Jack Straw*? Make a *sedition*, and they will bear a brain with the best. *Primitius* and *Maximianus* were the heads of the two factions of *Donatists* in S. Augustine's time. He saith, it was well for them, that faction fell out: Else, *Primitius* might have been *Positivianus*, and *Maximianus* be *Minimianus*, well enough. But now, in *schism*, either of them vvas a jolly fellow, head of a party; This makes we shall never want *contentious* persons, and they will take order, we shall never want *contentions*.

3.
Yes, contentiousness, which is more than contention. 1 Cor. 14. 16.

Well, if any such should happen to be, vvvhat is to be done in such a case? vvvhat saith the Apostle? Saith he thus? Seeing it is no greater matter, it skils not greatly vvhether they do it or no, covered or bare, sit or kneel, all's one: sets it light, and lets it go: No: but calls them back to the *custome of the Church*, vvvill not have them swerve from that; makes a matter of it. For (vve see) he presses the point hard; spends many vvvords, many verses, even half the Chapter about it.

4.
Such contention not to be neglected.

Why doth he so? For two reasons: 1. First, he likes not *contention* at all. Why? If it be not taken at the first, vvvithin a while (within one verse after) ye shall hear of a *schism* (look the 18 ver.) And within a little after that (look but to the 19.) ye shall have a flat *heresie* of it. The one draws on the other: if the *contentious* humour be not let out, it will fester straight, and prove to an *aposthume*.

Not any contention;

2. Nor, he likes not the matter, wherefore; (though it seem but *small*.) Saint Paul knew Satans method vvell: he seems somewhat shame-fast at first, asks but some small trifle: Give him but that, he will be ready for greater points. If he vvin ground in the Ceremonies, then have at the Sacrament: If he can disgrace the one, it will not be long, but ye shall hear of him at the other.

No, nor in these small matters. For, from Ceremonies to Sacraments.

Speak I beside the book? vvas it not so here? At the very next verse, there he falls in hand with an abuse of the Sacrament, and that takes up the rest of the Chapter.

For, when they had sit covered at Prayer a vvhile, they grew even as unreverent, as homely with the Sacrament: Eat and drunk there, as if they had been at home, *intriclinio*; that the Apostle is fain to tell them (at the 22. verse) They had *homes* to be homely at: the Church, the house of God, they were to be used with greater reverence. He did not commend them for this their rude carriage, at the Sacrament. Did not commend them? you know vvvhat that meaneth (*minus dicere, plus intelligitur*) He blamed them much for it.

Then, are vve to make stay at these less matters at first (as the Apostle doth.) To think the Wife-mans council worth the following, *Ne sit tibi minimum, non negligere minimum*, Count it not small matter, not to neglect small matters. What so small as an hair? when these small hairs vvere gone from Samson, Judg. 16. 19. his strength left him. In it self, in his own nature, a Rite is not so much. This is much; that by it, they learn to break the Churches orders; and that thereby they are fleshed, to go on to greater matters.

Judg. 16. 19.

Opposing then to these, what course takes he? Lays for his ground, this, *Nam habemus talem*. The force of his reason is, *If we, if the Churches of God, had any such custom*, it were somewhat; that were warrant enough, for a Rite. But now, vve and they both, have none such; nay, vve and they have the quite contrary; therefore, let us hear no more of it.

II.
To these contentions, the Church customs opposed.

Where, it is plain, the Apostle is for the Church-customs. 1. And first, that she hath them. Every Society, beside their Laws in books, have their customs also in practice: and those, not to be taken up, or laid down, at every mans pleasure. The Civil Law saith this of Customs; *Imo magna auctoritas hoc jus habetur: quod in tantum probatum est, ut non fuerit scripto comprehendere necesse*. Men (it seems) had a great good liking to their customs, that they remembred them vvvithout book, that they never needed to be put in writing, as their Laws and Statutes did. Now, as every Society, so the Church, besides her *habemus legem*, hath her *habemus consuetudinem* too. There is such a thing, as *populi Dei* T.

2.
The Church hath her customs. Rand. 1. Tit. 3. 1. 18. 35.

And fear not traditions a vvvhit. Those respect *credenda*, points of Doctrine: These, but *agenda*, or matters of Practice: And that, not in points of substance; reach only to matter of circumstance, go

Mat. 23. 23.

The Apostles
and their
Churches had
their customs.

2.

The Church
alleged her
customs.
In the Negative.

Mat. 19. 8.

In the affirmative.

Hath ever so
alleged.
Moses.

Deut. 4. 12.

Job 8. 8.

The Prophets.

Jer. 6. 16.

The Fathers.

3.

The Badges of
a right custom:
two.

If it be Eccle-
siarum Dei.

Epist. 118. c. 5.

Prov. 13. 10.

If not (that is)
the Apostles
had it.

no further. Nor do we even them with, much less oppose them to, that which is *written*. Never any *custom*, against that: No *custom*, that comes from the will or wit of man, against *Scripture*, which comes from the wisdom and will of God. But, *hac oportet facere, & illa non omittere*. Only so.

The Church then, *hath her customs*. I add, these (we) here (that is) the *Apostles* had them; and the Churches under them, had theirs. It was but early day then, yet had they their *customs*, even then. At the writing of this Epistle, it was not (at the most) thirty years from *Christ's* Ascension. If that were time enough, to make a *custom*: Now, after these twenty times thirty years, and thirty times thirty years, and a hundred years to spare, shall it not be a *custom* now, by much better right? A *custom* is susceptible of more and less: The further it goeth, the longer it runneth, the more strength it gathereth; the more gray haire it getteth, the more venerable it is: for indeed, the more a *custom* it is.

Now then, as the Church hath them, so she stands upon them: fears not (we see) to *allege* them, to say *habemus*, or *non habemus*. *Habemus*, to uphold an ancient good one: *Non habemus*, to lay down an evil one, new taken up.

Here, *negative*, *Non habemus talem*. As our Saviour likewise, *A principio non fuit sic*. And yet, by implication, this here is, *One we have, but not such an one*. And our Saviours there, a way there was from the beginning, but this was not it.

But otherwhere, it is *positive* also, to affirm, and to maintain a good: And men positively referred, to know, what hath been the use in former times.

Higher than *Moses*, we cannot go. *Moses* as a Law-giver, one would think would be all for Law. He is *positive* full, for *custom* too. Enquire (saith he) of the days that be past, how it hath gone, since the day God created the earth. (And that, in the second edition, or setting forth of the Law.)

Job is for it too: Enquire, I pray you, of the former Age; and set your selves to ask, after the Fathers (for we are but of yesterday) shall not they tell you, thus; and thus it was in their times?

And, say not the Prophets the same? Stand upon the wayes (it is *Jeremy*) and there look for the good old way, and that way take, it is the only way to find rest for your souls.

To all which agreeable is that wherewith I shall shut up this point; which all the Fathers in the first *Nicene* Council took up, and which, ever since, hath been the Churches cry, *τὰ ἀρχαία ὁδοὶ καλῶν*, *Mos antiquus obineat*: Let old *customs* prevail, let them carry it. By this you see, *habemus consuetudinem*, hath been counted a sound allegation, not only from the *Apostles*, but even From *Moses* time.

And now, for the *talem*, For, it is not the *habemus* that binds, but the *talem*. Not because we have it, but because it is so qualified. It is not every *custom*, hand over head, we may stand on. Why binds not this? 1. Because though it may be, it was at *Corinth* (*Ecclesia Dei*, a Church of God, one Church) yet *Ecclesia Dei*, the other Churches of God, had it not; the word is plural. 2. Because, though it hath liked some, not long since to like well of it: yet the *Apostles* never knew it: or (the other way) if it have liked them to dislike it, and lay it down; yet the *Apostles* liked it well enough.

Non talem (saith the *Apostle*) *non fuit*. *Qualem* then? How shall he do to know the right *talem*? Thus. *Non talem* is here opposed, to two: To the Churches of God: To us (that is) the *Apostles*.

If it be but of some one Church, but at *Corinth* alone, it is too narrow; not large, not general enough. If it be but taken up by some of our Masters of late, it is too fresh, it is not ancient enough: *Non talem*, No such.

But by these two, we know our right *qualem*. If it be *Ecclesiasticum* (that is) if it be general: If we come to it (that is) the *Apostles*, if it be ancient: then is it rightly qualified; then it is as it should be; then it may be alleged, and stood upon, then it will bind: and then if any oppose, *videtur contrarius esse*.

I begin with the Church (in the plural.) Every Church hath power to begin a *custom*: and that *custom*, power to bind her own children, to it. Provided, her private *custom* affront not the general, received by all others: for then binds it not. By the Rule in the Mathematics, *Ever Totum est partium majus*: And by the rule in the Morals, *Ever turpis pars omnis, toti non congruat*.

As neither is any particular Church bound to the private *custom* of another, like particular, as it self is. But if the other Churches *customs*, have also been the general *customs* of the Church: then it binds, and may not be set light: For then said it must be, that *S. Augustinus* doth say, *If the whole Church usually have observed ought: so go from that, or to question, whether it be to be observed, insolentissima insensate est*.

It favours of a distemper coming of a heat, or humour of pride: For only by pride (saith *Solomon*) cometh contention. This for the Churches *customs*.

But if to this we add, or rather, if before this we set, this (was) the *Apostles* had it too, that it is *Apostolick*, we have then said as much, as in this point can be said, as much as may content any, that is not contentious, that is not more wedded to shew his wit, than to seek the truth, and more set *quadratus pedes* to maintain his own position, than to regard the Churches peace. For sure, if a *custom* be to be esteemed by antiquity, such a *custom* is *ab hereticis usque temporibus*, for they be our *Heroes*. 2. If it be to be esteemed by the author: What author more worthy in themselves, more worthy of our imitation, than they? Nothing can be devised more reasonable, than that in the 118. quest. ad *Orthod.* in *Justin Martyr*, *Thou of and from whom we received it, thou shalt pray: of and from them, we should also receive it, and we shall know, and when, at what time, at what feast to do it.* Their example (that is, the *Apostles*) the Church commended to her children to practice (a better she could not): that practice in time grew to a *custom*. That *custom* is *antiquum*, may safely be alleged.

Lastly,

Lastly, As this sheweth it may be alledged for a good argument in *Divinity*: So doth it, 1. what the men are against whom: 2. what the matters, wherein: 3. what the penaltie, vvhereupon it may be alledged.

1. Whom against. This may be alledged against *si quis videtur contentiosus esse*, such as are, or at least seem contentious. *Habemus*, or *Non habemus consuetudinem*, is their proper answer. No reasoning with such, it will be to small purpose, they will be *sine fine dicentes*. Saint *Augustine* saith vvell, they cannot distinguish between *respondere posse*, and *tacere nolle*: They take them, for all one. So they cry lowdeft, and have the last word, they take it they have answered sufficiently. Against these it lyeth most properly. None so ready a way, to stop their mouths: for *custome* is matter of fact, *habemus*, or *non habemus* may be put to the twelve men, and there's an end. Saint *Paul* then using here against these, teacheth us to use it against the like. Against such parties; against *si quis videtur contentiosus esse*, to put it upon this; Is there a *custome*, or is there none?

Specially, if the matter be of the nature of this here in the Text, where the question seemed to concern but matter of *circumstance*, and outward order; there hath it his right use; that, the proper place of it. You will say; But had it not been good though, to have used some reason for it? It had: And the *Apostle* used divers (if that would have served:) from the *signification*, at the third verse; from *decency*, at the thirteenth; from *nature*, at the fourteenth. But (to say the truth) such, (he saw) a wrangling wit would elude. The nature of the question afforded none other. It was well observed, and set down for a rule by the Philosopher, *that in moral matters, men may not look for Mathematicall proofes*: The nature of the subject will not bear them. If not in moral, in ritual, much less: they of all other, least susceptible of a demonstrative reason.

The *Apostle* saw this, and therefore finally resolves all, into the *Churches* practice by *custome* confirmed in matters of this kind, enough of it self, to suffice any that will *sapere ad sobrietatem*. In so doing, as he took the right course (we are sure) so he taught us by his example, in points of this nature; of Ceremony or circumstance, ever to pitch upon *habemus*, or *non habemus talem consuetudinem*. This to be final.

3. And then follows upon what *penalty*. Upon no other pain, but to be pronounced to be fallen into the *Apostles* *figus*; to be taken and declared, *pro contentioso*. Then if any, for every point of *rite* that takes him in the head, will hazard the *Churches* peace, will not *acquiescere*, but set himself against the *Churches* *custome*; he knoweth his doome here. For it turns back *reciprocè*. As, if any be *contentious*, the *Churches* *custome* is against him: So, if any turn upon the *Churches* *custome*, be against it, it is no good sign; *videtur* (saith *S. Paul*) to the *Apostle* he seems so (and he had his eyes in his head.) And what such seemed to him, they may well seem to us; and we take them for no less, that are like stirring in matters of no more weight. And so an end of this matter. For the *Apostle* when he had said this, thought he had said enough, needed to say no more. The *Churches* *custome* shall ever be of force, to over-rule such as are *contentious*. And when *S. Paul* had said this, he had said. And so have we.

This then being set down, That *Customes* so qualified are to be kept: Shall we now go on to the by-*pothesis*, that the keeping of *Easter* is such? (And now I would the hour were to begin again, so much is to be said for it.)

One foot of our compass we fix in the *Apostles* times. The other, where? They appoint us *Gelasius* time, who was fast upon the five hundred year. Be it so.

From the *Apostles* Age (which ended with Saint *John*, who survived *Christ* sixty eight years, and dyed the year CII. under *Trajan*) to *Gelasius* Age. Of these five hundred, the first hundred years as for (N^os) the *Apostles* time. From thence the four hundred years following, are for the *Churches*. Which four hundred we may divide again, into two even moieties, two hundred under persecution: two hundred under peace.

To prove (then) our *habemus consuetudinem*: We cannot better begin, than with this in the Text, the *contentions*, that from the beginning rose about it. These very contentions prove it. It must be, that must be contended for: and then it must be, when it is contended for. These three things in this one proof. 1. The *contentions* that were about it; even presently upon the *Apostles* times. 2. The great care had, and continual pains taken, to lay them down, that is, the *Churches*, contending for the Feast: 3. The censuring of those that took their up, with Saint *Pauls* *contentiosus* here, and with somewhat more: (Of *Blasius*, at Rome in *Europe*; Of *Crescentinus* in *Egypt*, for *Africke*: Of *Andreas*, in *Syria*, for *Asia*.) These were the principals, these were all written up in the black book, by those that registred the *Hericks*; by *Tertullian*, *Epiphanius*, *Philastrius*, *Augustine*, and *Theodoret* (all five.)

But as *God* would have it, the question never was of the Feast it self, but of the time of it only. All kept *Easter*, though not all at one time. For the keeping, they had the *Churches* *custome*: for the time of keeping, they had their own: the Feast of the *Christians*; the time of the *Jews*.

And I will tell you how this came, first. From Saint *James* (who was the first) there were successively one after another, fifteen Bishops of *Hierusalem*, all of them of the Circumcision. These (the sooner to win their brethren the *Jews*) condescended to keep their *Easter* XIII^o. *Lana*, as they did. That which was by them thus done by way of condescension, was after, by some, urged as a matter of necessity, as if it were not lawfull, but in that day to hold it.

The first that it took thus in the head (*Tertullian* in the end of *De prescrip.* saith) was one *Blasius*, about the dayes of *Commodus*. He began a schism. And *Irenaeus* presently wrote *de schismate contra Blasium*. But after, from schism *Blasius* fell to heresie, and began that of the *Quarodecimani*: to whose manner *Epiph.* bar. 53.

4. The Use of this argument from *custome*. Against what parties.

In what matters.

Upon what penalty.

The argument final.

III.

The keeping of *Easter* is such a *custome*.

The time to make this *custome*.

How long the *Apostles* 100.

How long the *Churches* 400.

Proofs for the *Custome* of the *Churches*.

1. Proof.

From *contentions* about it.

2. The *Churches* took part with *Easter*.

3. Censured ever for *Hericks* that against it.

Tertul de prescrip.

c. 53. *Epiph.*

Hares 70.

Syn. Antioch.

Can. 1.

The contention not about the Feast, but the time only.

How the contention first came.

Chap. 53.

Hic. deser. 35.

manner *Epiph.* bar. 53.

manner of keeping it, for the most part, other Hereticks did cleave, leaving the Churches custome of purpose, since they were departed from her.

Great pity, some in our days had not been then living, to have advised the Church to have saved her pains, and never have striven so about it, the shortest way was to have made no more ado, but kept none at all. But, *non habemus talem consuetudinem*, would have been their answer. For you will easily gheis: if these, for not keeping it at the right time, were scored up for Hereticks; what would become of them, that had been against the keeping of it at all.

None against
E. Her, but
Aerius.
Epiph. Heret.
75.
1 Cor. 5. 7.
All: he keep
Easter, the old
Puritans, the
Novatians, and
all.
Socr. l. 5. c. 20.

Till now in our dayes, there was never any such, but *Aerius*; he took it away clean, as *Jewish*. His reason was (saith *Epiphanius*, scorning it) because *Christ our Paschever is offered*. *Christ our Paschever is offered, let us therefore keep a Feast* (saith *Saint Paul*;) Let us therefore keep none (saith *Aerius*) holden for so saying, for little better than crazed. There was never any Council called about him: but as *Aerius* was his name, so was his opinion, and so it vanished into air, and was blown over straight. Otherwise, all Hereticks, an Easter they had: Not so much as the *Novatians*, that called themselves *Cathari* (that is, the *Puritans* of the Primitive Church) but one they had: but like good fellows (by their *Canon adiaphorus*) they left every one at liberty, so he kept one, to keep it whether vway he listed, but keep one he must. This contending about this custome from the beginning, sheweth, from the beginning, such a custome there vvas.

2 Proof from
the Cycli Pas-
chales.

Next vve avouch the *Cycli Paschales* (for the keeping it right) vvhich vvere indeed the Churches yearly Calendar (vvhich to this day the Greek Church call their *μαγάλιον*) made of purpose for the just keeping it, at the very time. A pregnant proof for this custome, if there vvere none but it. By *Hippolytus* first a famous Bishop and holy Martyr (his was the sixteen-year Canon set forth by him so timely, as it ended in the first year of *Alexander Severus*.)

1.
2.
3.
4.

And after him, that of eight years, devised by *Dionysius* Bishop of *Alexandria*, who was a Martyr also, and of high account ever in the Church. (And both these under the persecution.)

Then came *Eusebius*, whose devise the Golden number was, or Cycle of nineteen years. His held, till *Theophilus* of *Alexandria*'s began. Now the time of the setting his, is recorded to have been the year 380.

5 6

Prosper came after him, and he set another. And last came *Victorinus* of *Aquitaine* about the year 460. (not much before *Gelasius*.) Two more came after these before it was fully settled, (but we will not pass our bounds.) If no such custome were, what needed all these pains, all this ado, in these Cycles setting, and calculation of times? It shews the great esteem, the Church had the Feast in, that it was so carefull of the precise time of it, every year.

1 Victor. Ca-
puanus,
2 Dionys. Exi-
gus.
The use of the
Cycli Paschales.
a Paschalis.
b Julianus Ep.
68.
c Ep. 64.
d Eph. 65.

And there vvas reason for it. Other-while they vvere at an after-deal, about the time. The year 454. (vvhithin a year or two, after the Council of *Chalcedon*) all vvere at a stand. Easter fell so high in *April*, they vvere in a doubt, they had been vvrong? Yea, *Leo* himself (that then lived) and all. Presently fell *Leo* to vwriting of letters about, to all, reputed anything seen that vway. To the Bishop of (a) *Lilibeum* in *Sicil*. To the Bishop of the Isle (b) *Coos*. To the (c) Emperour *Martian* himself (and to the (d) Emperis to sollicite him.) that he would not fail, but send to *Proterius* Bishop of *Alexandria* to help them out: As he did. And the like fell out in *S. Ambroses* time, *Damasus* and all, were to seek about it, and he then fain to clear it by his *LXXXIII*. Epistle, to the Bishops of *Emylia*.

3 Proof:
From the Pas-
chales epistola
αβγδ εστρζθς
xor of the Bi-
shop of Alexan-
dria.
Collat. 10. 2.

Now, upon the consulting of the Bishop of *Alexandria*, there hangs a third proof. The *Paschales epistola* yearly sent abroad by that See, to this end. *Leo* confesseth to the Emperour, That because, they of *Egypt* were held for the most skilfull in the Mathematicks, best at calculations; it was by the first Council at *Nice* laid upon them (this trust) yearly to calculate the day exactly, and to give notice of it in time to other Churches, yea, to *Rome* and all.

Concil. Caribag.
Can. 7. 4.

And it was *antiqua consuetudo*, saith *Cassian* (who lived with *Chrysostome*, and was his Deacon) that every year, the morrow after their *Epiphania*, the Bishop of *Alexandria* sent abroad his *Paschales epistola*, to warn Easter, over the world. And, when (after) by reason of warres in the spring time, in many places they were intercepted, that they came not time enough: Order was taken anew by the great Council of *Africk*, that letters for warning Easter should come forth sooner, by the one and twentieth of *August* every year, that so they might have time to come, whither they were sent soon enough.

L. 1. c. 6.
L. 7. c. 20.
Niceph. L. c. 11.

These *Paschales epistola*, vvere ever famous, and of high account, for other good matter contained in them. Three of them of *Theophilus*, vve have extant, so highly esteemed by *S. Hierom*, as he took the pains to turn them into Latine, and to him we owe them. But, though by the *Nicene Council* this vvas laid upon the Bishop of *Alexandria*; I vould not have you conceive, it began then. *Ruffin*, saith, the Council did but *antiquum Canonem tradere*, deliver the old Canon, that had been before in use. For, long before, *Eusebius* mentioned those *Paschales epistola* sent about, by *Dionysius* Bishop there, even under the persecution.

4 Proof.
Job. 8. 8.
From the Fa-
thers in the
Churches
peace, the lat-
ter 200. years.
By the Homi-
lies upon
Easter-day

Now if we will follow *Job*'s advice, and set our selves to ask of the Fathers: we shall find *habemus talem consuetudinem*, cleer with them for it. Those first, that lived after the Churches peace. 2. Then those that during the persecution. Those in the Churches peace, four wayes. 1. By the Homilies or Sermons made purposely by them to be preached on this day. We have a full Jury, Greek and Latine of them; and that of the most chief and eminent among them is *S. Basil*, *Nazianzen*, *Chrysostome*, *Nyssen*, *Theophilus*, *Alexandrinus*, *Cyril*, *Chrysologus*, *Leo*, &c. And yet I deal not with any of those in *Ambroses*, *Augustin*, *Maximus*, now extant; I know, they are questioned. I rely only on the report of *S. Hierom* and *Gr-nadins*, who saw the right copies, and what they saw, have reported.

I will give you a taste of one. It shall be *Nazianzen*, furnished the *Divine*, and so one that knew what belonged to Divinity. Thus begins he a Sermon of his upon it. *Easter-day* is come, *Gods own Easter-day*: and again I say, *Easter-day* is come, in honour of the trinity: the Feast of Feasts, the solemnity of all solemnities, so far passing all other Feasts, holden not only by or for men, but even in honour of *Christ Himself*, as the Sun doth the Stars. In Pascha.

And, in his funeral Sermon for his father, having occasion but to name it by the way (for that his father once brought to the last cast, in a sickness of his, suddenly (as it were by a miracle) recovered upon an *Easter-day* morning.) It was (saith he) *Easter*, the great and famous Feast of *Easter*, the Queen and the Sovereign of all the dayes in the year. That, in his dayes they had (sure) such a *custome*.

(And so it seems they had in *Ignatius* dayes: for from him borrowed he that term of *Lady* and *Queen* of dayes, out of his *Epistles ad Magnesians*.)

2. By the *Hymnes* set for this day, to be sung on it. By *Prudentius* that lived in Saint *Ambrose's* time. By *S. Ambrose* himself. Before him by *S. Hilary*. But, *Paulinus* I insist on. He, in his *Panegyrick* for *Felix*, sets down in particular all the Feasts in the year, as they were then in use among them: *Easter* for a chief Feast. He liveth with *S. Augustine*. A pregnant Record, for the Churches *custome* then. By the Hymns upon Easter day.

3. By their *Writings*. 1. Some of them in their Commentaries (as *S. Hierome*) and namely on the *Galatians*, and on that place (ye observe dayes:) *If that be a fault* (saith he) *we Christians do incur that fault, all. For we keep (by name) Easter, but not the Jewes Easter, of unleavened bread (which the Apostle excepts to) but the Christian Easter of the Resurrection of Christ.* 2. Some, by way of *Epistles* and answers: as *S. Ambrose*, LXXXIII. *Epistle*, full to it. *S. Augustine*, CXVIII. CXIX. set *Epistles* concerning questions about it. 3. Some, by their *anagoras*: As *Epiphanius* (the Treasure of antiquity) in his L. LXX. and LXXV. heresie, *ad oppositum*. Positively in his *Compendium* of the true Churches orders, at the end of his *Pannarium*, whereof one is *ἡ ἡμέρα τῆς ἡμέρας τῆς ἡμέρας*. The great Solemnity upon *Easter-day*. 2. As *S. Augustine* expressly contra *Adimantum*, the 16. Chap. and the 32. book against *Fauftus* (that found fault, the Church kept it, yet kept it not, as the Jewes:) confesseth the one, (the Churches keeping:) traverses the other, that she ought, neither at that time, nor in that manner to keep it as they did: and that at large. 4. Some, by short *Treatises*, as *Ambrose de mysterio Pasche*. And some by full books, as *Eusebius*, who wrote a book of the whole order of the Churches Service then, dedicated it to *Constantine*, was by the Emperour highly commended for it. By their Writings touching Baker.

4. Lastly, as by writing, so by matter of fact. As *Chrysostome*, who when he was deposed, and so enjoyned not to come in any Church: yet *Easter-day* coming, so loth he was not to keep it, as he got him in *Thermas Constantinis* (a spacious great building, for the publick Bath of the City) and there held his *Easter*, with a very great company, that would not forsake him. As *Athanasius*, who being accused to *Constantine* the Emperour, for keeping the Feast of *Easter* in the great Church at *Alexandria* (then but newly finished, and as yet not dedicate) he layes the blame from himself upon the people; that would have it kept there, do what he could, the other Churches were so narrow, and the concourse to the feast so great, as he saith, it would have done the Emperours heart good, to have seen it.

And in his *Epistles ad Africanus*; with open mouth he cryeth out upon the *Arrians*, that came in military manner to install their new Bishop, and the many outrages by them done. Above all, that not only they did those outrages, but did them (of all dayes) upon *Easter-day*, *Et ne ipsum quidem Dominicum diem sanctissimi festi ulli in reverentia habueret*, and had not in any reverence; not the very *Sunday* of that most holy Feast. By matters of fact. Of Chrysostome Socras lib. 2. 18. Of Athanasius. Apolog ad Constantium.

Not the *Sunday*: for we are to know; the *custome* that is continued with us still, they then had, to keep two dayes beside the *Sunday*, three in all. For the *Latine* Church, plain, by *S. Augustine de Civitate Dei*, 22. *Intertium Festi dicitur*. For the *Greek*, by *Nyssen*, who expressly termeth it, *ἡ ἡμέρα τῆς ἡμέρας τῆς ἡμέρας*.

Thus, all these wayes, by *singing*, by *saying*, by *writing*, by *doing*, all bear witness to it: and I may safely say, there is not one of them, but one of these wayes or other, he hath his hand in it; and among them they make up a full proof, of this *habemus consuetudinem*. Custome for the three Holy-days at Easter. Cap. 8. Hom. 1. In Pascha.

From the *Fathers*, I pass to the *Councils*, and plead it by all the four. The *Nicene* first.

1. Two causes there were (saith *Athanasius de Syn. Arim. & Sel.*) of the assembling that Council. *Nam & claudicabant circa Festum* (and he makes that the first cause) *They halced about the Feast, kept it not uniformly*: and that was set straight against *Crescentinus*. And the *Doctrin* of the Son of God was questioned, and that was put into the *Nicene* Creed, against *Atrius*. You have the Councils *Epistle* for the setting it: you have the Emperours *Sacra* for the ratifying it, directed *ad omnes Ecclesias* (in the third book of his life, by *Eusebius*.) 5 Proof. From the Councils. The Nicene. Theod. l. 1. c. 9. Socras. l. 1. c. 9.

2. For the two General at *Constantinople*. As *Constantine* in the first; so *Theodosius* at this, was not behind. His Law remains, whereby he provided, that for fifteen dayes, from the *Sunday* before the day, till the *Sunday* after, no *process* should go forth, none should be arrested; a general cessation of all both processes and proceedings, in honour of the High Feast. That you have *Easter day* and the custome of holding it solemnly, in the body of the Law too, in *Theodosius Code*. The 2. of Constant.

3. At the third of *Ephesus*, there have you (in the 2. Tom. c. 32.) *Rudius*, *Hesychius*, and *Ruffin*, three *Quartodecimani* hereticks, publicly in the face of the Council, recanting their error, subscribing, and promising ever after to conform and keep their *Easter*, after the *custome of the Churches of God*. As Ephesus.

4. And at the fourth of *Chalcedon*, the sixth Session (the Emperour being there then present in person) the whole Council with one voice made this acclamation, *Hanno Pasce ubi terrarum*: Thanks be to God, one *Easter* now, and but one, *all the world over*. At Chalcedon.

But

Custome in
England.

Custome in
Scotland.
Sedulius.

Custome in
both.

Constantine.
6 Proof
From the Fa-
thers in the
first 100.
years of per-
secution.

Two, between
peace and per-
secution.

Lactantius.
Pierius.
Hier. de Ser. 76.
Under the per-
secution.

The fact of
Philip the Em-
perour.

L. 6. c. 34.
Euseb. l. 7. c. 22.
Dionys. Alex.
Cyprian Epist.

21.
24.
40.

Orig.

* Tertullianus
de corona mil. c.

3. ad uxorem l.
2. c. 4. contr.

Marc 4. 3.
5. 4.

Irenus.
Euseb. l. 5. c. 26.
Seven books
then written
for it.

Euseb. l. 7. c. 32.
Hier. de Serip.

43.
Hieron de
Scriptor. 44.

Ibidem 61.
Ibidem 38.
Ibidem 24.

7 Proof
From Councils
in the perfec-
tion.

1 Palestine.
2 Pontus.

3 Osirena.
4 Italy.

5 France.
6 Gracia.

7 Asa mi-
nor.

Euseb. l. 5. c. 13.
Proofs

That this cu-
stome was A-
postolick.

1 Proof by
testimony.
Augustine.

But before all these (the *Nicene* and all) by a dozen years at least was the Councell of *Arles*, and in it, this custome proclaimed. I mention it, not so much for the antiquity; as that by it appeareth, how the custome of *Easter* went here with us in this Realme: for, at it was present and subscribed, the Bishop of *London*, *Refrutius*. A plain argument, We had such a custome then.

And for the other Realme, *Gelasius* shall speak. In a Synod of seventy Bishops, where he and they decreed, what bookes were to be read, what not: they say, there was then a Poeme of venerable *Sedulius* (who had the addition of *Scotus* for his nation) which they doe *insigni laude preferre*, (that is) very highly commend. *Sedulius* intitules it, his *Opus Paschale*, and begins it, with *Paschales quicumque dapes* — as it were inviting his Readers (his country-men, I dare say specially, if they will come to it) to a Feast, upon *Easter-day*.

But for both, none so worthy a witnesse, as the Emperour *Constantine*, who in his Rescript about *Easter*, directed to all Churches, expressly nameth this Isle, the *Isle of Britannie*, among those places, where this custome was duly and orderly observed.

All this while the Church had rest: during the persecution, how went it? Two we will take in; in the passage between the times of persecution.

1. *Lactantius*, the most part of his life, lived under the persecution, but dyed in the Churches peace. 2. So did *Pierius* of *Alexandria* (for his excellent learning, called *Origen* the younger.) In *Lactantius* seventh book, and nineteenth Chapter, there is a plain testimony for the solemn keeping of *Easter-Eve*. And *Pierius* (saith Sainr *Hierom*) hath a long Sermon upon the Prophet *Hosee*, made by him and preached at the solempne assembly on *Easter-eve*. And if the *Eve* were so held, we make no doubt of the day.

1. Now in the midst of the persecution, there fell out a speciall case of *Philip* the Emperour, (supposed to have given his owne and his sonnes name to the Christian profession, as *Eusebius* reporteth:) in signe thereof, He on *Easter-eve* offered to joyne himself at the Church-service, as knowing that to be their chiefest solemnitie: which they failed not to keep, no not then, when their case was at the hardest.

2. And even then at *Alexandria*, *Dionysius* the Bishop there, held this custome. Thus writes he to *Hierax* (a Bishop too) and to others: out of prison, That, though the persecution then raged much, and the plague more; yet were the Christians, even then, so carefull not to break this custome, as they kept their *Easter*, some in woods, some on ship-board, some in barnes and stables; yea, they in the very goale, keep it they did even then, persecution and plague both notwithstanding.

3. *Cyprian* held this custome: Not by his Homily (I wawe it, as doubtfull:) but in foure of his Epistles I find it. I name but one, his LIII. Some had consulted him, in a question of some difficultie. He writes backe, It was now *Easter*, his brethren were from him, every one at his owne charge, solemnizing the Feast with their people. So soone as the Feast was over, and they met againe, they should heare from him, he would take their opinions, and return them a sound answer.

4. *Origen* had this custome. In his VIII. against *Celsus*, frankly he confesseth, That other Feasts, *Easter* by name, the Christians held them; and that (as he saith) *Causbragry*, in more solempne manner, then *Celsus*, or any heathen-men of them all, held theirs.

5. *Tertullian* had this custome. * Many places in him. Only one I cite, in the fourteenth chapter, de *Ieiunio*, *Quod si omnem in totum devotionem dierum erasit. Apostolus, cur Pascha celebramus annuo circulo?* If it were the Apostles minde, to race out all devout observing of days quite, how comes it to passe, we celebrate *Easter* yearly, at the circle of the yeare turning about?

6. *Irenaeus* had this custome: His Epistle to *Victor* sheweth it: to *Victor*, and to many more (saith *Eusebius*) about that question, (understand still the question of the time, not of the Feast.) A book also (we finde) he wrote de *Paschate*, in the 115. quæst. in *Iustin Martyr*. So, he will be for it, certainly.

7. And it is strange, even during the persecution, how many bookes we finde written, to deduce the custome by. 1. Beside that of *Irenaeus*, 2. One by *Anastolius* the great learned Bishop of *Laodicea*: 3. By *Theophilus* Bishop of *Cæsarea*, and 4. by *Bacchylus* Bishop of *Corinth*, either of them one. 5. Another by *Hippolytus*, that made up the first cycle. Yet, 6. another by *Clemens Alexandrinus*. And last, which indeed was first in time of all; two bookes, 7. by the holy Martyr and Prophet *Melito* Bishop of *Sardinia* (in the next Age to the Apostles themselves) set forth by him (as he saith) at the time of the Feast, and in the very holy-dayes of it.

Nay, there wanted not Councils then neither, and that in seven severall parts of the world at once: all in the midst of the fervour of the fiery tryall, when the Church (God wot) could but evill intend it. It was no time to commend then. But it shewes, they made a matter of it, and no slight reckoning of the retaining it. Else might they have slipt it, without any more adoe.

Enough (I trow) to shew, such a custome there was in all the Churches, these parties lived in, which were all the Churches God then had. They must needs seeme contentious, that will contend against all these. I see not how they can scape the Apostles *Si quis*, that doe. And this I say, if some one example of some eminent man of worth, will serve to make an authoritie: If, that: Then this cloud of witnesses, and those 1. not persons, but whole Councils and Churches: 2. not in some one Region, but in divers, all the world over: 3. and that not for one time, but so many ages successively continued, from generation to generation: what manner of authority ought that to be? the greatest sure, and none greater, but of God Himself.

Now to (Nos) that is, to the Apostles themselves. First, that it was a Custome Apostolike and so taken. Saint *Augustine* is direct in his CXVIII. Epistle to *Iannarius*, who had purposely sent to him, to know his opinion touching certaine questions, all of them about *Easter*. Thus saith he there. For such things as come to us not by writing, but by practices (and yet such as are observed quite thorow the world) we are given to understand, they come commended to us, and were instituted either by the Apostles themselves, or

by general Councils, whose authority hath ever been accounted of, as wholesome in the Church. Now what be those things so generally observed *toti orbe terrarum*? These: that the *Passion, the Resurrection, the Ascension of Christ, and the coming of the Holy Ghost from heaven*, anniversaria solemniter celebrantur, are yearly in solemn manner celebrated. And (saith he) if there be any besides these: for these are most clear.

First, he is clear, It was the custom of the Church, far and wide the world through. Then, that it must either by the Apostles be institute, or by some Council. Not by any Council: Many met about the time: about the Feast never any: that, not questioned at all: taken pro confesso ever, and so, Apostolick. They be his own words (*lib. 4. de Bapt. contra Donat. cap. 24.*) If the whole Church observe any thing, not having been ordained by some general Council, rectissime creditur, *we are to believe, rectissime, by a good right as any can be, right in the Superlative, that they came to us, non nisi ab Apostolis, from the Apostles, and from none else, not by any other way.* So S. Augustine is for *nos habemus talem*. So he held it.

An hundred years before him, Constantine is as direct in his Epistle *Ad omnes Ecclesias*. Many remarkable things there are in that Epistle. 1. The most holy Feast of Easter; four times he calleth it. That is the good Emperors style, In so great a matter, in so high a Feast of our Religion to disagree is utterly unlawful. And 2. *τὴν καὶ αὐτῶν τὴν αὐτοῦ, what more honest, what more seemly, than that this Feast should be inviolably kept, by which we hold our hopes of immortality?* (Mark that reason well.)

But, for Apostolick: Be it lawful for us Christians (saith he) rejecting the Jewish manner, that day, *ἡμεῖς τὴν καθ' ἑαυτοὺς ἡμέραν ἀγίου τοῦ κυρίου ἡμεῶν Ἰησοῦ Χριστοῦ, which day ever since the very first day of his passion, we have to this present kept; to transmit the due observing of it to all ages to come.* Mark the words, 1. They had kept Easter from the first day of Christs passion, till this present time. 2. And after that, we have received it of our Saviour. 3. And yet again, which our Saviour delivered to us. And concludes, that 4. accordingly, when he came among them, he and they would keep their Easter together. Nothing can be more full, that in his time this custom was, and that it was reputed to have come from the Apostles, as begun from the very day of Christs Passion. Which Leo shortly, but fully expresseth, *Legalis quippe festivitas dum mutatur, impletur.* The legal Feast of the Passover, at the fulfilling of it, was

changed both at once. Fulfilled and changed, at one time, both. No distance between. And fulfilled (I am sure) it was in the Apostles time, and so changed then also. *Leo Hom. 7. de Passione.*

If you will see it deduced in story, that may you too. Thus of himself Irenaeus writeth, that he was brought up in Asia under Polycarpus; and that he (young though he were) observed and remembered well all his course of life. And namely, how coming to Rome in Anicetus time, he kept his Easter there. Not when Anicetus kept it, but keep it he did though. In the keeping they agreed: in the time they differed. Either held his own.

Polycarpus then kept Easter. Now, Polycarpus had lived and conversed with the Apostles, was made Bishop by them, Bishop of Smyrna, (Irenaeus and Tertullian say it directly) and he is supposed to be the Angel of the Church of Smyrna, Revel. 2. 8. And Polycarpus (as saith Irenaeus) kept Easter with S. John, and with the rest of the Apostles, *totidem verbis, Euseb. lib. 5. c. 26.*

Polycrates in his Epistle there (in Eusebius) expressly saith, that Saint Philip the Apostle kept it. If Saint Philip and Saint John (by name) If the rest of the Apostles had it, then *nos habemus* is true; then it is Apostolick.

But yet we have a more sure ground than all these: The Lords Day hath testimony in Scripture, I insist upon that: that Easter-day must needs be as ancient as it. For how came it to be the Lords Day? but *as it is in the Psalm, the Lord made it?* And why made he it? but because on it, the stone cast aside (that is Christ) was made the head stone of the corner? that is, because then the Lord rose, because his Resurrection fell upon it?

Now what a thing were it, that all the Sundays in the year that are but abstracts (as it were) of this day (the very day of the Resurrection) that they should be kept: and this day, the day it self, the prototype and archetype of them all, should not be kept, but laid aside quite, and be clean forgotten? That, the day in the week we should keep; and the day in the month it self, and return of the year, we should not keep? Even of every congruity, it is to be as they, and somewhat more.

Take example by our selves. For his Majesties deliverance the first of August: for his Majesties and ours, the first of November (being Tuesday both:) for these a kind of remembrance we keep, on Tuesday every week in the year. But when by course of the year in their several months, the very original dayes themselves come about: shall we not, do we not celebrate them in much more solemn manner? what question is there? weigh them well, you will find the case alike. One cannot be, but the other also must be Apostolick.

1. For the last proof I have yet reserved, one: or rather, three in one. 1. The custom of Baptism, known to have been minitred as upon that day, all the Primitive Church through. A thing so known, as their Homilies de Baptismo were most upon that day. S. Basil I name. In his upon Easter day, he shews the custom of Baptizing then, and the reason of it.

2. The use of the Keyes at that time specially. Then, were the censures inflicted: then were they released. 1. Inflicted: Against that time, did S. Paul cut off the incestuous person, that a little leaven might not sower them all. Even against the time that Christ our Paschever was offered, and they therefore to hold this feast. 2. Released: So you shall find the Council of Ancyra (elder than that of Nice) order, the censures should determine all, endure no longer than the Great Day (so, in their common speech they termed Easter) and then, all to be restored. 3. To which purpose the Council of Nice took order there should be in Lent, a Synod yearly to this end: that by it all quarrels being taken up, and all things set straight, they might be in better case, to come with their oblation at Easter to the Sacrament.

And

Constantine.
Euseb. l. 3. c. 14.
Constantine.

2. Proof by
Story.

Euseb. 4. c. 14.

Iren. l. 3. c. 3.

Tertul. de pra-

scriptis. c. 32.

Polycarpus kept

Easter with S.

John & the rest

of the Apostles.

Matth. l. 26. c. 26.

ὁ μαρτυρῶν ὅτι

κεῖται ἀπὸ τοῦ

ἀποστόλου Ἰω-

άννου.

Εὐσεβ. l. 5. c. 14.

S. Philip the A-

postle kept it.

3. Proof from

the Lords day.

Apoc. 1. 10.

Psalm. 1. 38.

Aug. Ep. 119. 13.

Dies Dominicus

Christianis Re-

surrectione Do-

mini declarati

est ex eo illo ha-

bere capis festi-

vitatem suam.

4. Proof of the

Churches custom

for Easter.

1. The Custom

of Baptism

2. The custom

of the censures

then determin-

ing.

1 Cor. 5. 7. 8.

Can. 5.

Can. 5.

3. And last, by the never broken custom of a solemn *Eucharist*, ever upon this day. *Origen* in his seventh upon *Exodus*, he saith, Our *Easter-day* far passeth the Jewish *Easter*. They had no *Manna* on theirs: (The *Passover* was eaten in *Egypt*: *Manna* came not till they were in the Wilderneys.) But we (saith he) we never kept our *Passover*, but we are sure of *Manna* upon it, the true *Manna*, the Bread of life that came down from heaven. For they had no *Easter* then, without a *Communion*.

Hom 6. de Qua
drag.

Let joys both; (he might well all three.) *Paschalis quippe solennitatis hec est proprium*, This is a peculiar that *Easter-day* hath, *ut in eâ tota Ecclesia, remissione gaudeat peccatorum*: That on it, all the whole Church obtaineth remission of their sins. One part, *qui sacra Baptismate renascuntur*, by virtue of the solemn *Baptism* then ministered: The rest, by benefit of the *Eucharist* they then receive; *ad rubicundam mortalitatis* (ie is his term) to the scouring off the rust which our mortality gathereth by the sins and errors of the whole year.

I will conclude all, with the words which *S. Ambrose* concludes his LXXXIII. (his *Paschal Epistle*, with) to the Bishops of *Amelia*: *Ergo, cum tot veritatis indicia concurrant, juxta majorum exemplum, Postum hoc publica salutis, lati exultantisque celebremus*. Since then there be so many proofs for this truth that thus meet: according to the example of our fore-fathers, let us with joy and gladness keep this Feast of our common salvation. How? *Sumamus spiritum ferventi Sacramentum in azymis sinceritatis*. Let us receive the holy Sacrament, with the *firm-bread* of Sincerity. *Postes nostros, ubi est orium verbi, sanguine Christi, in fide passionis coloramus*. The poss of the door of our mouth (that is, our lips) let us dye them with the Blood of Christ, in the faith of his blessed Passion. Ensuing the steps of the Apostles and the Churches of God (all) with whom joyning in both, let us expect the blessing of God upon us, &c.

A SER



A
SERMON
 Preached before the
KINGS MAJESTY
 AT
WHITE-HALL,

On the Sixteenth of April, being Easter-Day.

An. Dom. 1620.

JOHN Chap. XX.

Verf. 11. But Mary, stood by the Sepulchre, weeping: and as she wept, she stooped, and looked into the Sepulchre.

12. And saw two Angels, in white, sitting, the one at the head, the other at the feet, where the Body of JESUS had lien.

13. And they said to her, Woman, why weepest thou? She said to them, They have taken away my LORD, and I know not where they have laid him.

14. When she had thus said, she turned her self about, and saw JESUS standing, and knew not that it was JESUS.

15. JESUS saith to her, Woman, why weepest thou? Whom seekest thou? She (supposing He had been the Gardiner) said to Him, Sir, if thou have born him hence, tell me where thou hast laid him, and I will take him thence.

16. JESUS saith to her, Mary: She turned her self, and said to him, Rabbi; that is to say, Master.

17. JESUS said to her, Touch me not, for I am not yet ascended to my Father: But, go to my brethren, and say to them, I ascend to my Father and to your Father, and to my GOD and your GOD.

This last Verse was not touched.

IT is Easter-day abroad: And it is so in the Text. We keep *Solomons* rule, *Verbum dei in die suo*. For, all this (I have read) is nothing else, but a report of *Christs* rising, and of his appearing this Easter-day morning, his very first appearing of all. S. Mark is exprets for it, that *Christ* was no sooner risen this day, but, He appeared first of all to *Mary Magdalen*: which first appearing of *Christ* his, is here by S. John extended, and set down at large. 1 Reg. 8 59.

The summe of it is, 1. The seeking *Christ* dead. 2. The finding him alive.

The manner of it is, That *Mary Magdalen* staying still by the Sepulchre, first she saw a Vision of Angels: and after, she saw *Christ* himself. Saw Him, and was her self made an Angel by Him: a good

a good Angel, to carry the Evangel, the first good and joyfull tidings of *His rising* again from the dead. And this was a great honour (as I considered) to serve in an Angels place. To do that at his resurrection (his second birth) that, at his first birth an Angel did. An Angel first published that; *Mary Magdalen* brought first notice of this. As he, to the Shepherds, so she, to the Apostles, the *Pastors* of *Christs flock*; by them to be spread abroad to the ends of the world.

To look a little into it. 1. *Mary* is the name of a woman: *Mary Magdalen*, of a sinfull woman.

That, to a woman first; it agreeth well, to make even with *Eve*; that, as by a woman came the first news of death; so, by a woman also might come the first notice of the Resurrection from the dead. And the place fits well: for, in a garden, they came, both.

That, to a sinfull woman first; that also agrees well. To her first, that most needed it: most needed it, and so first sought it. And it agrees well, he be first found of her, that first sought him: Even in that respect she was to be respected.

Hof. 2. 15.

Luke 7. 37.

In which two, there is opened unto us a *gate of hope*, two great leaves (as it were:) one, that no infirmity of sex, (for a woman we see:) the other, that no enormity of sin, (for a sinfull woman, one that had the blemish, that she went under the common name of *peccatrix*, as notorious and famous in that kind:) That, neither of these shall debar any to have their part in *Christ*, and in his Resurrection; any, that shall seek him in such sort, as she did. For, either of these *non obstante*, nay, notwithstanding both these, she had the happiness; To see his Angels, (and that was no small favour;) To see *Christ* himself: And that, first of all, before all others, to see and salute him: And, to receive a commission from him, of *Vade & dic*, to go and tell, (that is, as it were) to be an Apostle, and that to the Apostles themselves, to bring them the first good news of *Christs* rising again.

There are three Parties that take up the whole Text; and if I should divide it, I would make those three parties the three parts; 1. *Mary Magdalen*, 2. the *Angels*, 3. and *Christ* our *Saviour*.

I. *Mary Magdalen* begins her part in the first Verse, but she goes along thorow them all.

II. Then the *Angels* part in the two Verses next: 1. Their *appearing*, 2. and their *speech* to her. *Appearing*, in the twelfth; *Speech*, in the thirteenth.

III. And last, *Christ* part in all the rest. 1. *His appearing*, and *Speech* likewise. *Appearing*, first, unknown in the fourteenth, and *his speech* thence, in the fifteenth.

After, *His appearing*, and *speech* again, being known, in the sixteenth and seventeenth. 1. Forbidding her, *mane & tange*, to stay and to touch; 2. and bidding her, *Vade & dic*, to get her quickly to his brethren, and tell them. His Resurrection was past, for (*ascendo*) he was taking thought for his Ascension, and preparing for that. Thus lieth the order and the parts.

The use will be, that we, in our seeking, carry our selves as she did: and so may we have the happiness that she had, to find *Christ*, as he is now to be found in the vertue of his Resurrection.

V. R. XI.

But *Mary* stood by the Sepulchre, weeping: and as she wept, she stooped, and looked into the Sepulchre.

OF the favours vouchsafed this same *felix peccatrix* (as the Fathers term her) this day, 1. To see but *Christs* Angels, 2. To see *Christ* at all, 3. To see him first of all, 4. But more then all these, to be employed by him in so heavenly an errand; reason we can render none, that helped her to these, but that, which in a place *Christ* himself renders, *Quia dilexit multum*, because she loved much.

Luke 7. 47.

She loved much: We cannot say, She believed much. For, by her *sustulerunt* thrice repeated (the second, thirteenth, fifteenth Verses) it seems, she believed no more, then just as much as the High Priests would have had the world believe, that he was taken away by night.

Defectus fidei non est negandus, affectus amoris non est vituperandus: It is *Origen*. We cannot commend her faith; her love, we cannot but commend; and so do: Commend it in her, commend it to you. Much it was, and much good proof gave she of it. Before, to him living: now, to him dead. To him dead, there are divers: 1. She was last at his cross, and first at his grave: 2. Stayed longest there, was soonest here: 3. Could not rest, till she were up to seek him: 4. Sought him, while it was yet dark, before she had light to seek him by.

Mat. 18. 13.

But, to take her as we find her in the Text, and to look no whither else. There are, in the Text, no less then ten, all arguments of her great love; all, as it were a commentary upon *Dilexit multum*. And even in this first Verse there are five of them.

I.

The first in these words; *stans juxta monumentum*, that she stood by the grave. A place, where faint Love loves not to stand. Bring him to the grave, and lay him in the grave, and there leave him: but come no more attill, nor stand long by it. Stand by him, while he is alive; so did many stand, and go, and sit by him. But *stans juxta monumentum*, stand by him dead; *Mary Magdalen* she did it, and she only did it, and none but she. *Amor stans juxta monumentum*.

The next in these, *Maria autem stabat. But Mary stood.* In the *autem*, the *but* (that helps us to another.) *But Mary stood*, (that is as much to say, as) others did not, *But*, she did. *Peter and John* were there but even now. Thither they came; but not finding him, away they went. They went: *But Mary* went not, she *stood still*. Their going away commends her *staying behind*. To the grave she came before them, from the grave she went to tell them, to the grave she returns with them, at the grave she stays behind them, *Fortior eam figebat affectus*, saith *Augustine*, a stronger affection fixed her; so fixed her, that she had not the power to remove thence. Go who would, she would not, but *stay still*. To *stay*, while others do so, while company stays, that is the worlds love: *But Peter* is gone, and *John* too, all are gone, and we left alone; then to *stay*, is love, and constant Love. *Amor manens, aliis recedentibus*; Love, that when others shrink and give over, holds out still.

The third in these, *she stood, and she wept*: and, not a tear or two; but *she wept* a good (as we say;) that the Angels, that *Christ* himself pity her, and both of them, the first thing they do, they ask her, *why she wept so*? Both of them begin with that question. And, in this, is love. For, if, when *Christ stood at Lazarus's graves side and wept*, the Jews said, *See how he loved him*: may not we say the very same, when *Mary stood at Christ's grave and wept*: *See how she loved him*? Whose presence she wished for, his mis she wept for; whom she dearly loved, while she had him, she bitterly bewailed, when she lost him. *Amor amare flens*, Love running down the cheeks.

The fourth in these, *And as she wept, she stooped, and looked in*, ever and anon. That is, she did so *weep*, as she did *seek* withal. *Weeping* without *seeking*, is but to small purpose. But her *weeping* hindered not her *seeking*; her sorrow dulled not her diligence. And, diligence is a character of love, comes from the same root, *dilectio* and *diligentia* from *diligo*, both. *Amor diligentiam diligens*.

To *seek*, is one thing: not to give over *seeking*, is another. For I ask, why should she now look in? *Peter* and *John* had looked there before; nay, had been in the grave (they.) It makes no matter: she will not trust *Peter's* eyes, nor *John's* neither. But, she herself had before this, looked in (too.) No force, she will not trust her self, she will suspect her own eyes; she will rather think, *she looked* not well before, then leave off her *looking*. It is not enough for love, to *look* in once. Thus we use, this is our manner when we seek a thing seriously; where we have sought already, there to see again, thinking we did it not well; but, if we now look again better, we shall surely find it, then. *Amor querens quærit*: Love, that never thinks, it hath looked enough. These five.

And, by these five, we may take measure of our love, and of the true *multum* of it. *Ut propter nobis ejus stare, ejus plorare, & querere* (saith *Origen*) that her *standing*, her *weeping*, and *seeking*, we may take some good by them.

I doubt, ours will fall short. *Stay* by him alive, that we can, *juxta mensam*: but *juxta monumentum*, who takes up his standing there? And our love it is dry-eyed, it cannot *weep*: it is stiff joynted, it cannot stoop to *seek*. If it do, and we hit not on him at first, away we go, with *Peter* and *John*; we stay it not out with *Mary Magdalen*. A sign our love is little and light, and our *seeking* suitable, and so, it is without success. We find not *Christ*, no marvel: but *seek* him, as she sought him, and we shall speed, as she sped.

V E R. XII.

And saw two Angels, in white, sitting, the one at the head, the other at the feet where the Body of Jesus had lien.

For what came of this? Thus standing by it, and thus *looking in*, again and again, though she saw not *Christ* at first, she sees his Angels. For so it pleased *Christ* to come by degrees: His Angels before Him. And, it is no vulgar honour, this, to see but an Angel: what would one of us give to see but the like sight?

We are now at the Angels part. Their appearing, in this Verse. There are four points in it: 1. Their place, 2. Their habit, 3. Their sit, 4. and their order. 1. Place, in the grave; 2. Habit, in white; 3. Sit, they were sitting; 4. and their Order in sitting, one at the head, the other at the feet.

The Place, *In the grave she saw them*: and Angels in a grave, is a strange sight, a sight never seen before; not till *Christ's* body had been there, never till this day; this the first news of the Angels in that place. For, a grave is no place for Angels (one would think;) for worms rather. Blessed Angels, not but in a blessed place. But since *Christ* lay there, that place is blessed. There was a voice heard from heaven, *Blessed be the dead: Precious the death, Glorious the memory now, of them that die in the Lord.* And, even this, that the Angels disdained not now to come thither, and to sit there, is an auspicious of a great change to ensue in the state of that place. *Quid gloriosius Angelo? quid vilis vermiculo?* saith *Augustine*. *Qui fuit vermiculorum locus, est & Angelorum*. That which was the place for worms, is become a place for Angels.

Their Habit, *In white*. So were there divers of them, divers times, this day; seen, in white, all; in that colour. It seems to be their *Easter-day* colour; for at this Feast, they all do their service in it. Their *Easter-day* colour, for it is the colour of the Resurrection. The state wherof when *Christ* would represent upon the Mount, *His raiment was all white, no Feller in the earth could come near it.* And our colour it shall be, when rising again, we shall walk in white robes, and follow the Lamb whither soever he goeth.

Heaven mourned on *Good-Friday*; the Eclipse made all thei in black. *Easter-day*, it rejoiceth, Heaven and Angels, all in white. *Solomon* tells us, it is the colour of joy. And that is the state of joy, and

this the day of the first joyfull tidings of it, with joy ever celebrated, even in *albis*, eight dayes together, by them that found *Christ*.

3. *In white*, and *sitting*: As the colour, of joy; so, the situation, of rest. So we say, *Sit down, and rest*. And so, is the grave made by this mornings works, a place of rest. Rest, not from our labours onely, so do the beasts rest when they die: But as it is in the XVI. Psalm, (a Psalm of the Resurrection) a rest in hope; hope, of rising again, the members in the vertue of their head, who this day is risen. So, to enter into the rest, which yet remaineth for the people of God, even the Sabbath eternal.
4. *Sitting*, and in this order *sitting, at the head, one; at the feet, another, where his body had lien*.
1. Which order may well refer to *Christ* himself, whose body was the true Ark indeed, *In which it pleased the God-head to dwell bodily*; and is therefore here between two Angels, as was the Ark (the type of it) between the two Cherubims.
2. May also refer to *Mary Magdalen*. She had anointed his head, She had anointed his feet: at these two places, sit the two Angels, as it were to acknowledge so much for her sake.
3. In mytery they refer it thus. Because *Caput Christi Deus*, the God-head is the head of *Christ*, and his feet (which the Serpent did bruise) his manhood; that either of these hath his Angel. That to *Christ man*, no less then to *Christ God*, the Angels do now their service. *In principio erat verbum*, his God-head; there, an Angel: *Verbum caro factum*, his man-hood; there, another. And let all the Angels of God worship him in both. Even in his man-hood, at his cradle (the head of it) a quire of Angels; at his grave (the feet of it) Angels likewise.

And lastly, for our comfort (thus.) That, henceforth even such shall our graves be, if we be so happy as to have our parts in the first Resurrection, which is of the soul from sin. We shall go to our graves in *albis* (in the comfort, and colour of hope) lie between two Angels, there: they guard our bodies dead, and present them alive again at the Resurrection.

1. Yet before we leave them, to learn somewhat of the Angels: specially, of the Angel that sat at the feet. That, between them there was no striving for places. He that sat at the feet, as well content with his place, as he that at the head. We, to be so, by their example. For, with us, both the Angels would have been at the head, never en one at the feet: with us, none would be at the feet by his good will; Head-Angels all.

2. Again, from them both. That, inasmuch, as the head ever stands for the beginning, and the feet for the end, that we be carefull, that our beginnings onely be not glorious, (O an Angel at the head in any wise;) but that we look to the feet, there be another there, too. *Ne turpiter aurum desinat*, that it end not in a black Angel, that began in a white. And this for the Angels appearing.

V E R. XIII.

And they said to her, Woman, why weepest thou? She said to them, They have taken away my Lord, and I know not where they have laid him.

Their question Now to their speech. It was not a dumb shew, this, a bare apparition, and so vanished away. It was *visio & vox*, a vocal vision. Here is a Dialogue, too: *The Angels speak to her*.

And they ask her, *Quid ploras?* Why she wept? what cause she had to weep? They mean, she had none (as indeed, no more she had.) All was in error, *pie lachryma, sed caeca*, tears of grief, but false grief, imagining that to be that was not, Him to be dead, that was alive. She weeps, because she found the grave empty, which God forbid she should have found full, for then *Christ* must have been dead still, and so, no Resurrection.

And this case of *Mary Magdalen* is our case oftentimes. In the error of our conceit to weep, where we have no cause; to joy, where we have as little. Where we should, where we have cause to joy, we weep; and, where to weep, we joy. Our *ploras* hath never a *quid*. False joyes, and false sorrows, false hopes, and false fears, this life of ours is full of, God help us.

Now, because she erred, they ask her the cause, that she alledging it, they may take it away, and shew it to be no cause. As the *elench, à non causâ, pro causâ*, makes foul rule among us, beguiles us, all our life long.

Her answer. Will you hear her answer to, *why weep you?* Why? *sustulerunt*, that was the cause; her Lord was gone, was taken away.

1. And a good cause it had been, if it had been true. Any have cause to grieve, that have lost, lost a good Lord, so good and gracious a Lord, as he had been to her.

2. But that is not all: a worse matter, a greater grief then that. When one dieth, we reckon him taken away, that is one kind of taking away. But his dead body is left; so, all is not taken from us; That was not her case. For, in saying (her Lord) she means not, her Lord alive, that is not it: she means not, they had slain him, they had taken away his life, (she had wept her fill for that, already.) But, her Lord, that is, his dead body. For, though his life was gone, yet his body was left. And, that was all, she now had left of him, (that, she calls, Her Lord) and, that, they had taken away from her, too. A poor one it was, yet some comfort it was to her, to have even that left her, to visit, to anoint, to do other offices of love, even to that. *Et in visâ cadavere redolebat mori*, at the sight, even of that, will love revive, it will fetch life of love again. But now, here is her case; that, is gone, and all, and nothing, but an empty grave, now left to stand by. That *S. Augustine* saith well, *sublatum de monumento*, grieved her more, then *occisus in ligno*; for, then something yet was left; now, nothing at all. Right *sustulerunt*, taken away quite and clean.

And

And thirdly, her *nescio ubi*. For though he be *taken away*, it is some comfort yet, if we know where to fetch him again. But here he is gone without all hope of recovery, or getting again. For *they* (but she knew not who) *had carried him* (she knew not whither,) *laid him* (she knew not where,) there to do to him (she knew not what.) So that now she knew not, whither to go, to find any comfort. It was *nescio ubi*, with her right. Put all these together, *His life taken away, his body taken away, and no man knows whither*; and do they ask, *why she wept*? or, can any blame her for it?

The truth is, none had *taken away her Lord*, for all this: for, all this while *her Lord* was well, was, as she would have had him, alive and safe: He went away of himself, none carried him thence. What of that? *Non credens suscitatum, credidit sublatum*, for want of belief *He was risen*, she believed, *He was carried away*. She erred in so believing, there was error in her love, but there was love in her error too.

And give me leave to lay out three more arguments of her love, out of this Verse. (to make up eight, towards the making up of her *multum*.)

The very title she gives him, of *Dominum meum*, is one, *My Lord*, that she gives him that term. For it shews, her love and respect was no whit abated, by the scandal of his death. It was a most opprobrious, ignominious, shamefull death he suffered; such, as in the eyes of the world, many would have been ashamed to own him (or say of him, *meum*;) but, any would have been afraid to honour him with that title, to stile him, *Dominum*. She was neither. *Meum*, for hers; *Dominum meum*, for her Lord she acknowledgeth him, is neither ashamed nor afraid to continue that title still. *Amor scandalo non scandalizatus*.

Another (which I take to be far beyond this) That, she having looked into the grave a little before, and seen never an Angel there; and of a sudden looking in now, and seeing two, (a sight able to have amazed any; any, but her) It moves not her at all. The suddenness, the strangeness, the gloriousness of the sight, yea, even of *Angels*, move her not at all. She seems to have no sense of it; and so to be in a kind of extasie all the while. *Domine, propter te est extra se*, saith Bernard. *Amor extasin patiens*.

And thirdly, as that strange sight affected her not a whit: so neither did their comfortable speech work with her at all. Comfortable, I call it; for they that ask the cause, why, (*why weep you?*) shew, they would remove it, if it lay in them. Neither of these did, or could move her, or make her once leave her weeping: she wept on still, (*Christ* will ask her, *quid ploras?* by and by again.) If she find an *Angel*, if she find not her *Lord*, it will not serve. She had rather find his dead body, then them in all their glory. No man in earth, no *Angel* in heaven can comfort her, none but he that is *taken away*, *Christ*, and none but *Christ*; and till she find him again, her soul refuseth all manner comfort: yea, even from Heaven, even from the *Angels* themselves. These three. *Amor super amissum conatus consolari*.

Thus she, in her love, for her supposed loss, or *taking away*. And what shall become of us in ours then? That lose him, 1. not once, but oft; 2. And not in suppose, as she did, but in very deed; 3. And that, by sin, (the worst loss of all;) 4. And that, not by any others *taking away*, but by our own act, and wilfull default; and are not grieved, nay, not moved a whit, break none of our wonted sports for it, as if we reckoned him, as good lost, as found. Yea, when *Christ*, and the *Holy Ghost*, and the favour of *God*, and all is gone, how soon, how easily are we comforted again for all this? that none shall need to say, *quid ploras?* to us; rather, *quid non ploras?* ask us, why we weep not, having so good a cause to do it, as we then have? This for the *Angels* part.

V B R. XIV.

When she had thus said, she turned her self about, and saw Jesus standing, and knew not that it was Jesus.

Always the *Angels* (we see) touched the right string, and she tells them the wrong cause, but yet the right, if it had been right.

Now, to this answer of hers, they would have replied, and taken away her error touching her *Lord's taking away*; that if she knew all, she would have left her seeking, and set her down by them: and left her weeping; and been in white as well as they.

But, here is a *Supersedeas* to them: The *Lord* himself comes in place. (Now come we from the seeking him dead, to the finding him alive.) For, when he saw, no *Angels*, no sight, no speech of theirs would serve, none but her *Lord* could give her any comfort, her *Lord* comes. *Christus adest*.

Adest Christus, nec ab eis unquam abest, a quibus queritur, saith Saint Augustine, *Christ* is found, found by her; And this case of hers, shall be the case of all that seriously seek him. This woman here, for one, she sought him (we see.) They that went to *Emmaus* to day; they but talked of him sadly, and they both found him. Why, *He is found of them that seek him not*. *Esay 65. 1.* but of them that seek him, never but found. For, thou *Lord* never failest them that seek thee, *Psalms 9. 10.* *God is not unrighteous, to forget the work and labour of their love that seek him*. *Heb. 6. 10.*

So, find him they shall, but haply not all so fully at first, no more then she did. For, first (to try her yet a little further) He comes unknown, stands by her, and she little thought it had been he.

A case that likewise falls out full oft. Doubtless he is not far from every one of us, saith the Apostle to the *Athenians*. But he is nearer us many times then we think; even hard by us, and we not aware of it, *Job 9. 11.* saith *Job*. And, *O si cognovisses & tu*, O if we did know (and it standeth us in hand to pray that we may know) when he is so, for, that is the time of our visitation.

S. John saith here, the *Angels* were sitting: S. Luke saith, they stood, *Luke 24. 4.* They are thus reconciled. That *Christ* coming in presence, the *Angels* which before were sitting, stood up. Their standing up, made

Luk. 24. 16.
Mark. 16. 12.

made *Mary Magdalen* turn her to see who it was they rose to. And so *Christ* she saw, but knew him not. Not onely not knew him, but mis-knew him, took him for the *Gardiner*. Tears will dim the sight, and it was yet scarce day, and she, seeing one, and not knowing what any one should make in the ground so early, but he that dressed it, the might well mistake. But it was more then so: *Her eyes were not holden onely, that she did not know him*, but over and beside, *He did appear ἀντὶ προσώπου*, in some such shape as might resemble the *Gardiner*, whom she took him for.

Proper enough it was, it fitted well the time and place (this person.) The time, It was the Spring: the place, It was a Garden (that place is most in request at that time) for that place and time, a *Gardiner* doth well.

Of which her so taking him, *S. Gregory* saith well, *Profecto errando non erravit*. She did not mistake in taking him for a *Gardiner*: though she might seem to err in some sense, yet in some other she was in the right. For, in a sense, and a good sense, *Christ* may well be said to be a *Gardiner*, and indeed is one. For, our rule is, *Christ*, as he appears, so he is ever: No false semblant in him.

1. A *Gardiner* he is then. The first, the fairest Garden that ever was (Paradise) He was the *Gardiner*, it was of his planting. So a *Gardiner*.

2. And ever since it is he that (as *God*) makes all our Gardens green, sends us yearly the Spring, and all the herbs and flowers we then gather; and neither *Paul* with his planting, nor *Apollo* with his watering, could do any good without him. So a *Gardiner* in that sense.

Jerem. 31. 11.

3. But not in that alone; but he it is that gardens our souls too, and makes them, as the Prophet saith, *Like a well watered Garden*, weeds out of them whatsoever is noisome or unsavoury, sows and plants them with true roots and seeds of righteounesse, waters them with the dew of his grace, and makes them bring forth fruit to eternal life.

But it is none of all these, but besides all these, nay, over and above all these, this day (if ever) most properly he was a *Gardiner*. Was one, and so after a more peculiar manner, might take this likeness on him. *Christ* rising was indeed a *Gardiner*, and that a strange one, who made such an herb grow out of the ground this day, as the like was never seen before, a dead body, to shoot forth alive out of the grave.

I ask, was he so this day alone? No, but this profession of his, this day begun, he will follow to the end. For, He it is, that by the vertue of this mornings act, shall garden our bodies, too: turn all our graves into garden-plots: Yea, and shall one day turn land and sea, and all into a great Garden; and so husband them, as they shall in due time bring forth live bodies, even all our bodies alive again.

Long before did *Esay* see this and sing of it, in his song, *Isai. 26. 19.* resembling the Resurrection to a Spring-garden. *Awake and sing* (saith he) *ye that dwell for a time are as it were sown in the dust, for his dew shall be as the dew of Herbs, and the earth shall shoot forth her dead.* So then: He appeared no other, then he was: A *Gardiner* he was, not in shew alone, but opere & veritate, and so came in his own likeness. This for *Christ*s appearing. Now to his speech, (but, as unknown still.)

V. R. XV.

Jesus saith to her, *Woman, why weepest thou? whom seekest thou? She* (supposing he had been the *Gardiner*) *said to him, Sir, if thou have born him hence, tell me where thou hast laid him, and I will take him thence.*

*Christ*s question unknown.
Augustine.

Still she weeps: So he begins with *quid ploras?* asks the same question the *Angels* had before; onely quickens it a little with *Quem queris?* *Whom seek you?* So *quem queris, queris a te quem queris*, whom she sought, he asks her *whom she sought?* *Si queris, cur non cognoscis? si cognoscis, cur queris?* saith *Augustine*. If she seek him, why knows she him not? If she know him, why seeks she him still? A common thing with us (this also,) to seek a thing, and when we have found it, not to know, we have so; but even *Christum a Christo querere*, to ask *Christ* for *Christ*. Which however it fall in other matters, in this seeking of *Christ*, it is safe. Even when we seek *Christ*, to pray to *Christ*, to help us to find *Christ*; we shall do it full evil without him.

This *quid ploras?* it comes now twice. The *Angels* asked it, we stood not on it then. Now, seeing *Christ* asks it again, the second time, we will think there is something in it, and stay a little at it. Thereafter, for that it is the very opening of his mouth, the very first words that ever came from him, that he spake first of all, after his rising again from death. There is sure some more then ordinary matter in this *quid ploras?* if it be, but even for that.

1 Thel. 4. 13.

Thus say the Fathers; 1. That *Mary Magdalen* standing by the graves side, and there weeping, is thus brought in, to represent unto us, the state of all mankind before this day, the day of *Christ*s rising again, *Weeping over the dead, as do the Heathen that have no hope*: comes *Christ* with his *quid ploras?* *why do ye weep?* As much to say, as *ne ploras, weep not, why should you weep?* There is no cause of weeping now. Henceforth none shall need to stand by the grave to weep there any more. A question very proper for *Easter-day*, for the day of the Resurrection. For, if there be a rising again, *quid ploras?* is it right, *why* should she, *why* should any weep then?

So that this *quid ploras* of *Christ*, wipes away tears from all eyes, and as we sing in the thirtieth *Psalme* (whose title is, the *Psalme* of the Resurrection) *puts off our sackcloth*, that is our mourning weeds, *girds us with gladness*, puts us all in white with the *Angels*.

Ploras then, leave that for *Good-Friday*, for his Passion: *Weep* then and spare not. But, *quid ploras?* for *Easter-day*, is in kind (the Feast of the Resurrection) *why* should there be any weeping upon it? Is not *Christ*

Christ risen? shall not he raise us with him? Is he not a *Gardiner*, to make our bodies sown to grow again? *Ploras*, leave that to the *Heathen*, that are without hope; but to the Christian man, *quid ploras?* why should he weep? he hath hopes; the Head is already risen, the members shall in their due time follow him.

I observe, that four times this day, at four several appearings, 1. at the first (at this here) He asked her, *quid ploras?* Why she wept? 2. Of them that went to *Emmatus*, *quid tristes estis?* Why are ye sad? Luke 24. 17. 3. Within a Verse following (the nineteenth) he saith to the eleven, *Pax vobis*, Peace be to them. 4. And to the women that met him on the way, *gaude*, that is, *Rejoyce*, be glad. So, no weeping, no being sad: Matt. 28. 9 now nothing this day, but peace and joy: they do properly belong to this Feast.

And, this I note the more willingly, now this year; because the last *Easter* we could not so well have noted it. Some wept then; all were sad, little joy there was, and there was a *quid*, a good cause for it. But blessed be God that hath now sent us a more kindly *Easter*, of this; by taking away the cause of our sorrow then, that we may preach of *Quid ploras?* and be far from it. So much for *quid ploras?* Christ's question. Now to her answer.

She is still where she wts; at *sustulerunt* before, at *sustulisti*, now: *si tu sustulisti*: we shall never get that word from her. Her answer.

But, to *Christ* she seems somewhat more harsh, then to the *Angels*. To them she complains of others, *They have taken*: *Christ* she seems to charge, at least to suspect of the fact, as if he looked like one that had been a breaker up of graves, a carrier away of Corpses out of their place of rest. Her (if) implies as much. But pardon love: As it fears where it needs not, so it suspects oft, where it hath no cause. He, or any that comes in our way, hath done it, hath taken him away, when love is at a loss. But *Bernard* speaks to *Christ* for her; *Domine, amor quem habebat in Te, & dolor quem habebat de Te, excusasti eam apud Te, si forte erravit, circa Te*: That the love she bare to him, the sorrow she had for him, may excuse her with him, if she were in any error concerning him, in her saying, *Si tu sustulisti*.

And yet, see how God shall direct the tongue! In thus charging him, *Prophetas & nescit*, she says truer then she was aware. For indeed, if any took him away, it was he did it. So, she was not much amiss. Her *si tu*, was true, though not in her sense. For, *quod de ipso factum est, ipse fecit*. All that was done to him, he did it himself. His taking away, *virtus fuit, non facinus*, was by his own power, not by the act of any other: *Et gloria non injuria*; No other man's injury it was, but his own glory, that she found him not there. This was true, but her meaning.

Origen.

Chrysologus.

I cannot here pass over two more Characters of her love, that so you may have the full ten I promised. One, in *si tu sustulisti Eum*, in her *Eum*, in her [*Him*] *Him*? Which *Him*? Her affections seem so to transport her, as she says no man knows what. To one a meer stranger to her, and she to him, she talks of one thrice under the term of *Him*, *If thou hast taken Him away, tell me where thou hast laid Him, and I will fetch Him*: *Him*, *Him*, and *Him*, and never names him, or tells who he is. This is *Solacismus amoris*, an irregular speech, but loves own dialect. *Him*, is enough with love; who knows not who that is? It supposes every body, all the world bound to take notice of him whom we look for, onely by saying, *Him*; though we never tell his name, nor say a word more, *Amor quem ipse cogitat, neminem prius ignorare*.

1.

The other is in her *Ego tollam*; If he would tell her where he had laid him, she would go fetch him, (that she would.) Alas poor woman, she was not able to lift him. There are more then one or two either, allowed to the carrying of a corps.

2.

As for *Him*, it had more then an hundred pound weight of *Myrrhe* and other odours upon it, beside the poise of a dead body. She could not do it. Well, yet she would do it, though. *O mulier, non mulier* (saith *Origen*) for *ego tollam* seems rather the speech of a Porter, or of some huffy strong fellow at least, then of a silly weak woman. But love makes women more then women, at least it makes them have the courage above the strength, far. Never measures her own forces, no burden too heavy, no assay too hard for love, *Et nihil erubescit nisi nomen difficultatis*; and is not ashamed of any thing, but that any thing should be too hard or too heavy for it. *Affectus sine mensura virum propriarum*. Both these argue *dilexit multum*. And so now, you have the full number of ten.

John 9. 39.

V. XVI.

Jesus saith to her, *Mary*: She turned her self, and said to him, *Rabboni*; that is to say, *Master*.

Now *magnes amoris amor*. Nothing so assures, so draws love to it, as doth love it self. In *Christ* spectally, and in such, in whom the same mind is. For, when her Lord saw, there was no taking away his self king away from her, all was in vain, neither men, nor *Angels*, nor Himself (so long as he kept himself *Gardiner*) could get any thing of her, but her Lord was gone, he was taken away; and that for the want of *Jesus*, nothing but *Jesus* could yield her any comfort: He is no longer able to contain, but even discloses himself; and discloses himself by his voice.

Christ's second speech.

For, it should seem, before, with his shape, he had changed that also. But now, he speaks to her in his known voice, in the wonted accent of it, does not name her name, *Mary*, no more, and that was enough. That was as much to say, *Recognosce a quo recognosceris*, she would at least take notice of him, that shewed he was no stranger, by calling her by her name. For, whom we call by their names, we take particular notice of. So God says to *Moses*, *Te autem cognovi de nomine*, Thou hast found grace in my sight, and I know thee by name. As God, *Moses*; So *Christ*, *Mary Magdalen*.

Augustine.

Exod. 33. 17.

And this indeed is the right way to know *Christ*; to be known of him first. *Gal. 4. 9.* the Apostle saith, Now

Now we have known God (and then correcteth himself) *or rather have been known of God.* For, till he know us, she shall never know him aright.

And now, lo, *Christ* is found; found alive that was sought dead. A cloud may be so thick, we shall not see the Sun thorow it. The Sun must scatter that cloud, and then we may. Here is an example of it. It is strange, a thick cloud of heaviness had so covered her, as, see him she could not, thorow it: this one word, these two syllables [*Mary*] from his mouth, scatters it all. No sooner had his voice sounded in her ears, but it drives away all the mist, dries up her tears, lightens her eyes, that she knew him straight, and answers him with her wonted salutation, *Rabboni*, If it had lien in her power to have raised him from the dead, she would not have failed, but done it (I dare say.) Now, it is done to her hands.

And with this all is turned out and in. A new world, now. Away with *sustulerunt*; his taking away, is taken away quite. For, if his taking away were her sorrow; *Contrariorum contraria consequentia.* Si de *sublato* *ploravit*, de *suscitato* *exultavit*, we may be sure: If sad for his death, for his taking away; then glad for his rising, for his restoring again. Surely, if she would have been glad but to have found but his dead body; now she finds it, and him, alive, what was her joy; how great may we think? so that by this she saw, *Quid ploras* was not asked her for nought, that it was no impertinent question, as it fell out. Well now, he that was thought lost, is found again: and found, not, as he was sought for, not a dead body, but a living soul; nay, a quickning spirit, then. And that might *Mary Magdalen* well say. He shewed it, for he quickned her and her spirits, that were as good as dead. You thought you should have come to *Christ's* Resurrection to day, and so you do. But not to his alone, but even to *Mary Magdalens* resurrection, too. For, in very deed, a kind of resurrection it was, was wrought in her; revived, as it were, and raised from a dead and drooping, to a lively and chearfull estate. The *Gardiner* had done his part, made her all green on the sudden.

And all this, by a word of his mouth. Such power is there in every word of his; so easily are they called, whom *Christ* will but speak to.

But, by this we see, when he would be made known to her after his rising, he did choose to be made known by the ear rather then by the eye. By hearing, rather then by appearing. Opens her ears first, and her eyes after. *Her eyes were holden*, till her ears were opened; comes *aures autem aperuisti mihi*, and opens them.

With the Philosophers, *hearing* is the sense of wisdom. With us, in Divinity, it is the sense of faith. So, most meet. *Christ* is the *Word*, hearing then (that sense) is *Christ's* sense; *voce quam visu*, more proper to the *Word*. So, *sicut audivimus* goes before, and then, *sic vidimus* comes after. In matters of faith, the ear goes first, ever, and is of more use, and to be trusted before the eye. For, in many cases faith holdeth, where sight faileth.

This then is a good way to come to the knowledge of *Christ*, by *Hodie si vocem*, to hear his voice. Howbeit, it is not the onely way; There is another way to take notice of him by, besides, and we to take notice of it. On this very day we have them both.

For twice this day came *Christ*; unknown first, and then known, after. To *Mary Magdalen*, here; and to them at *Emmans*. *Luc. Chapter 24.* To *Mary Magdalen* unknown, in the shape of a *Gardiner*. To those that went to *Emmans* unknown, in the likeness of a *Traveller* by the way-side. Come to be known to her by his voice, by the word of his mouth: Not so to them; for many words he spake to them, and they felt them *warm at their hearts*, but, knew him not for all that: But *He was known to them in the breaking of the bread*. Her eyes opened by speaking a word: their eyes opened by the breaking of bread. There is the one and the other way, and so now you have both. And now you have them, I pray you make use of them. (I see, I shall not be able to go further then this Verse.)

It were a folly to fall to comparisons, *committere inter se*, to set them at odds together, these two ways: as the fond fashion now adays is, whether is better, Prayer, or Preaching the *Word*, or the *Sacraments*. What needs this? Seeing we have both, both are ready for us; the one now, the other by and by. We may end this question soon. And this is the best and surest way to end it, to esteem of them both, to thank him for both, to make use of both; having now done with one, to make trial of the other. It may be (who knows) if the one will not work, the other may. And if by the one, or by the other, by either, if it be wrought, what harm have we? In case it be not, yet have we offered to *God* our service in both, and committed the success of both to him. He will see they shall have success, and in his good time (as shall be expedient for us) vouchsafe every one of us, as he did *Mary Magdalen* in the Text, to know him, and the virtue of his Resurrection; and make us partakers of both, by both the means before remembered, by his blessed Word, by his holy Mysteries; the means to raise our souls here, the pledges of the raising up of our bodies hereafter. Of both vvhich he make us partakers, vvhich is the Author of both, *Jesus Christ the Righteous, &c.*



A

S E R M O N

Preached before the

KINGS MAJESTY

AT

WHITE-HALL,

On the First of *April*, being *Easter-Day*.

An. Dom. 1621.

JOHN Chap. XX. Ver. XVII.

Dicit ei Jesus, Noli me tangere.

JESUS saith unto her, Touch me not.



MARY *Magdalen*, because she loved much, and gave divers good proofs of it, had this morning divers favours vouchsafed her: To see a vision of *Angels*: To see *Christ* himself; to see him before any other, first of all: He spake to her, *Mary*; she spake to him, *Rabboni*: Hitherto all was well. Now, here, after all this love, after all these favours, even in the neck of them (as it were) comes an unkind word or two, a *Noli me tangere*, and mays all; turns all out and in. Make the best of it, a repulse it is: but a cold salutation for an *Easter-day* morning.

Ver. 13.
Ver. 14.
Ver. 16.

A little before he asked, *Why she wept*. This is enough to set her on weeping afresh. For, if she wept for *sustulerunt Dominum*, that others had taken away her Lord: Much more, now, when her Lord takes away himself from her, that she may not so much as touch him.

We observed, that (this morning) *Christ* came in two shapes, and at either of them spake a speech. At first, he came unknown, taken for a *Gardiner*: the latter he spake in his own voice, and became known to her. I know not how; but, unknown, *Christ* proves better to her, then when he came to be known: better for her, he had kept himself unknown still. For, then unknown, he asked her kindly, *why she wept*? as much to say as, *Weep not, Noli te angere, noli me plangere*: there is some comfort in that. But known, he grows somewhat strange on the sudden, and asks her, what she means to come so near him, or offer to touch him; which must needs be much to her discomfort, to be forbidden, once to come near or touch her Saviour: and to be forbidden by his own mouth.

But there is a good use of *Noli me plangere*, and *Noli me tangere*, both. One, we have touched already: of the other, now. One would little think it, but they fort well: *Quid ploras?* and *Noli me tangere*. *Quid ploras?* To rejoyce at his rising: *Noli me tangere*, to do it with reverence. They amount to exultation in tremore.

Ver. 19.

Psalm 2. 11.

The

The Division.

The Verse of it self falls into two parts. We may divide it (as the Jews do the Law) into *Do not*, and *Do*: somewhat *forbidden* there is, and somewhat *bidden*. *Forbidden*, do not, *not touch me*: *Bidden*, but do, *Go your wayes and tell*. The *forbidding* part stands of two points: 1. a *Restraint*; and 2. a *Reason*.

I.
II.

1. The *Restraint* in these: *Noli me tangere*, &c. 2. The *Reason* in these: *Nondum enim*, &c. For I am not yet ascended, &c.

The *Bidding* part, of three, 1. A *Mission* or *Commission*, to go do a message, *Vade & dic*. 2. The parties to whom: *to my Brethren*, that is, to his *Disciples*. 3. The *Message* it self; *I ascend to my Father*, &c. And this latter is, as it were an amends for the former: That the *Text* is somewhat like the *time* of the year; the morning somewhat fresh, but a fair day after: *Noli me tangere*, the *Repulse* is the *sharp morning*; *Vade & dic*, the *welcome Message*, the *fair day* (we spake of) that makes all well again.

Either of these will serve for a Sermon, the former *Noli me tangere*, &c. it is so full of difficulties: but withal, of good and needfull caution. The latter of the *Message*, it is so fraught with high *Mysteries*, and beside, with much heavenly comfort. They call it *Mary Magdalens Gospel*: (for glad tidings it contains; and what is the *Gospel* else?) The first *Gospel* or glad tidings after *Christs Resurrection*. The very *Gospel* of the *Gospel* it self, and a *Compendium* of all the four. Of which (if God will) at some other time. Now, I will trouble you no further, but with *Touch me not, for I am not yet ascended to the Father*.

I.
The Restraint,
Noli me tangere.

N O sooner had *Christs* voice sounded in her ears, but she knew straight *Rabboni*, it was He; and withal (as it may be gathered by this *Noli me*, &c.) she did that which amounted to a *Volo Te tangere*: that is, she made toward him, stretched forth her hand, and offered, would have touched him; but for this, *Touch me not*. *Touch not*? why not? What harm had there been, if he had suffered her to touch him? The speech is strange to be spoken either by Him, or to her: the reason, the *For*, yet more strange: Many difficulties in both, God send us well through them. There be but three words, 1. *Noli*, 2. *me*, and 3. *tangere*; touch, at which of these three you will, *tangere*; *noli*, and *me*, the two parties: *Me*, Him, *Christ*; *Noli*, her, *Mary Magdalen*: you will find somewhat strange this speech of his.

I.
Tangere, the
thing forbid-
den.
Matth. 9. 11.

Tangere, the thing. Not touch? Why, it is nothing, to touch; and because it is nothing, might have been yielded to. And yet to touch *Christ*, is not nothing. Many desired, yea, strove, to touch him: there went virtue from him, even while he was mortal: But now he is immortal, by all likelihood, much more. That was not her case; to draw ought from him: it was for pure love, and nothing else, she desired it. To love, it is not enough, to hear, or see; it is carried further, to touch and take hold: It is *affectus unionis*; and the nearest union is *per contactum*.

2.
The parties.M tk 14. 3.
Luke 7. 46.
Mark 16. 1.

Secondly, the Parties. *Me*: not *Me*, not *Christ*. Why not *Him*? *Christ* was not wont to be so dainty of it. Divers times, in divers places, he suffered the rude multitude to throng and to thrust him. What speak we of that? when, not three days since, he suffered other manner of touches and twitches both. Then, *Noli me tangere* would have come in good time; would have done well on *Good-Friday*. Why suffered he them then? why suffered he not her, now? She (I dare say for her) would have done him no hurt, she. *Noli*, is to her: Not (he: Not *Mary Magdalen*. She had touched him before now; touched his head, touched his feet; anointed them both; What was done, she might not, now? She hath even now, this morning, brought odours in her hand to embalm him: and with these, and with no other hands, doth she offer to touch him at this time: She might have been born with. It was early: as early as it was, she had this morning given many good proofs of her love. 1. That she was so early up; 2. came to the Grave first; 3. stayed there last; 4. had been at such cost; 5. had taken such pains; 6. had wept so many tears; 7. would not be comforted, no not by *Angels*, till she had found him; and now she hath found him, not to touch him? All these might have pleaded for as much as this comes to. For all these, one poor touch had been but an easie recompence. Of all other, this prohibition lay not against her: of all times, not at this. The more we look into it, the further off we find it, to be spoken, either by him, or to her.

II.
The Reason.

But if we go further, and look the Reason, we shall find it yet more strange: it will increase the doubt. *Touch me not, for I am not yet ascended*: What a reason is this? As who should say: when he was ascended, she should, then. But, then when he was ascended, one would think, she should be further off, then now. *Si stans in terra tam propè non tangitur, receptus in celum quomodo tangitur?* If standing on earth by him, he is not to be touched; when he is taken up into heaven, no arm will then reach him: past touching, then: that if not till then, never. The reason makes it yet further from reason. No remedy, but we must pray a consultation (as they call it) upon this Prohibition.

It cannot be denied, but for *Noli me*, there is a time and place. It is worth the noting: the world began with a *Noli me tangere*; both the worlds. The old world: the first words (in a manner) God spake then, were a kind of a *Noli me tangere*; *Touch not the forbidden fruit*. And as in the old; so here at the beginning this new, (for with *Christs rising*, began the *New creature*) it is *Christs* first speech, we see. *Christ* rising, it is his first precept: His first Law is negative; it is the first thing he forbiddeth us, the first he thought good to warn us of. Of his first words, we will have a special care, I trust. The rule is, Things

Things that will hurt us, best *not touch*. Best, not touch? nay, sound and good was *Arsenius* the *Eremita* his advice touching those: *Impera Eva & cave Serpentem, & tutus eris: Tutior autem, si arborem non aspexeris*. Can you command *Eve*, can you so? and can you beware the *Serpent*? well: do so then, and you shall be safe: But (hear you) *Tutior*, you shall be yet more safe, if you see not, look not upon, come not within the reach; nay, not within the sight of the forbidden tree. But *Christ* is not the forbidden tree: John 11. 25. the tree of life rather; to be touched and tasted, that we may live by him. No place in *Christ* for a *Noli me tangere*.

Of those that hurt us, some we have no sense of at the first. Such are all things unlawfull and forbidden: which, though for the time they seem pleasant, yet they have their stings in their tail: sooner or later, we shall find, they will hurt us; any fruit of the forbidden tree.

Other things we feel hurt us, we forbear easily. An angry inflammation there is, the name of it is a *Noli* Verse 27. *me tangere*; and not that onely, but any bile or sore endures not the touching. What? had *Christ* any sore place about him, since his passion? No: For, *Saint Thomas* put his finger, nay, his whole hand into the place of his wounds, and put him to no pain at all. No place in *Christ* for this *Noli me tangere*, neither.

Not to hold you longer: *Noli me tangere* can rise but one of these ways: Either out of 1. *Noli*; or 2. out of *Me*: *Ex parte tacti*, or *Ex parte tangentis*; his that was touched, or hers that did touch him. Not on *Christ* 1. *Touch me not*, you will hurt me, I am sore; *Ex parte tacti*: 2. or, *Touch me not*, I shall hurt you; I am hot or sharp; *Ex parte tangentis*: Fire, I shall scorch you: an edge-tool, I shall wound you: Pitch, I shall defile you: some contagious thing, I shall infect you. Every one of these cries, *Noli me tangere*. But neither of these hath place in *Christ*. *Christ* rising, was not now in state, to receive any hurt; and neither now, nor ever in case to do any; to prick or to burn the fingers of any that touch him.

Wherefore then; it was not on *Christ's* part, this *Touch me not*. It should then more properly have been *Nolo me tangi*: But it is, *Noli me tangere*, and so on hers. No let in him, but he might be touched: the let, in her; she might not touch him. That it was never *Christ's* meaning, after he was risen, he would not be touched of any at all, it is evident. This very day, at even, appearing to the eleven, he not onely suffered, but invited them to touch him; nay more, *Palpate Me*, which is, *touch Me thoroughly*. This Luke 24. 39. very Chapter, at the XXVII. verse, he calls to *Saint Thomas*, *Infer digitum*, put in your finger: Nay, *Affer manum*, hand and all: which is to touch, and touch home (I am sure.)

How then? would he have *Men* touch him, and not *Women*? nor that, neither. This is his first appearing: at his second, and next to this, certain *Women* met him on the way: He suffered them to touch him, and take him by the feet. Some virtuous woman it may be: But *Mary Magdalen* had been a notorious sinner, and so unworthy of it. No, nor that, of the women that so met him, and so touched him, she was one. See *Matth. 28*. *Mary Magdalen* touch, and *Mary Magdalen* not touch? the difficulties grow still. For I ask: if at the second appearing, why not at the first? Why after, and not now? Why, there, touch and spare not; and here, *Noli me tangere*, not come thither.

Let me tell you what we have gained: These three things. 1. The Prohibition is not real: the touch, the thing is not forbidden: it is but personal. 2. Nay, not personal, neither absolutely; nor she simply, but not she, as now at this time. She might touch, (it seems) for she did, not long after. *Mary Magdalen* might: but not this *Mary Magdalen*. 3. And last, that it is not final; there is life, there is hope in it. Not, never to touch; but not, *Stando in his terminis*, standing in the terms she doth. What terms are those? And now (lo) we are come to the point, to that we search for.

Three senses I will give you, and they have great *Authors*, all three; *Chrysostome*, *Gregory*, *Augustine*. I will touch them all three; and you may take your choice of them; or, if you please, take them all: for, they will stand well together.

One is (it is *Chrysostomes*) That, all was not well; somewhat amiss; the something to blame in the manner of her offer, which was not all as it should. The most we can make, she failed in somewhat. Not, that she did it in any immodest or undecent manner: God forbid: never think of that. But onely a little too forward, it may be: not with that due respect that was meet.

We see by that is past, how the world went. *Christ* said, *Mary*: She answers him with her wonted term, with a *Rabboni*. And as she saluted him with her wonted term, so after her wonted fashion, she made toward him, to have touched him: not in such manner, as was fit to have been observed; nor with that regard, which his new glorified estate after his resurrection, might seem justly to require. It is in *Me*: not the same *Me*, he was. That that was enough to *Christ*, a few dayes ago, was nothing near enough, to day, for him. He that three dayes since endured so much, the day is now come, He will be touched after another fashion: *Propter hoc exaltavit Eum Deus*, For, to this end God so highly exalted Him. I tell you plainly, I did not like her *Rabboni*: it was no *Easter-day*-salutation, it would have been some better term expressing more reverence. So, her offer would have been in some more respective manner; her touch no *Easter-day* touch; her *tangere* had a tang in it (as we say.) The touch-stone of our touching *Christ*, is, with all regard and reverence that may be: Bring hers to this, and her touch was not the right touch; and all, for want of expressing more regard; not, for want of *toto*, but *tanto*: not, of reverence at all; but of reverence enough.

Two causes they give of this fail. One, a defect in her judgment: The other, an excess in her affection. Her amiss in the manner, grew out of her amiss in the mind; a misconception, he had been but even *Rabboni* still. As it should seem, it seemeth to her, it was with him no otherwise, then with her brother *Lazarus*: that *Christ* had risen *idem qui prius*, neither more nor less, but just the same, he was before.

To

II.
But on *Mary Magdalen*.

Luke 24. 39.

Matth. 28. 9.
Luke 7. 47.

To correct her want of due reverence: 3. *Chrysostom's* senses.

Phil. 2. 9.

To be saluted, approached, *touch*ed, as formerly he had been. Formerly, he might have been *touch*ed: She thought, he might have been even so still. Whereas, with him, the case was quite altered: He is risen in a far other condition then so. His *corruptible* had now *put on incorruption*; and his *mortal, immortality*. He died in *weakness* and dishonour: Rose again in *power and glory*. And, as in another state, so to another end: Not to stay upon earth, or converse here any longer, but to *ascend* up into heaven. There was no *ascendi* in her mind.

His reason imports as much. You *touch* Me, not as if I were upon ascending; but, as if to stay here still. For, in saying, *I am not yet*; his meaning is, ere long, he should. *Nondum ascendi*, yet I am not: but *ascendo*, presently I am to do it; to leave this world, and all here beneath, and to go up and take possession of my Kingdome of Glory. To this new glorious condition of his, there belonged more then *Rabboni*; another manner approach then *more solito*. He being so very highly exalted, and far otherwife then he was, her access to have been according: Not being so, it made her unmeet to *touch* him, now. Nay, if you be but at *Rabboni*, and make toward Me in no other sort then thus, *Noli me tangere, Touch me not*.

Verse 28.

Ephes. 5. 3.

Hence we learn, that when he sees, we forget our selves, *Christ* will take a little state upon him; will not be saluted with *Rabboni*, but with some more seemly term. Saint Thomas his, *My Lord*, and *my God*, a better far then *Rabboni*. Nor be approached to, after the old accustomed fashion, but with some more seemly respect, *sicut decet sanctos*. They that so pres to *touch* him, and besomewhat too homely with him, they are in *Mary Magdalens* case: Her *Noli me tangere*, touches them home. And their punishment shall be, that *touch* him they shall not.

It is no excuse to say, all was out of *love*: Never lay it upon that. Love, *Christ* loves well: but, love, if it be right, is *παιδεία, nihil facit perperam* (saith the *Apostle*) in *αγνωση, doth nothing uncomely*, keeps *decorum*; forgets not what belongs to duty, and decency; carries it self accordingly. And such *love Christ* loves. Otherwife, Love may, and doth forget it self other-while: and then, in that case, the Heathen mans saying is true, *Importunus amor parum distat a similitate*: such love is not love. A strange kind of love, when, for very love to *Christ*, we care not how we use him, or carry our selves towards him. Which being her case, she heard, and heard justly, *Noli me tangere*: you are not now in case, till you shall have learned to *touch* after a more regardfull fashion.

Mark 9. 6.

This may truly be said: she was not, before, so carried away with *sorrow* (that *Passion*;) but she was now as far gone in the other of *joy*: and so like enough to forget her self, in offering to *touch* him no otherwise then *heri* and *nudius tertius*, as two or three dayes ago she might have done. S. *Peters* case in the *Mount*, was just her case here: He *knew not what he said*, nor she, *what she did*: so surprised with the sudden joy, as she had no leisure to recollect her self, and to weigh the wonderfull great change, this day wrought in him.

Muth. 28. 9.

Out of which, our lesson is, that in the sudden surprize of any passion, *Christus non est tangibilis*, no *touching Christ* then. But, when the *passion* is over, and we come to our selves, it will be with us, as with her judgement calmed; her judgement settled better, then now on the sudden it was (as it seemed) she will be then fit, and then she may be admitted: and so, she was, and did *touch* him: but, that time, when she did so *touch* him, she was upon her *knees*, down at his feet, another manner of gesture, then here she offered.

Luke 24. 38.

37.

1 Johh 1. 1.

Say, she were unfit, yet hangs there a cloud still: all is not clear. For, why then did others *touch*, to our seeming as unfit as she? *Thomas* with his faith in his fingers ends? The rest, in whose teeth he cast their *unbelief* and *hardness of heart*, they *touch*ed him at first: why not she, as well as they? They were unfit, I grant; but their unfitness grew *ex alio capite*, another way, then did hers. They *believed not*, were in *doubt*; thought, he had been but a *ghost*. To rid them of that doubt, that they might be sure it was he, and be able to say another day, *Which our hands have handled of the Word of life*; they were suffered to *touch* him. *Touching* was the proper cure for their disease: So, was it not, for hers. She never doubted a whit; was sure, he whose voice she heard, was *Rabboni*. She had no need to be confirmed in that. Her disease grew another way. Not from want of *faith*; of *fear*, rather: from want of *due regard*. To *touch* would not have cured her disease, but made it worse. So, they *touch*ed, because they *believed not*: she *touch*ed not, because she *mis-believed*; believed not of him aright. They *touch*ed, that they might know, he was *risen*: She *touch*ed not, that she might know, he was not so risen, as she wrongly imagined, that is, as in former times, she had known him.

Levit. 13. 45.

Esay 65. 5.

Out of that hath been spoken, we learn; That they be not so well advised, who, if they hear one speak of *Noli me tangere*, imagine straight, it must needs be meant of a *bile*, ulcer, or some dangerous sore. Every *Noli me tangere* is not so: *Christ's* here is not so. Learn here, there doth to *Excellency* belong a *Noli me tangere*, inducing reverence; no less then to *biles* or sores procuring indolency. *Touch me not*, come not near me, *I am unclean* (saith the Leper.) Stand back, *touch not my skirts*, *I am holier then you*, (saith one, *Esay* 65.) that is, *Touch me not*, I am so pure and clean; as if to his excellent holiness there belongeth this priviledge, *not to be touch*ed.

Psal. 105. 15.

Psal. 131. 1.

The truth is, in the *Natural body*, the *eye* is a most excellent part; but withal, so tender, so delicate, it may not endure to be *touch*ed; no, though it ail nothing, be not sore at all. In the *Civil body* the like is; there are in it, both *Persons* and *Masters*, whose excellency is such, they are not familiarly to be dealt with by hand, tongue, or pen, or any other way. The *Persons*, they are, as the *apple of God's own eye*: *Christi Domini*. They have a peculiar *Nolite tangere*, by themselves. Wrong is offered them, when after this, or in familiar or homely manner, any touch them. The *Masters* likewise, *Princes affairs*, *Secrets of State*, *David* calleth them *magna & mirabilia super se*, and so *super nos*: points too high, too wonderfull for us to deal with. To these also, belongs this *Touch not*.

And,

And, if of *Kings secrets* this may truly be said, may it not as truly, of *God*, of his *secret decrees*? May not they, for their *height* and *depth*, claim to this *Noli*, too? Yes sure: and I pray *God*, he be well pleased with this licentious touching, nay, tossing his *Decrees* of late; this sounding the depth of his *Judgments* with our line, and lead; too much presumed upon by some in these dayes of ours. *Judicia ejus abyssus multa* (saith the Psalmist) *his judgments are the great deep*. *S. Paul*, looking down into it, ran back, and cried, *O the depth*! the profound depth! not to be searched, past our fathoming or finding out. Yet are there in the world, that make but a *shallow* of this great deep: they have sounded it to the bottom. *Gods secret Decrees*, they have them at their fingers ends, and can tell you the number and the order of them just, with 1, 2, 3, 4, 5. Men, that (sure) must have been in *Gods Cabinets*, above the *third heaven*, where *S. Paul* never came: *Mary Magdalens touch* was nothing to these.

Psal. 36. 7.
Rom. 11. 33.

2 Cor. 12. 2.

This was but upon the by. The main of the Text, that it beareth full against, *ex tota substantia, in undae* and *undisful carriage*: and against them that use it. Not, that *Mary Magdalens* was such: hers was but *Tekel*, certain grains too light, *minus habens*: Not altogether without regard, but not altogether so full of regard as it might and ought to have been. Make it as little as you will, *Christ* saith *Noli* to it: and *Noli* is a word of unwillingness. *Christ* is not unwilling with ought that is good: what he saith *Noli* to, is *eo ipso*, not good, would be forborn: would not be offered him, be it more then hers was. She (it may be) shewed more regard then we: Yet, if we shew not more regard then she, we shall hardly escape this *Noli me tangere*.

But, from this we rise. If *Christ* said *noli* to her, that failed but *in tanto*; what shall he say to them that fail both *in tanto* and *in toto*? The *Noli* to her given, reacheth them in a higher degree. Greater must their fault be, now, then hers was, then. She had no *Noli* to warn her: they have hers to warn them, and will take no warning by it. *Christ*, as he saw, she was; so, he foresaw, others would be as (yea, more) defective this way. The *Noli* that was given to her, was (in her) given to them all. Even to this day, *Christ* cryeth still, *Noli me tangere*: Even to this day, there is use of it, to call upon us for a better touch.

If the Text be against *rudeness*, to refrain it; then, it is for *reverence*, to enioyn it. If he say *Noli*, to the want of regard; we know, what he will say *Volo* to: that the more respectfully, the better we carry our selves, the better he will like us. This is sure, he will be approached to in all dutiful and decent sort; and he will not have us offer him any other. Whatsoever is most or best in that kind, if there be any one better then other, be that it. The best, we have (I am sure) is not too good for *Christ*. It is better to render account to him of a *little too much*, than of a *good deal too little*.

Take this with you: *Christ* can say *Noli*, then. For (I know not how) our carriage, a many of us, is so loose; covered we sit; sitting, we pray; standing, or walking (or as it takes us in the head) we receive: as if *Christ* were so gentle a person, we might touch him, do to him, what we list, he would take all well: He hath not the power, to say *Noli* to any thing. But, he hath, we see; and saith it; and saith it to one highly in his favour: and saith it, but for a *touch* a little awry, otherwise then it should.

As the heathen said, *vultu*; so the Text saith, *tactu ladi pietatem*. One may offend *Christ*, only by touching him; such the *touch* may be. We will allow him greater then the Ark: That, would not indure *Man's touch*; he dyed for it. We will hold us to our Text: if we touch him unduely, we shall do it *involuntari*; it shall be much against his will; he likes it not: Witness this *noli* here.

2 Sam. 6. 7.

Which, though it go but to the touch, yet, *a paritate rationis*, it reacheth to all the body, and to every member of it. To our very feet (saith *Solomon*) we to look to them when we draw near to him. To our very fingers (saith a *Greater then Solomon*) we to look to them when we touch him. And, as not with the foot of pride, nor the hand of presumption; so, along through the rest: neither with a scornful eye, nor a stiff knee: All are equally forbidden, under one: all to be far from us.

6.
Ecclef. 4. 17.
Luk. 21. 31.

It reacheth to all: but yet for all that, the native vword of the Text (the touch) is to have a kind of pre-eminence. Most kindly, to that. To *Christ* it is every way; but most of all, to *Christ* as he is *tangibilis*: comes under our touch. To all parts of his worship; but, other parts will not come under *tangere* so fully, as the *Sacrament*. So, as the use may seem properly to have relation to that; and we, there, to shew our highest reverence. If we do so, *Dicite iusto quia bene*, we do vvell. But, diverse have too much of *Mary Magdalens* in them. I know not how they vould touch *Christ*, if they had him: that, which on earth doth most nearly represent him, his highest memorial, I know not how many both touch and take, otherwise, then vvere to be vvished.

7.

Esa. 3. 10.

But, thus are we now come to the day, the very day, it was given on. *Christ* gave this *Noli me tangere* that it might be *Verbum Dei*, a watch-vword for this day. Take heed, how you touch: for, he easily foresaw this vwould be *tempus tangendi*, the time vwhereon, touch we must. Nay, more then touch him, we must: for, eat his flesh and drink his blood we must; and, that can we not do, but we must touch him. And this we must do by vertue of another precept, *Accipite & manducate*.

John 6. 56.
Mat. 26. 26.

How vwill *Accipite & manducate*, and *noli me tangere* cleave together? Take, eat, and yet touch not? If we take we must needs touch, one vwould think: If we eat, *gustus est sub tactu* (saith the *Philosopher*;) so, that comes under touching too.

It seems the Text was not so vvell chosen, these points considered. Nay, let the day aside we have no need (God vvot) to be preached to of not touching: we are not so forward that way. It vwould rather have been that of *S. Thomas*, *Affer manum*. This, is now out of season.

Verse 27.

But, you vwill remember still, I told you, this *Noli* was not general. It was but to *Mary Magdalens*. And, to her, but till she had learned a little better manners. Not to any, but such as she, or worse then she, that in unbecoming manner press and proffer to touch him. (the only cause of her repulse.) But,

Mat. 28. 9.

at another time, when she was *on her knees*, fell down *at his feet*, then did she *touch* him, without any check at all. Be you now, but as she was then, and this *noli me tangere* will not *touch* you at all.

Ve. 27.

It is the case of the *Sacrament* right. There is place in the taking it, for *noli me tangere*: So is there, for *Affer manum*. To them, that with Saint *Thomas*, in a feeling of the defect of their *faith*, or of any other spiritual grace, cast themselves down, and cry, *My Lord, and my God, Affer manum* to them: I set them free, I give them a discharge from this *Noli me tangere*. But, for them that are but at *Rabboni*, and scarce so far; bold guests with him; bafe in conceit, and homely in behaviour: to them, and to them properly, belongs this *Noli me tangere*: More properly, then ever it did to her. And so, that point reconciled. Thus far for Saint *Chrysostome*, and his taking.

2.
To hasten the
Message.
S. Gregories
sense.

There is a second, and it is Saint *Gregorie's*: That the *Vade & dic*, was the cause of *Noli me*, &c. and that all was but to save time, that she was not permitted it. *Christ* was not willing to spend time in these Complements (it was no other;) but, to dispatch her away, upon an errand, better pleasing to him, that required more haste. As if he should have said: Let us have no *touching* now; there is a matter in hand, would be done out of hand, and therefore for this time hands off, *Touch me not*.

And the reason will follow well, so: *Nondum enim ascendi*. You need not be so hastie, or eager to *touch me*; I am not yet, *ascended*: though I be upon going, yet I am not gone. You may do this, at some other time, at some other meeting: & *quod differitur non aufertur*, at better leisure, you may have your desire: forbear it now.

Why, what hast was there of doing this errand? Might she not have *touch*ed him, and done it time enough? Peradventure, she might think so: She, knew *Christ* was *risen*; She, was well. But, they that *sate in fear and sorrow*, that knew not so much; they would not think so: Not, to them. To them *Nihil satis festinatur*, No hast was too much; all delay too long.

Nor to *Christ* neither. Who was (we see) so desirous to have notice given with all speed, that he would not take so much time from it, as wherein *Mary Magdalen* might have had but a *touch* at him. So careful, they might receive comfort with the first, that he saith, *Go your wayes* with all speed; Get ye to them, the first thing you do: It will do them more good to hear of my rising, then it will do you, to stand and *touch* me.

Cant. 3. 4.

Yet, a *touch* and away would not have taken up so much time. True: but he easily foresaw, in the terms she stood, if he suffered her to *touch*, that would not serve the turn; she would have taken hold too. And, if she had taken hold once, nor that neither: She would have come to a *Non dimittam*, with her in the *Canticles*, *Tenui Eum & non dimittam*: She would not have let him go; or been long, yet she had: So, much time spent in impertinences, which neither he nor she the better for. So, she to let her *touching* alone, and put it off till another time, being to be employed in a business of more haste, and importance.

3.
To wean her
from sensual
touching.
S. Augustines
sense.

The third place is Saint *Augustine*; That, *Christ* in these words, had a further meaning; to wean her from all sensual and *fleshy touching*, and teach her, a new and a true *touch*; truer than that, she was about. This sense groweth out of *Christ's* reason: *Touch me not, for I am not yet ascended*; as if, till he were *ascended*, he would not be *touch*ed; and, then, he would. As much to say: Care not to *touch* me, here. Stand not upon it: *Touch me not, till I be ascended*; stay till then, and then do. That, is the true *touch*; that is it, will do you all the good.

AA. 1. 3.

And, there is reason for this sense. For the *touch* of his body, which she so much desired; that, could last but *forty dayes* in all, while he in his body were among them. And, what should all, since, and we now, have been the better? He was to take her out a lesson, and to teach her another *touch*, that might serve for all, to the worlds end; that might serve, when the body and bodily *touch* were taken from us.

Christ himself *touch*ed upon this point (in the sixth Chap. at the 62. ver.) When at *Capernaum* they stumbled at the speech of *eating his flesh*; What (saith he) find you this strange, now? How will you find it; then, when you shall see the *Son of man ascend up where he was before*? How then? And yet, then you must eat, or else there is no life in you.

So, it is a plain *Item* to her, that there may be a sensual *touching* of him here: but that is not it: not the right: it avails little. It was her error, this; She was all for the *corporal presence*; for the *touch* with the fingers. So, were his *Disciples*, all of them, too much addicted to it. From which they were now to be weaned: That if they had, before, known *Christ*, or *touch*ed him after the flesh; yet now from henceforth, they were to do so no more, but learn a new *touch*; to *touch* him, being now *ascended*. Such a *touching* there is; or else his reason holds not: And, best *touching* him, so; Better far than this of hers, she was so eager on.

Do but ask the Church of *Rome*; Even, with them it is not the *bodily touch*, in the *Sacrament* that doth the good. Wicked men, very Reprobates, have that *touch*, and remain reprobates, as before. Nay, I will go further: It is not that, that *touch*eth *Christ* at all Example, the multitude that thronged and thrust him; yet for all that, as if none of them all had *touch*ed him, he asks, *Quis me tetigit*? So that, one may rudely thrust him, and yet not *touch* him, though: Not, to any purpose, so.

Mar. 5. 31.

Job 6. 63.

Christ resolves the point, in that very place The *flesh*, the *touching*, the eating it, profits nothing. The words he spake were spirit: So, the *touching*, the eating, to be spiritual. And Saint *Thomas*, and *Mary Magdalen* or whosoever *touch*ed him here on earth, nisi *falicus fide quam man tetigissent*, if they had not been more happy to *touch* him with their *faith*, than their fingers end, they had had no part in Him

Him; no good by it at all. It was found better with it, to *touch the hem of his Garment*; than, without it, to *touch* any part of his body. Mat. 9. 20

Now, if faith be to *touch*, that will *touch* him no less in heaven than here: One, that is in Heaven may be touched so. No *ascending* can hinder that *touch*. Faith will elevate it self, that *ascending* in spirit, we shall *touch* him, and take hold of him. *Mitte fidem & tenuisti*: It is Saint *Augustine*. It is a *touch*, to which there is never a *Noli*: fear it not.

So, do we then: Send up our *faith*, and that shall *touch* him, and there will *verine* come from Him: and it shall take such hold on him, as it shall raise us up, to where He is; bring us to the end of the *verse*, and to the end of all our desires; to *Ascendo ad Patrem*, a joyful *ascension* to our Father and His, and to Himself, and to the Unity of the Blessed Spirit. To whom, in the Trinity of Persons, &c.



A
S E R M O N
Preached before the
KINGS MAJESTY
AT
WHITE-HALL,

On the Twenty first of *Aprill*, being *Easter-Day*,
An. Dom. 1618.

JOHN. Chap. XX. Ver. XVII.

Dicit ei Iesus, &c.

Iesus saith to her, Touch me not: For, I am not yet ascended to my Father: But, goe to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God.



Noli me tangere the former part, you have formerly heard. *Mary Magdalen* might not touch: at least-wise, not, as thus; not, as now.

The reason: 1. On her part, she forgot her self a little in her touch, as in her terms, toward him, who, though *nondum*, He were not yet, was presently to ascend, and be taken up into heaven, and would be touched in some better manner. And, till she had learned, so to touch, *Noli me tangere*.

2. On *Christs* part. She need not be so eager; *Nondum enim Ascendi*: that is, though He were going, yet he was not gone. Some other time might serve her, to touch him in. Now, he had matter of more haste, to send her about, and would have no time taken from it. And so, for saving of time. *Noli me tangere*.

3. On the touch it self. He was not yet ascended: And to touch Him before he were so, was not the true touch; not the touch that would doe her, or us, any good. For these all or some of these, *Noli me tangere*, no touching, now.

Heb. 6. 10.

But what, shall she be quite cast off in the mean time? Denied touching; denied it, graunted nothing for it? That were hard. Nothing to comfort her, in lieu of it? Yes: *Christ is not unrighteous, that he should forget the work and labour of her love*, which she, this day, made, so many waies to appear. Somewhat he deviseth to comfort her, somewhat: in that he will have her doe somewhat for Him. So, the old rule was: *quem non honoro non onero*. He will imploy her in a message; and such a message, as was to the present joy of them, it was sent to, and should be to the generall joy and good, not of them onely, but of us all.

Now

Now then, this must needs be reckoned as a special favour shewed her by our blessed Saviour. For, otherwise, he could as easily, himself have appeared to them he sent her; as, to her, he did; but that, his will was, to vouchsafe her the honour of the first bearing of these so joyful tidings, to them, and in and by them, to the whole world. When time was, *she broke her box of precious ointment*, and John 12. 3. the *sent of it filled the whole house*: The breaking of this box now, of the tidings of Christ, and his 2 Cor. 1. 16. rising, with the sweet savour of life into life hath filled, and still filleth the whole world, from one end to the other.

The sum of the Text is; *A dispatch of Mary Magdalen by Christ, to deliver a message to his Disciples.* The Summe. It is in effect, as if he should have said: You know, I am risen, now; you are well for your part: There be others, that know not so much; and, because they know it not, sit in sorrow, heavy and half dead at home. It would comfort them much, revive them, put life into them again, to know what you know. Now you are well, think upon them that are not. Remember, what was your own case but even now. You cannot do a better deed, than carry comfort to the comfortless. I would they knew it; I wish them well: *They be my brethren*, however they forgate themselves when time was.

But, this is not all; that they might know of it: but, they must know of it with all speed. For, that she may the sooner go tell them, she must not touch. For, if you mark it, It is not *vade & dic*; but *Sed vade & dic*: It is not barely, Go and tell them; It is, Touch me not, But, go and tell them. That is, in stead of touching, she must be gone in all hast to tell them. As if he should say; Go to, let us have no touching now: Get you to them, the first thing you do, and tell them of it. It will do them more good to be told of this, then it will do you to stay here and touch me never so oft.

This so great hast of the carrying it, is much for the credit of the message: Much for it; I cannot but note it. That Christ thought the notice of it so necessary, the bearing of it so every way important, as (we see) he is careful no time be taken from it: but with all possible speed, with the very first, they acquainted with it. So careful, as he would not take so much (or rather so little) time from it, as wherein Mary Magdalen might have had but a touch at him; but takes her off, and sends her away in all hast. As if, some matter had lien in it, if they should not have heard of his rising, before the Sun-rising.

Much for the honour of the Feast, on which it was done. That he would for ever have a Feast celebrated in memory of this Day, whereon these tidings came to the world first.

Most of all, for his own honour; Who sheweth himself so desirous, that they that are in heaviness may receive comfort, as he thinketh no hast too much, no hast enough, till they hear of it, till they hear of his Psa. 143. 8. loving kindness betimes in the morning.

To take the Text in sunder. The parts be two: 1. A Commission to carry a message; 2. And the Message itself. The Division.

1. The Commission: *Vade ad fratres meos & dic eis.* 2. The Message: *Ascendo ad Patrem meum, &c.*

In the Commission, again, there are two, 1. The Parties first: 2. And then, the Charge. 1. The Parties, *Fratres meos*: 2. The Charge, *Vade & dic eis.*

In the Message, two, likewise: 1. First, that he is upon ascending: 2. Then, the party, to whom. That Party, to whom is but one; yet represented here, under two names, 1. Father, and, 2. God. And (that which, to us, is the capital point of all, and which we to lay hold of specially) his Father, but ours, with all: and His God, but ours, as well as his. The last and best part of the message: For, in it lyeth the joy that cometh to us this morning.

On which four, 1. My Father, and 2. your Father, and 3. My God, and 4. your God, as it were so many wheels, is his *ascendo* drawn: Upon the same, is ours likewise to be, and is therefore the *Consummatum est* of the Text, and of the Feast, and of this, yea, (I dare add) of the whole Gospel.

And, let not this move you a whit, that His Father and our Father, His God and our God (who are the end to which we ascend) are made the Chariot by which we ascend. This is no strange thing in Divinity. *Ad Christum non intr, nisi per Christum* (saith Saint Augustine) and so neither *ad Deum, nisi per Deum*. With us nothing is more certain, then that the end of our way, which we come unto, is also the way it self, whereby we come thither. One and the same *ad quem*, and *per quem ascenditur*.

We shall make four stands. 1. One, at *fratres meos*, the Parties. 2. Another, at *Dic eis*, the Commission. 3. The third, at *Ascendo*, the Motion. 4. And the last, at *My Father* and *your Father*, my God and your God, the *Terminus ad quem*, which giveth the perfection to all our motions, and so, to this, the last end of all our motions; For, after *ascendo*, we shall move no more, but rest for ever.

V *Ad fratres meos*, Go to my brethren. Our first stand is to be at *fratres meos*, my brethren, the Parties he sent to. I. *Fratres meos*. The Parties. Who be they? They she went to. To whom went she? To his Disciples ((in the next verse:) They then the Parties, He meant: They, his brethren.

Psal. 59. 16.

A strange term to begin with, considering how they had dealt with him, scarce like *brethren*, not long before. We shall therein do the work of the *Sabbath*, which is to tell of his loving kindness betimes in the morning; and this morning, more then ever any.

1 King. 20. 32, 33.

Yet then vve go any further, let us touch a little at this term, he gives them. It is no *noli me tangere* (this) It is a word to be touched and taken hold of: It was so, when time was, by *Benhadads* servants, this very word. Is *Benhadad* alive (saith the King of Israel) *Frater meus est*. He is my brother: which they presently caught hold of, yea, thy brother *Benhadad* is yet living. So they.

And so we, *Frater meus*. Let us not let this word fall to the ground, but say (with *Bernard*) *Salvum sit verbum Domini mei*. God save this word; blessed be the lips that spoke it. Yea thy brethren, Good Lord, if so thou wilt vouchsafe to call them.

Out of it first I note, here is nothing that favours of any displeasure, of remembering any old grudge. Not so much as an harsh term in all the message; no mention they had fled from him, forsook him, forswore him (full un-brotherly.) He hath forgotten it all, all is out of his mind: Casts not them off, as they did him, but sends to them; and, by the name of *brethren*, sends to them: *They be my brethren*, and I theirs, and by that name commend me to them. Nothing, here, that favours of any anger.

Heb. 1. 11.

Not nothing, that favours of any pride. But, even as *Joseph* in the top of his honour; So he, in this, the day of his glorious exalting from the dead, claims kindred of them, a sort of poor forlorn men: and (as the *Apostle* expresseth it) *non est confusum vocare*, is not a whit ashamed of them that were ashamed of him. Disdains not, poor as they were, unkind as they were, but vouchsafes to call them *brethren* for all that.

Which word [*Brethren*] implies two things: 1. First, *Identity of nature*. His nature is not changed by death. The nature he dyed in, in the same he rises again. Thereby lyes a matter. For, if he rose, as man, then man also may rise: If one be risen, there is hope for others: If the nature be risen, the person, in it, may. So it was with the first *Adam*. In his person was our nature; and, in him, it dyed; and we, in it. So is it in the second. In his person our nature is risen; In our nature, we all. This first: Risen in the same nature, he had before: Not changed it.

Job. 15. 15.

2. And second, *Risen with the same love and affection*, he had before: Not changed it, neither. Yes, changed it, (I said not well in that;) but, changed it for the better. Before this, when he said most, he said but, *I will call you my friends*: The highest term he came to, before. But here, being risen, he riseth (we see) higher, as high as Love can rise, to count them and stile them *frater meus*. And so much for that, Go to my brethren.

II.
Disc. The
Commission.

Well, when she comes to his *brethren*, what then? *Et dic eis*, and say to them, or tell them. By which words, he gives her a *Commission*. *Vade*, is her *Mission*: *Dic eis*, her *Commission*. A *Commission*, to publish the first news of his rising, and (as it falls out) of his ascending too.

The *Fathers* say, that, by this word, she was, by *Christ*, made an *Apostle*. Nay, *Apostolorum Apostata*, an *Apostle* to the *Apostles* themselves.

Mat. 28. 19.

An *Apostle*: For, what lacks she? 1. Sent first, immediately from *Christ* himself: And what is an *Apostle* but so? 2. Secondly, Sent to declare and make known: And what difference between *he pre-dicate*, and *Vade & dic*, but only the number? the thing is the same. 3. And last; what was she to make known? *Christ's rising*, and *ascending*: And what are they but *Evangelium*, the Gospel, yea, the very Gospel of the Gospel?

This day, with *Christ's rising* begins the Gospel: Not before. Crucified dead and buried, no good news, no Gospel they, in themselves. And them, the *Jews* believe as well as we. The first Gospel of all, is the Gospel of this day, and the Gospel of this day is this *Marie Magdalene's Gospel*, *near damp-rior*, the prime Gospel of all, before any of the other four. That *Christ* is risen, and upon his ascending, and she the first, that ever brought these glad tidings. At her hands the *Apostles* themselves received it first: And, from them, we all.

Mat. 16. 13.

Which, as it was a special honour (and wheresoever this Gospel is preached, shall be sold for a memorial of her:) so was it withal, not without some kind of *embuiting* to them (to the *Apostles*) for sitting at home, so drooping in a corner, that *Christ* not finding any of them, is fain to seek him a new *Apostle*. And finding her, where he should have found them, and did not, to send by the hand of her, that he first found at the *Sepulchers side*, and to make himself a new *Apostle*. And send her to them, to enter them (as it were) and catechize them, in the two Articles of the *Christian faith*, the *Resurrection* and *Ascension* of *Christ*. To her, they and we (both) owe them, them, the first notice of them.

And, by this (lo) the amends (we speak of) is made her for her *Noli me tangere*: Full amends. For, to be thus sent, to be the messenger of those so blessed tidings, is a higher honour, a more special favour done her, a better good turn, every way better, than if she had been let alone, had her desire, touched *Christ*, which she so longed for, and so eagerly reached at. Better (sure:) for I reason thus: *Christ* (we may be sure) would never have enjoyed her to leave the better, to take the worse: To leave to touch him, to go to tell them, if to go to tell them had not been the better.

So that, hence we infer, That to go and carry comfort to them that need it, to tell them of *Christ's rising*, that do not know it: is better than to tarry and do nothing but stand touching *Christ*. Touching *Christ* gives place to reaching *Christ*. *Vade & dic* better than *mane & tange*. *Christ* (we see) is for *Vade & dic*. That, if we were in case where we might touch *Christ*, we were to leave *Christ* untouched, and even to give out selves a *noli me tangere*, to go and do this: And to think our selves better employed in telling them, than in touching him.

Will you observe withall how well this agrees with her offer (a little before) of *Ego tollam Eum* ? She must needs know of the *Gardiner*, *Tell me where you have layd Him, Et ego tollam*, and she would take him, and carry Him, that she would. Why, you that would so faine take and carry me, being dead, goe take and carry me now alive : That is ; carry newes, that I am alive : And you shall better please me with this, *ego tollam*, a great deal : It shall be a better carrying, *Ego tollam*, in a better sense, than ever was that. Stand not here then touching me : Goe and touch them ; and with the very touch of this report, you shall work, in them, a kind of (that you see in me, a kind of) resurrection from a dolefull and dead, to a cheerefull and lively estate.

Tell them : What ? *Tell them that I ascend* ; that is, am about to ascend, am upon the point of it, am very shortly to doe it. *Quod prope abest, in fiat, habetur pro facto*, that that is neere done, we reckon as good as done.

Tell them that I ascend. Why how now, What day is to day ? It is not *Ascension day* : It is *Easter*, and but early *Easter* yet : His ascension is *fourty dayes* off. This were a Text for that day. Why speaks He of that now ? Why, not rather, *Tell them I am risen* (more proper for this day ?) vvhay, He needs not tell her that : She could tell that of her self, she saw it. And besides, in saying, *I ascend*, He implies fully as much. Till He be risen, ascend He cannot : He must ascend out of the grave, yer He can ascend up to heaven. *Resurrexit* must be past, yer *Ascendo* can come. *Ascendo* then puts His resurrection past all peradventure : He needs say no more of that, of his rising. But, as she saw by his rising that He had the *keyes of hell and death*, had unlocked those doors and come out from thence ; So, by *ascendo*, He tells her farther, that he hath the *Keyes of Heaven gates* also, vvhich he would now unlock, and so set open the *Kingdome of Heaven to all Believers*.

And yet, there is a further matter in *ascendo*, to shew us vvhath was the end of his rising. *Christ* did not rise, to rise ; no more must we. The resurrection it self is for an end ; it is not the end : It is but a state yet unperfect, but an entry to a greater good, vvhich unlesse it lead us and bring us to *non habetur propositum*, it is short, short of that it should be. We must not then set up our rest upon our rising. There is somewhat more required than barely to rise. What is that ? *Ascendo* : *Christ* rose to ascend ; so are we to doe. And rising is no rising, no right rising, we rise not on our right sides (as we say) if that follow not upon it, if we ascend not vvithall. For, to rise from the bottom of the grave to the brink of it, to stand upon our feet again, and tread on the grave-stone, and no more, is but *half a rising* ; is but *Lazarus rising*.

To rise up, up as high as heaven, that is to rise indeed ; that is *Christs rising* : and that to be ours. As, to rise is nothing but to ascend out of the grave : So, to ascend is nothing but to rise as high as heaven : And, then we are truly risen, vvhhen so risen. Before, I said there was no Gospel till the Resurrection : I now say, the resurrection it self is no Gospel ; (not of it self) unlesse *ascendo* follow it. *Resurrexit*, tell that to all the world : All that die in Adam, shall rise in *Christ*, Miscreants, Jewes, Turkes and all : No Gospel that, properly. Tell the *Christian* of more than so : tell him of *ascendo* too, that goes vvithall, that pertaines to it. You must take that vvith you too, if it be *Christs*, if it be the right rising, the resurrection to life and not to condemnation.

Mark this well : it is a materiall point. Better lye still in our graves, better never rise, then rise and rising not to ascend. Of them that shall rise, they that see they shall not ascend, shall with themselves in their coffins again : Nay, they shall pray the mountains to fall on them, and the hills to cover them, and bury them quick. So much doth this concerne us, that these two part not ; that *ascendo* attend us at our rising. And therefore this you shall observe, that, in all this speech or Text, *Christ* doth not so much as mention, as once name the word rising or resurrection, as if he made no great reckoning of it : But, in this one short verse here, in these few words, he is, at *ascendo* twice ; speaks of that, mentions that, over and over again. All to teach us, *ascendo*, is all in all. That *resurrexit* is nothing, if it be nothing but *resurrexit* ; nor any account to be made of it, if *ascendo* goe not with it, but, if *ascendo* goe with it then it is. And, that it may goe with it, that to be all our care. Never take care for *resurrexit* ; that will come of it self without any thought taking. Never trouble your selves with that. Take thought for *ascendo*, set your minds there. *Ascendo*, look well to that : *Resurrexit* let that goe.

A third reason there is of *ascendo*, For, He saw upon these tydings, as she did think, so they would say ; O is he risen, then shall we have his company again, as heretofore we had. But, by sending them word of His ascending, He gives them warning betimes ; He rose not, to make any abode with them, or to converse with them on earth, as formerly he had ; that so, they might have timely notice of it and know what they were to look for. For, this, he knew would be a hard lesson. His rising, they would like well, but his ascending be against : would not abide to hear of that, to lose his company at any hand. It was a conceit, that troubled them much : they were still and ever addicted to his bodily being with them. Here, they would have kept him, built Him a Tabernacle, here ; and by their good will never have let him gone from hence. All for *man nobiscum*, and for *Dominus si tu fuisses hic* ; all in *Mary Magdalens* case, had him here to see Him and to touch Him ; and then, all had been well as they thought.

This was their error : And to rid them of it, of this earthly mind of theirs, thus striving to affixe and keep him here on earth, and that then all should be well, he shewes them that they were quite wrong, and sets them right. That for him to be here below on earth, that is not it : But for them to be with him there above in heaven, that is it : There it is right. And, never shall they, or we, be well, till there we be with him. And thither would he raise them and us, with this his *ascendo*.

Yet, one more. For, this very point, that *Christ* risen with *ascendo* in his mouth ; that no sooner risen, but makes ready for his ascending straight ; this (I say) if there were nothing but this (the so immediate joyning it, so close upon his rising, one hard to the other, no mean between) were of it self, enough to make

Verse 15.

III.
Ascendo.
The Motion.

Apo. 1. 18.

Luke 23. 30.

Mar 17. 4.

Luke 24. 29.
Iohn 11. 32.

make the idle dream of the old and new *Chiliafts* to vanish quite; that phanſie to themſelves I wote not what earthly *kingdome* here upon earth, ſomewhat like *Mahomets Paradise*, and will not hear of *ascendo*, after they be *riſen*, till a *thouſand yeares* at leaſt. This is none of *Chriſts riſing*, I am ſure: So, to be none of ours. As with him, So, with us; *riſing* and *ascendo* are to follow ſtraight on upon the other.

Chriſt then doth *ascend*. And out of what *Chriſt* did, we learne what we to doe, Seeing, *Chriſt* ſtayed not here, we not to ſet up our ſtay here neither, not to make earth our heaven, not to place our felicity here below.

Col. 3. 1.

The *Gospell* is (we ſee) when *Chriſt* was *riſen*, his minde was upon *ascendo* preſently. The *Epistle* is framed fit for it, That if we be *riſen* with *Chriſt*, we would ſet our mindes and ſeek the things above where *Chriſt* is: that is, if we be *riſen* with him, make no more adoe but *ascend* with him alſo.

All things in heaven and earth doe ſo; *riſing*, they *ascend* preſently. In heaven, the *ſtarres* they be no ſooner *riſen* above the *horizon*, but they are in their *ascendant*, *eo ipſo*, and never leave *ascending*, till they be in the higheſt point, over our heads, in the very top of the ſkie. In earth; the little *ſpires* that peep out of the ground, now at this time (*nature's* time of her yearly *reſurrection*) they be no ſooner out, but up they ſhoot, and never leave to aſpire, till they have attained the full pitch of their higheſt growth, they can *ascend* to. In our ſelves, though (I know) for earthly men to have earthly minds it is not ſtrange *πυλον ἔχοντες πατέρα* having clay to our father, and *παρ πατέρα σου* duſt to our Sire, we ſhould have *χαμερηνου* our ſoules ſhould cleave to the duſt, as *Nazianzen* excellently ſaith. Not ſtrange (I ſay) that, ſo it is with us, yet, ſo it ſhould not be. The very Heathen ſaw, that, though we be made of the earth, yet we are not made for the earth: That the heavenly ſoul was not put into the earthly body, to the end, the earthly body, ſhould draw it downe to the earth; but rather, to the end, the ſoul ſhould liſt it up to heaven. And ſo much they gathered out of our *O ſublime*, and *vultus ad ſydera*, the very frame of our body that beares up thitherward, and bodes (as it were) a kinde of *ascending* whither it lookes, and gives naturally. *Nature* doth teach this.

Apo. 20. 5:

But grace by *Chriſt's* example much better. If *Chriſt* riſe, that we riſe with *Chriſt*, Not, in body yet; but to compe our ſelves dead to ſinne, and riſe from that, and live to God (the firſt *reſurrection*,) And if *Chriſt* *ascend*, welikewiſe to *ascend*: not to part with him, but to follow him as we may. Not yet in body; it cannot be *ſurſum corpora* yet: it may be *ſurſum corda*, we may liſt up our hearts thither, though. There our treasure is; if *Chriſt* be our treasure: there, our hearts to be; there we in heart to be at leaſt, which is the firſt *ascenſion*, the *μεναις δυν* of it, the *praludium*, ſo.

Pſal. 84. 5:

There are two words in the Text, 1. *Nondum ascendi*, I am not yet *ascended*; and, 2. *ascendo*, yet I *ascend* though: which will very well fit us, if, while we are not at *ascendi* yet (that is, in body *ascended*) we be, for all that at *ascendo* (that is, *ascend* in mind) even as *Chriſt* here did. And *Bleſſed* is the man (ſaith the *Pſalme*) *cui in corde ascenſiones*, that hath the *ascenſion* in his heart, or his heart on it; That, while it is *nondum ascendi* with him, yet at times it is *ascendo*, liſts up his eyes, ſends up his ſighes, exalts his thoughts otherwhyle, repreſents (as *Chriſt* doth) anticipates the *ascenſion Voto & deſiderio* in will and deſire, before the time it ſelf come of the laſt and finall *ascenſion*. Thus much for *ascendo*.

IV.

Ad Patrem
meum:
The Ad quem.

Ascendo is a motion. Every motion hath an *Unde*, and a *quò*; a whence and a whither; a *terminus à quo*, and a *terminus ad quem*. The *ad quem* is (here) *ad Patrem*.

Chap. 19. 30.

To *ascend* is, to *Chriſt*, his naturall motion: Heaven is his naturall place. Thence he came, Thither he is to goe again. Specially, his worke being done, he came for. That was *conſummatus eſt*, with us, three dayes ſince. But, till he be in heaven againe, it is not *conſummatus eſt*, with him. So, the motion is naturall.

Chap. 14. 28

And the *Ad quem, ad Patrem*, no leſſe. Seeing, for the Sonne, to goe to the Father, is very kindly too; we may not be againſt it. *Chriſt* ſaid, If you loved me, you would verily rejoyce, becauſe I ſaid, I goe to the Father. For very love to *Chriſt*, we cannot but rejoyce vvith him. In the *ad quem*, all is well if we conſider that. But, ſo, is not, in the *à quo*. For, vvhen all is ſaid, make the beſt of it we can, *ascendo* is *diſcedo*, to goe up is to goe from; from them: And this is no good nevvies. For him, no ſooner to come, but gone againe, and leave them to the vvide vvorld, it might trouble them, for all Tell my Brethren. For, by Brethren he might mean falſe, brethren, that had left him; and ſo vvould he them, novv: and peradventure doe their errand in heaven to his father, and make them have but little thanks for it, at His hands. So that, this *ascendo* implying a *nolo manere* (in a manner) vvias as evill to them, as *noli me tangere* vvias to her.

Et patrem
veſtrum.

What is then become of the *Gospell* we ſpake of? where, or what is their comfort, or ours, in this tyding? To deal plainly: when we ſeek it in *ascendo*, we find it not: Nor, in *ad Patrem*. Nor, in *ad Patrem meum*. None of theſe is it. But, in His & *ad Patrem veſtrum*, there, we find it; there it is. There was (you will ſay) as much as this comes to, in *fratres meos*. It is true; it implied no leſſe. But, *Chriſt* would not deliver this *implicite* by way of implying, but *explicite*, as explicate and plainly, as he could. And not once but twice. And it is a happy turn for us, he did ſo: For, this point can never be too plainly ſpoken to, too often repeated, too much ſtood upon. All the joy of the morning is in this *veſtrum*. Tell them, I goe to the Father, that is not all: Tell them this too, As I goe to the Father, ſo the Father I go to, is their father; as well as mine; Not mine alone, but theirs alſo. And tell them again, that, if *Patrem meum* be the cauſe of my *ascending* (as here is none other ſet down;) If I goe to him thus, becauſe He is my Father; becauſe He is theirs alſo, they alſo ſhall come after me, the ſame way, to the ſame place, upon the ſame reaſon.

And he doth expreſſe here the *terminus ad quem* by the Party to whom, rather then by the Place to which, becauſe the Party will ſoon bring us to the Place, and to ſomewhat beſides. To the Place: For, you

you shall see, what will follow of this ; that his house, that heaven is now become *Paterna domus* to us, as our *father's house* ; And who shall keep us from our *father's house* ? No more *strangers* now ; but of the *household of God*. And, in the *Household*, not *servants* but *children* ; and have thereto as good right and title, shall be as welcome thither every way, as any *child* to his own *father's house* here useth to be. God, through him, standing no otherwise affected to us, then as a *father* to his *child*, as well disposed, as willing, as ready to receive us. *Christ his beloved Sonne, in whom he is so absolutely well pleased as he alwaies heares him, hath prayed to him and obtained of him, that where He is, we may be also, and in due time ascend up, whither he is now ascended, Pandens iter coram nobis, opening the passage for us to follow him.* Mat. 3. 17.
Chap. 14. 3.
Mic. 1. 13.

But, I told you, there was somewhat in the *Person*, more then in the *Place*. For, by vertue of this *Patrem vestrum*, while we are here, if we cry *Abba father* (as now we may) He is ready to receive our *prayers* : Rom. 8. 15. and when we goe hence, ready to receive our *persons*. While we are here, if at any time we repent, and say *Ibo ad Patrem* (with the *child* in the *Gospel*) ready to receive us to *grace* : And, when we goe hence, we may say with *Christ, Vado ad Patrem*, ready to receive us to *glorie*. So, of *ad Patrem vestrum* there is use here and there, both. Luk. 15. 18.

And, all this by meanes of *Christ's resurrection* : besides the generall vertue whereof, to make all men rise (all, in the second *Adam* that die in the first) there is further a second speciall vertue for us *Christians*, to make us rise, not onely from the *grave*, but rise higher then so, even as high as to *heaven* itself. And that we may have good right so to do, to make *His Father ours*, and his *Father's house ours*, that there we may dwell together *fratres in unum*. On which dependeth, and from whence riseth all our hope of happiness for ever. And this is the joy of the *Feast* we celebrate, the *loving kindnesse of this morning*, the glad tyding of *Marie Magdalen's Gospel*. It is *evangelium parvum* (so they call it) but a little one, but it hat in it, in these few words conched, much matter both of high mysterie and of heavenly comfort.

There be of the *Fathers*, that, telling the *words* of the *Message* (which are *fifteen* in number make them as so many *steps* or *rungs* (as it were) of *Jacob's Ladder*, which we to ascend by. There be others, that more properly and to the Text more agreeable observe these four, 1. *Patrem meum*, 2. *Patrem vestrum*, 3. *Deum meum*, 4. *Deum vestrum*, as so many *wheeles*, as it were, of *Elias* his *chariot*, in which he was carried up to *heaven*. *Ascendo the chariot* ; these, the four *wheeles* of it.

The truth is, there lie faire before us in it, four *paires* or combinations, by which four, *ascendo* is here drawn in the Text. 1. *Two single* : *Patrem* and *Deum*, one : 2. *Meum* and *vestrum*, the other. *Two double* ; 3. *Patrem meum* and *Patrem vestrum*, one : and 4. *Deum meum*, *Deum vestrum* ; the other. I will but touch them briefly. 2 King. 2.

Father and *God* at large first, without any *pronounes* put to them at all. It was not so, *Stylo veteri*. There, in the Law, it was *Dominus Deus*. To change this, and to make it *Stylo novo, Pater Deus* ; in place of *Dominus* putting *Pater*, making of *God* a *Lord*, *God* a *Father* ; is worth the while. It mends the terme, and it mends the matter much ; as much as a *Father* is better than a *Lord*. *Bonus Pater, bonus transitus* : and we bound to our blessed *Saviour*, for making this *Passover*, for working but this change or alteration in *God's* style. 1.
Patrem Deum :
The first part.
Exod. 20. 1.

A *Father* : How a *Father* ? For, a *Father* in a sense (we know) he may be said, and is, to all things whatsoever. *Father of the raine, and of the drops of dew* (in *Job*) But, of us *men*, of *man kinde*, more specially, in that we bear his *Image*. But, that is not it neither, that here is meant. That, is here meant, is *ascendo ad Patrem*, a *Father* to ascend to. Not for our *prayers* onely, but even also for our *persons* to ascend to. So a *Father* he is to none, but to *Christ*, and to the true *Christians*. Job 38. 28.

And this now, a *Father* to ascend to, is it that puts the difference betweene *Him* and all other *fathers* beside *Him*. *Father* to ascend to, such fathers there are none : None such here. Our fathers here, we descend to, go down to them ; down, down to the *grave*. *Him*, and *him* onely, we goe up to, up to *heaven*, up even where *Christ* is sitting at the right hand of *God* ; and he, to that end, a *father*, even to make us ascend thither to him. Heb. 10. 12.

Why would not *Father* suffice ? Why is *God* added ? *Father* is a name of much good will : But many a good father wants good means to his good will. *God*, is added, that he may not be defective that way ; have means to his meaning. For, if he be a *Father*, first it is the voice of a *father* to his *sonne* (in the *Gospel*) *omnia mea tua sunt*. Now then, if this *Father* be also *God*, and all his be ours ; what can we desire more than all *God* hath, all that ever *God* is worth ; able to satisfie never so vaile a desire (this.) For so, if *heaven* and the *joyes* of it be his, they be ours too ; and then there lacks nothing but *ascendo*, to go up and take possession of them : and here (lo) it is, *Ascendo ad patrem*. Luke 15. 32.

Bound to him for this first, *Patrem Deum*. No whit lesse bound for the second, for putting to these *pronounes possessives, Meum, and vestrum* (which is the second single combination.) For, all they came, till they in this wise were put to ; *Meum* was *meum*, and *Vestrum* was *vestrum* ; *His* was *his*, and *Ours* was *ours* : *his* ; *his owne* ; and *ours*, to our selves, and there an end. No relation either to other ; no interest either in other. But, now, *Meum* is made *vestrum* ; and *vestrum*, *meum*. *His*, *ours* ; and *ours* *his*, enterechangeably. A blessed change may we say : His great *Meum* for our little *vestrum* : Little *ours* for great *his*. Every one will see the odds between these. That (indeed) we are as much bound for *meum* and *vestrum*, as for *Patrem* and *Deum*. Nay, more. For, as there is no comfort in *heaven*, without *God* ; nor in *God*, without a *Father* : So, is there not any either in *Father*, *Heaven*, or *God*, without [ours] to give us a property in them. This then for the second single. Now to the two double. 2.
Meum, vestrum.
The second
paire.

Patrem meum. *Patrem meum* stands first, and is first every way. But *Patrem meum* will do us no good. That which must do us the good, is the second in place; but (to us) the first. *Patrem vestrum*, that will serve; that alone will serve us, we need no more. *Ostende nobis Patrem & sufficit* (saith Saint Philip.) But, how that should be compassed, and His *meum* should be our *vestrum*, that He should be ours, *hic labor est*, that is all the matter.

This leads us to the other, the last combination of all, of *Deum meum* and *vestrum*. For, that His *Father* may be our *Father*, no remedy, but our *God* must first be his *God*. So, this fetches in that, One would not serve: there behooved to be twaine: else the *chariot* will not goe.

It will be best, *ante omnia*, to set forth, in these termes, what is proper, and what not; what *Christ's* and what *ours*. Much light we shall receive thereby.

Christ, on his part, saith *My Father*: and he saith also, *My God*. For him to say, *My Father*, is proper; we see reason for it. But for him, to say, *My God*, no reason at all, altogether improper. For, how can *God* have a *God*?

Christ, on his part, saith *Deum vestrum*, your *God*; right and true (that) we are His poore creatures, He our *God*; so knowne, so acknowledged to be. But He saith further, *Patrem vestrum*, your *Father*: how that can be said, we see not. Alas we are but *dust* and *ashes*: Our lineage is well set forth by *Iob*: We must say to *rottenesse*, *Thou art my father*; and to the *wormes*, *Ye are my mother*; *Ye are my sister*. *Iob* 17. 14.

No *Father* of ours he, not properly.

In exact propriety of speech then, *Father* here referres to *Christ*: *God* to us. His *Father*, is right; so is, our *God*. We will never spend a word on them, let them goe. But, his *God*, no way right; no more than, our *Father*. These two, it is sure, are improper, both. And if ever they shall be verified one of the other, it must be brought about by some other wayes and means. And, so it is; and by the same way that the one, by the very same the other. His *Father*, our *Father*, By his means. Our *God*, his *God*, by ours.

To set them in right method, in their true order, *Erant novissimi primi*; the last is to be first: we to begin at *Deum vestrum*, the very last word of all, as it were the foot of the ladder, or the two smaller wheels that go before. To make *meum vestrum*; his, ours; *Vestrum* is to be made *meum*, ours to be made his. Our *God*, to become His *God*, first, that his *Father* may become our *Father* after. Him, that was our *God*, we to make his *God*; that him, that was his *Father*, He may make to be our *Father*.

That this might proceed, he that doth here *ascend*, was to *descend*, *Descend*, whither? Even to be one of us: and we were creatures; and so, being one of us, He to be a creature as well as we. So he was, and so he is. For, even the *soul* and *body* of *Christ* are in the rank of creatures; and, relation had to them, a creature he is, a *God* he hath, the same, that we (for there is but one:) and so He may truly say, *Deum meum*, Our *God* is his *God*. That we might *ascend* to the highest heaven, he was to *descend* *in carnis* *in* *vis* *vis*, to the lowest parts of the earth: and so did. *Descendo ad matrem* with him, that *ascendo ad Patrem* with us. That we might crie *Abba Father*, he was content to crie that strange crie *Eli, Eli, My God, My God*, on the Crosse.

So *Christ* might then say, and truly say, *My God*, no lesse than *My Father*: his *Father*, as *God*; his *God*, as man. As the *Sonne* of *God*, a *God* he hath not; a *Father* he hath: As the *Sonne* of man, a *Father* he hath not; a *God* he hath. A *God* (I say) then, he hath; but, never till then; never till He medled with us. But then, he had: and since he hath. He, that was ours, not his; is now his, as well as ours. These two wheels are set right.

We have brought it to this, that *Christ* may say *Deum meum*. After we have brought him to *Deum meum*. After we have brought him to *Deum meum*, we are half way; Our *God* is his. But now, how shall we get his *Father* to have him to be our *Father*? First, his *Father* he was from all eternity: he, and none but he can say, and say properly, *Patrem meum*. But he is content to quit that (none but he) and to take us in; and he being our brother before, to make us his, now. Ours, in our estate of this mortall: His, in his estate of immortall life. For, here (now) rising, and upon his ascending, he adopts us; and, by adopting, makes us; and by making, pronounces us His brethren; and so children to his *Father*. Us, his children; Him, our *Father*, witness *fratres meos*, and *patrem vestrum*, both from his own mouth. *Salvum sit verbum Domini mei*, by vertue whereof, it is now *Abba Pater* with us. Now *Vado ad Patrem*, we a *Father* of *God* (even as *Christ* that spake it) to pray to, to goe to. *Meum* and *vestrum* both now in one. Then we had a *Father* of him, and since we have: But, till then, a *God* we had, but not a *Father*: at least, not such a *Father* of him as since we have. This, the *bonum pascha*, the *salix transiens*, the blessed enter change we spake of.

Who gets by this? *Deum meum*, His, his *God*, was his humiliation. He as low as we, nay lower then the lowest of us, when he cried *My God, My God*. *Deum meum*, his humiliation, and *Patrem vestrum*, our exaltation; by it, we are made, in case, as he, to rise, to ascend: to goe whither, to be where he is, for ever: to say, *Ibs ad Patrem*; to say, *Vado ad Patrem*; to say with him, *Father forgive*; and againe, 46. *Father, into Thy hands I commend My Spirit*. In *Patrem vestrum* are all these.

So by this time, we see the necessity of both these combinations, of both paire of wheels; and that to our great comfort.

But we are not so to look to our own comfort, but that withall we be carefull to preserve his *honour*; that so, both may goe hand in hand together. And there is order taken for that too, by severing of each paire; that it is not *nostrum* in one word *ours*: but *meum*, and *vestrum* (in two words) *mine*, and *yours*: Yet, otherwise *his*, and otherwise *ours*; Both, as *Father*, and as *God*.

As *Father*. *His*, by nature, by very generation: *Ours*, by grace, by meere adoption: As *God* (and there we are before Him) *our God*, by nature. *His* no otherwise, then as He took upon Him our nature.

But, his *honour* thus set safe, by this partition kept on foot, then let the *wheels* run, pursue the rest, as farre as you please, make of it the most you can, for your best avile. That one and the same is both *His* and *ours*. One *Father*, one *God*, to Him and us both. *Father*, to Him; *God*, to us; *God* to Him; *Father*, to us. If we, a *God*; He one. If He, a *Father*; we, one. *Our God*, *Christ's God*, *Christ's Father*, *our Father*. There is *ascendo* your *chariot*, and these are the four *wheels* on which it moveth, and is carried up to *Heaven*.

But, where is *Easter-day*, what is become of it all this while? For, me thinks, all the time, we are thus about *Father* and *Sonne*, and taking our *nature* and becoming one of us, it should be *Christmas* by this, and not *Easter* (as it is) that this a meeter Text (one would think) for that *Feast*; and that (now) it comes out of season.

Not a whit. It is *Christ* that speaketh, and He never speaketh but in season; never, but to the purpose; never, but on the right *Day*.

A *brother-hood* (we grant) was begun then, at *Christmas*, by his *birth*, as upon that *Day*, for *loe* then was he borne. But, so was he now also, at *Easter*: born then, too: and after a better manner born. His *Resurrection* was a second *birth*, *Easter* a second *Christmas*. *Hodie genui te*, as true of this *day*, as of that. The Church appointeth, for the first *Psalm*, this *day*, the second *Psalm*, the *Psalm*, of *hodie genui te*. The *Apostle* saith expressly (*Acts* 13. 33.) *When he rose from the dead, then was hodie genui te, fulfilled in him*, verified of him. Then he was *primogenitus à mortuis*; *Gods first begotten from the dead*. And upon this latter *birth* doth the *brother-hood* of this *day* depend.

There was then a new *begetting*, this *day*. And if a new *begetting*, a new *Paternity*, and *fraternity*, both. By the *hodie genui te* of *Christmas*, how soon He was born of the *Virgins wombe*, he became our *brother* (finne except) subject to all our infirmities; so, to *mortality*, and even to *death* itself. And, by *death*, that *brother-hood* had been dissolved, but for this *dayes rising*. By the *hodie genui te* of *Easter*, as soone as he was born again of the *womb* of the *grave*, he begins a new *brother-hood*, founds a new *fraternity* straight; adopts us (we see) anew againe, by his *fratres meos*; and thereby, hee that was *primogenitus à mortuis*, becomes *primogenitus inter multos fratres*: When the first begotten from the dead, then, the first begotten in this respect, among many *brethren*. Before, he was *ours*: now, we are *His*. That was by the *mothers side*; so, he *ours*: This is by *Patrem vestrum*, the *Fathers side*: So, we *his*. But *half-brothers* before; Never, of whole *bloud*, till now. Now, by *Father* and *Mother* both, *fratres germani*, *fratres fraterrimi*, we cannot be more.

To shut all up in a word: That of *Christmas* was the *fraternity* rising out of *Deum meum*, *Deum vestrum*; So, then, *brethren*. This of *Easter*, adopting us to his *Father*, was the *fraternity* of *Patrem meum*, *Patrem vestrum*: So, *brethren*, now.

This *dayes* is the better *birth*, the better *brother-hood* by farre: the *fore-wheel*, are the *lesse*, the *hinder*, the *larger*, ever. For, first, that of *ours* was when he was *mortall*: But, his adoption he deferred, he would not make it, while he was *mortall*: reserved it, till he was *risen* again, and was even upon his *ascending*, and then he made it. So, *mortall* he was, when he *ours*: But, now (when we *his*) he is *immortall*, and we *brethren* to him, in that state, the state of *immortality*. *Brethren*, before; but not to *ascendo*: now, to *ascendo* and all. *Death* was in danger, to have dissolved that: But, *death* hath now no power on him, or on this, this shall never be in danger of being dislo'ved any more. That, without this, is nothing.

But we shall not need to stand in termes of comparison: since, then, it was but one of these; now, it is both, *His Father* is now become *Our Father*, to make us *joyne-heires* with him of his *heavenly Kingdome*: *His God* likewise, become *our God*, to make us partakers, with them both, of the *Divine Nature*. *Patrem meum* and *Patrem vestrum*, *Deum meum*, and *Deum vestrum* run both merrily together, and *ascendo* upon them both.

Whereof (I mean, of the partaking of his *divine Nature*) to give us full and perfect assurance, as he took our *flesh*, and became *our brother*, *flesh of our flesh* then; so He gives us his *flesh*; that we may become *His brethren*, *flesh of His flesh*, now: And gives it us now upon this *day*, the very *day* of our *Adoption* into this *fraternity*. By taking *our flesh*; so begun *His*: By giving *His flesh*; so, begins *ours*. For requisite it was, that since we drew our *death* from the first *Adam*, by partaking his substance; semblably and in like fort, we should partake the substance of the *Second Adam*, that so we might draw our *life* from Him; Should be *ingrafted* into him, as the *branches* into the *vine*, that wee might receive his sap, (which is His *Similitude*:) Should be *flesh of his flesh*, not he of *ours*, as before, but we of *his* now: that we might be *vegetate* with his *Spirit*, even with his *Divine Spirit*. For, now in him, the *Spirits* are so united, as partake one, and partake the other withall.

And

And it hath been, and it is therefore an ordinance in the Church for ever, that, as upon this day, at the turning of it continually, his flesh and blood should be, in Sacrament exhibited to us; As to make a yearly solemn renewing of this fraternity, so likewise to seal to us the fruit of it, our rising; and not rising only, but, for rising as ascendo go withal. A badge of the one, a pledge of the other. For which cause, as it is called the living bread, for that, it shall restore us to life, and raise us up in the last day: So is it also, the bread that came down from heaven; came down from thence, to make us go up thither, and in the strength of it to ascend into Gods holy hill, and there rest with him in his Tabernacle for ever. That so, the truth of the Feast, and of the Text both, may be fulfilled in us everlastingly, with God (Patrem vestrum) our Father: and with Christ (fratres Meos) our Brother: and with the blessed Spirit, the Love of them both one to the other, and of them both to us.

A SER.



S E R M O N

Preached before the

Kings Majesty,

AT WHITE-HALL,

On the XIII. of April, A. D. MDCXXIII,
being EASTER-DAY.

ESAY, Chap. LXIII. Ver. I, II, III.

Quis est iste qui venit de Edom, &c.

Who is this that cometh from Edom, with red garments from Bozra? He is glorious in his apparel, and walketh in great strength: I speak in righteousness, and am mighty to save.

Wherefore is thine apparel red, and thy garments like him that treadeth in the wine-press.

I have trodden the wine-press alone, and of all the people there was none with me: for, I will tread them in mine anger, and tread them under foot in my wrath, and their blood shall be sprinkled upon my garments, and I will stain all my rayment.



Ver when we read, or hear read any Text or passage out of this Prophet, the Prophet *Esay*, it brings to our minde the *Noble-man*, *Act. VIII.* that sitting in his Chariot, read another like passage out of this same Prophet. Brings him to minde: and with him, his question, *Of whom doth the Prophet speak this? of himself, or of some other?* Not of himself, that's once: It cannot be Himself. It is he, that asks the question. Some other then it must needs be, of whom it is; and we to aske who that other was.

Act. 8. 34.

The tenour of Scripture, that *Noble-man* then read, was out of the *LIII. Chapter*, and this of ours out of the *LXIII. Ten Chapters* between. But, if *Saint Philip* had found him reading of this here, as he did, of that: he would likewise have begun at this same Scripture, as at that he did, and preached to him *CHRIST*: Onely with this difference: out of that, *CHRIST'S Passion*; out of this, *His Resurrection*. For, He that was led as a sheep to be slain, and so was slain there; He it is, and no other, that rises and comes here back like a *Lion*, from *Bozra*, imbrued with blood, the blood of His enemies.

Esay 53. 7.

I have (before I was aware) disclosed, who this party is. It was not amisse, I so should; not to hold you long in suspense, but to give you a little light at the first, whom it would fall on. *CHRIST* it is.

Two things there are that make, it can be no other but He. One is without the text, in the end of the *Chapter* next before: There is a Proclamation, *Behold, here comes your SAVIOUR*, and immediately, He that comes, is this Partie here, from *Edom*. He is our *SAVIOUR*, and besides Him there

Chap. 62. 11.

is none. Even CHRIST the LORD. 2 The other is in the Text it self, in these words: *Torcular calcavi solus, I have trod the wine-press alone.* Words, so proper to CHRIST, so everywhere ascribed to Him, and to Him only, as you shall not read them any where applied to any other: no, not by the *Jemes* themselves. So as, if there were no more but these two, they shew it plainly enough, it is, it can be none but CHRIST.

And CHRIST, when? Even this day, of all dayes. His coming here from Edom, will fall out to be His rising from the dead. His return from Bozra nothing but His vanquishing of Hell. We may use His words in applying it, *Thou hast not left my soul in Hell, but brought me back from the deep of the earth again.* Nothing but the act of His rising again. So that, this very morning was this Scripture fulfilled in our ears.

Psal. 16. 10. 71
20.

I

The whole text entire is a dialogue between two, 1 the Prophet; and 2 CHRIST. There are in it two Questions; and to the two questions two Answers. 1 The Prophets first question is touching the Party Himself, who he is; in these words, *Who is this?* To which, the Party Himself answers, in the same verse, these words, *that am I, one that, &c.*

II

The Prophets second question is about his colours, why He was all in red (in the second verse: *Wherefore then is thy apparel, &c.* The answer to that is (in the third verse) in these: *I have trodden, &c.* For I will tread them down.

Of CHRIST: Of His rising or coming back: of his colours: of the wine-press, that gave Him this tincture, or rather of the two wine-presses: 1 the wine-press of Redemption, first; 2 and then, of the other wine-press of Vengeance.



I
The first
Question
touching the
Party:
who it is.
Psal. 60. 6.

THE Prophets use to speak of things to come, as if they saw them present before their eyes. That makes their Prophecies be called *Visions*. In his vision here, the Prophet being taken up in spirit, sees one coming. Coming, whence? From the Land or Countrey of Idumaea or Edom. From what place there? From Bozra the chief City in the Land, the place of greatest strength. *Who will lead me into the strong City?* That is Bozra: *Who will bring me into Edom?* He that can do the first, can do the latter. Win Bozra, and Edom is won.

There was a *crie* in the end of the Chapter before: Behold, *here comes your SAVIOUR.* He looked, and saw one coming. Two things he descries in this Party. 1 One, His habit, that he was *formosus in stola, very richly arrayed.* 2 The other, His gate: that He came *stoutly marching*, or pacing the ground very strongly. Two good familiar notes, to describe a stranger by. His apparel, whether rich or mean; which the world, most commonly takes notice of men, by. His Gate: for, weak men have but a feeble gate. Valiant strong men tread upon the ground so, as, by it, you may discern their strength.

Now, this Party He came so goodly in His apparel, so stately in His March, as if, by all likelihood, He had made some conquest in Edom (the place He came from:) had had a victory in Bozra (the City where he had been.) And the truth is, so He had. He saith it in the third verse, *He had trodden down his enemies*, had trampled upon them, made the blood even start out of them; which blood of theirs had all to stained His garments. This was no evil newes, for *Esaies* Countreymen, the people of God; Edom was the worst enemy they had.

With joy then: but, not without admiration, such a Party sees the Prophet come toward him. Sees Him; but knows Him not: thinks Him worthy the knowing: so thinking, and not knowing, is desirous to be instructed, concerning him. Out of this desire, asks, *quis est?* Not, of himself, (he durst not be so bold) Who are you? but of some stander by, Whom have we here? Can you tell, who *this might be?* The first question.

What is meant
1 By Edom.
Mat. 2. 14.

Apoc. 9. 10.

But before we come to the question, a word or two of the place where he had been, and whence He came: Edom, and Bozra what is meant by them? For, if this Party be CHRIST; CHRIST was in Egypt a Child: but never in Edom, that we read; never at Bozra in all his life. So as here, we are to leave the letter. Some other it might be the letter might mean: we will not much stand to look after Him. For however possibly some such there was, yet it will plainly appear by the sequel, *that the testimony of JE S U S*, as it is of each other, so it is the spirit of this prophesie.

Go we then to the Kernel, and let the husk lie: let go the dead letter, and take we to us the spiritual meaning that hath some life in it. For, what care we for the literal Edom or Bozra, what became of them: what are they to us? Let us compare spirituall things with spiritual things: that is it must do us good.

Apoc. 11. 3.

I will give you a key to this, and such like Scriptures. Familiar it is in the Prophets (nothing more, than) to speak to their People, in their own language; than to exresse their ghostly enemies, the both mortal and immortal enemies of their souls, under the termes and titles of those Nations and Cities, as were the known sworn enemies of the Common-wealth of Israel. As, of Egypt where they were in bondage: as of Babylon, where, in captivity: elsewhere as of Edom here, who maliced them more than both those. If the Angel tell us right, Rev. XI. there is a Spiritual Sodom and Egypt, where our LORD was crucified: and, if they, why not a spiritual Edom too, whence our LORD rose again? Put all three together, Egypt, Babel, Edom: all their enmities, all are nothing to the hatred, that Hell bears us. But

But yet, if you ask, of the three which was the worst? That, was *Edom*. To shew, the Prophet, here, made good choice of his place: *Edom* upon earth, comes nearest to the kingdom of darknesse in *Hell*, of all the rest. And that, in these respects:

First, they were the wickedest people under the Sunne. If there were any Divels upon earth, it was they: if the Divil, of any Countrey, he would choose to be an *Edomite*. No place on earth, that resembled *Hell* neerer: next to *Hell* on earth, was *Edom*, for all that nought was. *Malachi* calls *Edom*, the border of all wickednesse; a people with whom God was angry for ever. In which very points, no enemies so fitly expresse the enemies of our soul, against whom the anger of God is eternal, and the smoke of whose torments shall ascend for ever. *Hell*, for all that nought is. That, if the power of darknesse, and *Hell* it self, if they be to be expressed by any place on earth, they cannot be better expressed than in these, *Edom* and *Bozra*.

Malachi. 1. 4.

Apoc. 14. 11.

I will give you another. The *Edomites* were the posterity of *Esau*: the same is *Edom*. So, they were the nearest of kinne to the *Jewes*, of all Nations; so, should have been their best friends. The *Jewes* and they came of two brethren: *Edom* was the elder: that was the grief, that the people of *Israel* coming of *Jacob* the younger brother, had enlarged their border; got them a better seat and Countrey by farre, than they (the *Edomites*) had: Hence grew envie: and an enemy out of envie, is ever the worst. So were they: the most cankred enemies that *Israel* had. The case is so between us and the evil spirits. *Angels* they were (we know) and so, in a sort, elder brethren to us. Of the two intellectual natures, they the first created. Our case (now) *CHRIST* be thanked, is much better than theirs, which is that enraged them against us, as much and more, than ever any *Edomite* against *Israel*. *Hell*, for rancor and envie.

Gen. 36. 11.

Yet one more: they were ready to do Gods people all the mischief, they were able; and, when they were not able of themselves, they shewed their good wills, though; set on others. And when they had won *Jerusalem*, cryed Down with it, down with it, even to the ground: no lesse would serve. And when it was on the ground, insulted and rejoyced above measure: Remember the children of *Edom*; this is right the Divels property *quarto modo*. He that hath but the heart of a man, will even rue, to see his enemy lying in extreme misery. None but very Divels, or Divels incarnate will do so: corrupt their passion, cast off all pitie; rejoyce, insult, take delight at ones destruction. *Hell* for their *δυναμεία*, insulting over men in misery.

Psal. 137. 7.

But will ye go even to the letter? None did ever so much mischief to *David*, as did *Doeg*: he was an *Edomite*. Nor none so much to the Son of *David*, *CHRIST*; none bore more malice to him, first and last, than did *Herod*; and He was an *Edomite*. So, which way soever we take it, next the kingdom of darknesse was *Edom* upon earth. And *Christ* coming from thence, may well be said to come from *Edom*.

1 Sam. 22. 9.

But, what say you to *Bozra*? This: that if the Countrey of *Edom*, do well set before us the whole kingdom of darknesse, or region of death; *Bozra* may well stand for *Hell* it self. *Bozra*, was the strongest hold of that kingdom; *Hell*, is so of this. The whole Countrey of *Idumea* was called and known by the name of *Uz*, that is of strength; And, what of such strength, as death? all the sons of men stoop to him. *Bozra* was called the strong City: *Hell* is as strong as it every way. They write it was ironed with huge high rocks on all sides: onely one cleft to come to it, by. And, when you were in, there must you perish: no getting out again. For all the world like to *Hell*, as *Abraham* describes it to him that was in it, They that would go from this place to you cannot possibly; neither can they come from thence to us; the gulf is so great, no getting out. No *Habeas corpus*, from death; No *habeas animam* out of *Hell*, you must let that alone for ever.

2. By *Bozra*.

Psal. 60. 9.

Luk. 16. 26.

Psal. 49. 8.

Now then, have we the Prophets true *Edom*; his very *Bozra*, indeed. By this, we understand what they mean. *Edom*, the kingdom of darknesse and death: *Bozra*, the seat of the Prince of darknesse (that is) *Hell* it self. From both which *CHRIST*, this day, returned. His soul was not left in *Hell*: His flesh saw not (but rose from) corruption.

Psal. 16. 10.

For, over *Edom*, strong it was, yet *David* cast his shoe over it, (that is, after the Hebrew phrase) set his foot upon it, and trod it downe. And *Bozra*, as impregnable a hold as it was holden, yet *David* won it was led into the strong City: led into it, and came thence again. So did the Son of *David*; this day from his *Edom*, death, how strong soever, yet swallowed up in victorie, this day. And, from *Hell* His *Bozra*: how hard soever, it held (as he that was in it, found there was no getting thence) *CHRIST* is got forth, we see. How many souls soever there were left, His was not left there.

Psal. 108. 9.

1 Cor. 15. 54.

And, when did He this? when, *solutus doloribus inferni*, He loosed the pains of *Hell*; trod upon the Serpents head, and all to bruised it; took from death his sting; from *Hell* his victorie (that is) his Standard, alluding to the Roman Standard that had in it the Image of the goddess *Victorie*. Seized upon the *Chirographum contra nos*, the Rag-man roll, that made so much against us; took it, rent it, and so rent, nailed it to His Crosse, made His Banner of it (of the Law cancelled) hanging at it Banner-wise. And having thus spoiled principalities and Powers, He made an open shew of them, triumphed over them in *semetipso*, in His own person: (All three are in *Col. 2.*) and triumphantly came thence with the keyes of *Edom* and *Bozra* both, of *Hell* and of death, both at His girdle, as He shewes himself, *Apoc. 1.* And when was this? if ever, on this very day: On which, having made a full and perfect conquest of death, and of him that hath the power of death, that is, the Divil (*Heb. 2.*) He rose and returned thence, this morning, as a mighty Conqueror, saying as *Deborah* did in her song, O my soul, thou hast trodden down strength, thou hast marched valiantly.

Aet. 2. 24.

1 Cor. 15. 55.

Col. 2. 14.

Coloss. 2. 15.

Heb. 2. 14.

Jud. 5. 21.

And coming back thus, from the debellation of the spiritual *Edom*, and the breaking up of the true *Bozra* indeed, it is wondrous, *who* it should be: Note this: that no body knew *CHRIST* at His rising; neither *Mary Magdalen*, nor they that went to *Emmans*. No more doth the Prophet here.

John 20. 14.
Luke 24. 16.

Now, there was reason to ask this question, for none would ever think it to be *CHRIST*. There is great odds; it cannot be He. 1. Not He: He was put to death, and put into His grave, and a great stone upon Him, not three dayes since. This Party is alive, and alives like. His Ghost is cannot be: He glides not (as Ghosts, say they, do) but paces the ground very strongly.

2. Not He: He had His apparel shared among the Souldier.; was left all naked. This Party hath gotten Him on glorious apparel, rich scarlet.

3. Not He: for, if He come, He must come in white, in the linnen, He was lapped in, and laid in His grave. This Party comes in quite another colour, all in red. So the colours suit not.

4. To be short, not He: for He was put to a foile, to a foule foile, as ever was any: they did to Him even what they lifted; scorned, insulted upon Him. It was then the hour and power of darkness. This Party, whatsoever He is, hath gotten the upper hand, won the field; marches stately, Conquerour-like. His, the day sure.

Luke 22. 53.

The first ans^r,
That Party is
Christ.

Well; yet *CHRIST* it is. His answer gives Him for no other. To his answer then, the Party (it seems) over-heard the Prophets asking, and is pleased to give an answer to it Himself: we are much bound to him for it. No man can tell, so well as He Himself, who He is. Some other might mistake him, and mis-inform us of Him: Now, we are sure we are right. No error persona.

1 Pet. 2. 22.
Psal. 115. 11.
60. 13.

His Name indeed, He tells not, but describes Himself by two such Notes, as can agree to none properly but to *CHRIST*. Of none can these two be so affirmed, as of Him they may. That, by these two, we know, this is *CHRIST*, as plainly, as if His Name had been spelled to us. 1. Speaking righteousness; and righteousness referred to speech, signifieth truth ever. No guile to be found in His mouth: and, *omnis homo* is, you know what. 2. Mighty to save: and, *Vana salus hominis*, vain is the help of man. Whomsoever spake so right as He spake? Or whoeever was so Mighty to save as He? And this is His answer to *quis est iste*.

That am I. One that spake righteousness, and am mighty to save. Righteous in speaking, mighty in saving, whose word is truth: whose work is salvation. Just and True of my word and promise; Powerful and Mighty in performance of both. The best description (say I) that can be of any man: by his word and deed both.

1. His Natures.
John 1. 1.
Matth. 1. 21.

And see how well they fit. Speaking is most proper; that, refers to Him, as the Word: (in the beginning was the Word:) to His Divine Nature. Saving, that refers to His very Name *JESUS*, given Him by the Angel, as man, for that He should save His People from their sins: from which none have power to save, but He. There have you His two Natures.

2. His Office.
Malach. 2. 7.
Dan. 9. 15.

Speaking refers to His Office of Priest: the Priests lips to preserve knowledge: the Law of righteousness to be required at his mouth. Saving, (and that, mightily) pertains to him as a King, is the Office (as Daniel calls Him) of Messiah the Captain. Righteousness He spake by His preaching. Saving, that belongs first to his miraculous suffering; It being far a greater miracle for the Deity to suffer any the least injury, than to create a new World, yea many. But, secondly (which is proper to the Text and Time) in His mighty subduing and treading down Hell and Death, and all the power of Satan. Prophetiza nobis (they said, at His Passion) speak who hit you, there; and Ave Rex, they said too: Both in scorn, but most true, both.

Luke 22. 64.
Matth. 27. 24.

3. The Benefits.

You may refer these two, if you please; to His two main benefits redounding to us from these two. Two things there are that undo us: Error and Sin. From His Speaking we receive knowledge of His truth against error. From His Saving, we receive the power of grace, against sin, and so, are saved from sins sequele. *Edom* and *Bozra* both. This is His description; and this is enough. A full description of His Person, in His Natures, Offices, Benefits; in Word and in Deed. He it is, and can be none but He. To reflect a little on these two.

1.
Mighty, not in
speaking.

You will observe, that His Speaking is set down simply, but in His Saving, He is said to be *Mighty*, or (as the word is) *multus ad servandum*. So, mark where the *multus* is. He is not *multus ad loquendum*, one that saith much; and *paucus ad servandum*, and then does little, as the manner of the World is. *Multus* is not there, at His speech. It is put to *servandum*; There, He is much, and His *Might* much, Much of might to save.

2.
But, in saving.
Esay 55. 7.

That His *Might* is not put, in treading down or destroying. No, but *multus ad ignoscendum*, in the fifty five Chapter before: and *multus ad servandum*, here. *Mighty* to shew mercy, and to save. Yet, *mighty* He is too, to destroy and tread down: Else had He not achieved this victory in the Text, *Mighty to save*, implieth ever *mighty to subdue*; to subdue, them, whom He saves us from. Yet, of the twain, He chooseth rather the term of saving (though both be true) because saving is with Him *prima intentionis*: So of the twain, in that He would have His *Might* appear rather. *Mighty to destroy*, He will not have mentioned or come in his style: but *Mighty to save*, that is his title; that, the quality, He takes delight in: delights to describe himself, and to be described by.

3.
Yet he teacheth
too: and that
first.

You will yet mark also, as the coupling of these two in the description of *CHRIST* (for, not either of these, alone will serve; but between them both, they make it up) so, that they go together, these two, ever. He saves not any, but those he teaches. And note, the order of them too. For, that

that that stands first, he doth first; first teaches. *Mighty to save* he is; but whom to save? whom he speaks righteousness to, and they hear him, and return not again to their former folly. There is no phantying to our selves, we can dispense with one of these; never care, whether we deal with the former, or no; whether we hear him speak at all: but take hold of the latter, and be saved with a good will. No: you cannot; but if you hear Him speak first. He saith so, and sets them so Himself.

And put this to it, and I have done this point. That, such as is Himself, such, if we hear Him, will He make us to be. And the more true and soothfast any of us is of His word, the more given to do good and save, the liker to Him, and the liker to have our parts in His rising. We know, *quis est iste* now. This for the first part.

Now, the Prophet hearing Him answer so gently, takes to him a little courage, to ask Him one question more, about His colours: He was a little troubled with them. If You be so *Mighty to save*, as You say, how comes it then, what ailes Your Garments to be so red? and addes, what kind of red? and he cannot tell, what to liken them better to, than as if He had newly come out of some *Wine-press*; had been treading Grapes, and pressing out Wine, there. He calls it *Wine*; but the truth is, it was no *Wine*: It was very blood. New Wine, in shew; blood indeed; that upon His Garments. So much appeareth in the next verse following. Where He saith Himself plainly, that *Blood it was, that was sprinkled upon His Cloaths, and had stained them all over*. We know well, our reason leads us, there could be no Vintage, at this time of the year, the season serves not: *Blood* it was.

But because the Prophet made mention of a *Wine-press*, had hit on that *Simile*; taking occasion, upon the naming it, He shapes Him an answer according: That (indeed) He had been in a *Wine-press*. And, so He had. The truth is, He had been in one: Nay, in two then. In one He had been, before this here. A double *Wine-press* (we lose nothing by this) we find; CHRIST was in both. We cannot well take notice of the one, but we must needs touch upon the other. But, thus they are distinguished. In that former, it was in *torculari calcatus sum solus*: In this latter, it is *Torcular calcavi solus*. In the former, He was Himself trodden and pressed: He was the Grapes and Clusters Himself: In this latter here, He that was trodden on before, gets up again, and doth here tread upon, and here tread down, *calcere* and *conculcare* (both words are in the verse) upon some others (as it might be the *Edomites*) The *Press* He was trodden in, was His Cross and Passion. This, which He came out of, this day, was in His Descent and Resurrection: Both, proper to this Feast; One to Good-friday, the other, to Easter-day.

To pursue this of the *Wine-press* a little. The *Press*, the treading in it, is to make *Wine*: *Calcatus sum* is properly of Grapes, the Fruit of the Vine. CHRIST is the true Vine, He saith it Himself. To make Wine of Him, He, and the Clusters, He bare, must be pressed. So He was. Three shrewd streins they gave Him. One in *Gethsemane*, that made Him sweat blood: The *Wine*, or *Blood* (all is one) came forth at all parts of Him. Another, in the Judgement Hall, *Gabbatha*; which made the blood run forth at His Head, with the *Thorns*; out of His whole body, with the *Scourges*; out of His Hands and Feet, with the *Nails*. The last strein, at *Golgotha*: where, He was so pressed, that they pressed the very Soul out of His Body, and out ran *Blood* and *Water* both. *Hac sunt Ecclesie gemina Sacramenta* (saith St. Augustine) out came both Sacraments, the *twine Sacraments* of the Church.

Out of these pressures ran the blood of the Grapes of the true Vine; the fruit whereof (as it is said *Judg. 9.*) cheereth both GOD and man. GOD as a libamen, or drink-offering to Him. Man as the Cup of salvation to them. But to make this Wine, His Clusters were to be cut; cut, and cast in; cast in, and trodden on; trodden and pressed out: all these, before he came to be Wine in the Cup. As likewise, when he calls Himself, *Gratum frumenti*, the *Wheat Corn*, these four, the sickle, the flail, the millstone, the oven, He passed thorow: All went over Him, before He was made bread: The Shew-bread to GOD; to us, the Bread of life.

But, to return to the *Wine-press*, to tell you the occasion or reason, why thus it behoved to be. It was not idly done; What need then was there of it, this first pressing? we find (1 Cor. 10.) *Calix Domini*: The Devil hath a Cup. Adam must needs be sipping of it: *Eritis sicut Dei*, went down sweetly, but poisoned him: turned his nature quite. For Adam was by GOD; planted a natural Vine, a true Root; but thereby, by that Cup degenerated into a wilde strange Vine, which, instead of good Grapes, brought forth *Labruscas*, *Wild Grapes*, *Grapes of Gall*: bitter Clusters, Moses calls them: *Coloquintida*, the Prophet, *Mors in olla*, and *mors in calice*: by which is meant, the deadly fruit of our deadly sins.

But, (as it is in the fifth Chapter of this Prophecie) where GOD planted this Vine first, He made a *Wine-press* in it: So, the Grapes that came of this strange Vine were cut and cast into the *Press*, there of came a deadly Wine; of which (saith the Psalmist) *In the hand of the LORD there is a Cup; the Wine is red, it is full mixt, and He powres out of it; and the sinners of the Earth are to drink it, dreggs and all*. Those sinners were our fathers, and we. It came to *Bibite ex hoc omnes*: They and we, were to drink of it, all one after another round. Good reason, to drink as we had brewed; to drink the fruit of our own inventions, our own words and works, we had brought forth.

We to be like Him in both.

II.
The second question.
Why His apparel is red?

The Answer.

The first Wine-press.
Christi calcatus sum.
John 15. 5.
Math. 26. 36.
John 19. 13.
17.

Judg. 9. 13.

John 12. 24.

1 Cor. 10. 21.
Gen. 3. 5.

Esay 5. 24.
Deut. 32. 32.
2 Reg. 4. 40.

Psal. 75. 8.
Math. 26. 27.

About,

Eſay 53. 12.
Mat. 20. 39.

About, the cup went: all ſtrained at it. At laſt, to *Chriſt* it came: He was none of the ſinners, but was found among them. By His goodwill, He would have had it paſs, *Tranſeat a me calix iſte*; you know who that was. Yet, rather than we, than any of us ſhould take it (it would be our bane, He knew) He took it; off it went, *dregs* and all. Alas, the *myrrhe* they gave Him at the beginning, the *vinegar* at the ending of His Paſſion, were but poor reſemblances of this cup, ſuch as they were. That, another manner draught. We ſee it caſt Him into ſo unnatural a ſweat of blood all over; as, if He had been wrung and cruſhed in a wine-preſs, it could not have been more. This (loz) was the firſt wine-preſs, and *Chriſt* in it, three dayes agoe; and, what with the ſcourges, nails, and ſpears, beſides, ſo preſſed, as forth it ran (blood or wine, call it what you will,) in ſuch, ſo great quantity, as never ran it more plenteouſly out of any wine-preſs of them all. Here is *CHRISTUS* in *torculari*, *CHRISTUS* *calcatus ſum*.

Luk. 22. 20.
Gen. 49. 11.

Of which wine ſo preſſed then out of Him, came our Cup, the Cup of this day, the Cup of the New Teſtament in His blood, repreſented by the blood of the grape. Wherein long before, old *Jacob* foretold, *Shilo*, ſhould waſh his robe; as, full well He might have done, there came enough to have waſhed it over and over againe. So, you ſee now, how the caſe ſtands. That former, our cup due to us, and no way to Him; He drank for us, that it might paſs from us, and we not drink it. Ours did He drink, that we might drink of His. He, the cup of wrath, that we, the cup of bleſſing: ſet firſt, before God as a *Libamen*, at the ſight or ſenſe whereof He ſmelleth a favour of reſt, and is appeaſed. After, reached to us, as a ſoveraign reſtorative to recover us of the Devils poiſon (for we alſo have been ſipping at *calix demoniorum* more or leſs, wo to us for it; and no way but chriſto cure us of it.)

Eſay 51. 22.
1 Cor. 10. 16.

By this time you ſee the need of the firſt preſs; and of His being in it. Into which, He was content to be thrown and there trodden on; all, to ſatiſſie His Father, out of His Juſtice, requiring the drinking up of that cup, by us, or by ſome for us: and it came to His lot. And never was there Lamb ſo meek before the ſhearer, nor Worme ſo eaſie to be trodden on; never cluster lay ſo quiet and ſtill to be bruſed, as did *CHRIST* in the Preſs of His Paſſion. Ever He be bleſſed for it.

The ſecond
wine-preſs.
CHRISTUS
1 *Calcavi*.

Now come we to the other of this day in the Text. This is not that we have touched, but another: Wherein the ſtile is altered: no more *calcatus ſum*, but *calcavi* and *conculcavi* too. Up (it ſeems) He gat; and down went they, and upon them He trod. His enemies of *Edom* lay like ſo many clusters under His feet; and He caſt His ſhooe over them, ſet His foot on them, and paſſed them to pieces.

Pſal. 108. 9.

If it had meant His Paſſion, it had been His own blood: but, this was none of His now; but the blood of His enemies. For, when the year of Redemption was paſt, then came the Day of Vengeance; then, came the time for that, and not before.

Mar. 3. 15.
Eſay 51. 9.

For, after the *conſummation* eſt of His own preſſure, (*ſic oportuit impleri omnem juſticiam*) and that all the righteouſneſs He ſpake had been fulfilled: then riſe up, riſe thou arme of the LORD (ſaith the Prophet) and ſhew thy ſelf mighty to ſave: He took Him to His ſecond attribute, to be avenged of thoſe that had been the ruine of us all, the ruine everlaſting, but for Him. To *Edom*, the Kingdome of death, He went, whither we were to be led Captives: yea, even to *Bozra*, to Hell it ſelf, and there brake the gates of braſs, and made the Iron barres ſlie in ſunder. He that was weak to ſuffer, became mighty to ſave. Of *calcatus*, He became *Calcator*. He that was thrown Him ſelf, threw them now another while, into the Preſs, trod them down, trampled upon them, as upon grapes in a fat, till He made the blood ſpring out of them, and all to ſprinkle His garments, as if He had come forth of a wine-preſs indeed. And we, before, mercifully, rather than mightily, by His Paſſion; now mightily alſo ſaved, by His glorious Reſurrection.

Eſay 45. 2.

Thus have you two ſeveral vines; the natural and the ſtrange vine: the ſweet and the wilde: two Preſſes, that in *Jury*, that in *Edom*: two Cups, the curſed Cup, and the Cup of bleſſing: Of Wine or Blood. His own, His enemies blood: One *sanguis agni*, the blood of the Lamb ſlaine: the other *sanguis Draconis*, the blood of the Dragon, the red Dragon (*Apoc. 12.*) trod upon. One of His Paſſion, three dayes ſince: the other of His victory, as to day. Between His burial and His riſing, ſome doing there had been, ſomewhat had been done; ſomewhere He had been; in ſome New Wine-Preſſe, in *Bozra*, that had given a New tincture of Red to His rayment all over.

Apoc. 5. 6.

Both theſe ſhall you finde together ſet down in one and the ſame Chapter, in two verſes ſtanding cloſe one to the other. *Apoc. V.* 1 *CHRIST* repreſented firſt, as a Lamb, a Lamb ſlaine, died in His own blood: this is the firſt Preſs. 2 And immediately, (in the very next verſe) ſtraight repreſented again in a new ſhape, as a Lion, all be-bloody with the blood of His prey: A Lion of the Tribe of *Juda*; which comes home to this here. For *Juda* (it is ſaid) he ſhould waſh His robe in the blood of the grape. And ſo much for *Torcular Calcavi*.

Gen. 49. 9. 11.

55.

We muſt not leave our *ſolus* in any wiſe: that both theſe He did alone; ſo alone, as not any man in the world with Him in either.

2 *Solus*, alone.

Mar. 26. 56.
27. 46.

Nor in the firſt; there, preſſed He was alone. All forſook Him: His Diſciples firſt, alone for them. Yet, then, He was not alone; His Father was ſtill with Him: but after, Father and all: as appears by His cry, *Why haſt thou forſaken me?* Then, was He all alone indeed.

Verſ. 9.

Nor in the ſecond neither. The very next verſe, He complains, how that He looked about Him round, and could not ſee any would once offer to help Him. Out of *Bozra* He got alone; from death He roſe, conquered, triumphed in ſemetiſo, Himſelf alone. The Angel indeed rolled away the ſtone: but, He was riſen firſt, and the ſtone rolled away after.

Ac.

Accordingly, we to reckon of Him: that since in both these *Presses* He was for us, He, and none but He: that His, and none but His be the glory of both. That seeing neither we for our selves, nor any for us, could bring this to pass, but He and He only; He and He only might have the whole honor of both; have no partner in that which is only His due, and no creatures else at all, either in heaven or earth.

And, is *Christ* come from *Bozra*? then, be sure of this, that He returning thus in triumph (as it is in the *LXVIII. Psalme*, the *Psalme* of the *Resurrection*) He will not leave us behind, for whom He did all this, but His own will he bring againe, as He did from *Basan*: as from *Basan*, so from *Bozra*: as from the deep pit of the *Sea*, so from the deep pit of *Hell*. He that raised *Iesus*, shall by *Iesus* raise us up also from the *Aduma* of *Edom*, the red mould of the earth, the power of the grave: and from the *Bozra* of *Hell* too, the gulf whence there is no escaping out. Will make us in Him (saith the *Apostle*) more than conquerors, and tread down *Satan* under our feet.

Psal. 68. 22.
2 Cor. 4. 14.
Rom. 8. 37.

You see, how *Christ's* garments came to be red. Of the wine-press that made them so, we have spoken; but not of the colour it self. A word of that too. It was His colour at His *Passion*. They put Him in purple: then it was His weed in derision: and so was it in earnest. Both red it was it self, and so, He made it more with the dye of His own blood. And the same colour He is now in again, at His *Rising*. Not with His own, now; but, with the blood of the wounded *Edomites*; whom treading under His feet, their blood bettained Him and His apparel. So; one and the same colour at both: Dying and Rising, in red; but, with difference, as much as is between His own, and his enemies blood.

CHRIST'S
garments, why
red.

The Spouse in the *Canticles*, asked of her *Beloved's* colours, saith of him; *My Beloved is white and red*; white, of his own proper: So he was, when he shewed himself in kind; transfigured in the Mount; His apparel then so white, no Fuller in the earth could come neare it. White of himself: how comes He red then? Not of Himself, that, but for us. That is our natural colour, we are borne polluted in our own blood. It is sinnes colour, that: for shame is the colour of sinne. Our sinnes, (saith *Esaie*, Chap. 1.) are as crimson, of as deep dye as any purple. This, the true tincture of our sinnes: the *Edomites* colour right: for *Edom* is red. The tincture (I say) of our sin; original, died in the wool; and then againe of our sinnes actual, died in the cloth too. Twice died: so was *Christ* twice. Once in His own: againe in His enemies: right *dibaphus*, a perfect full colour; a true purple, of a double dye, His too. So was it meet for crimson sinners, to have a crimson Saviour: a Saviour of such a colour it behoved us to have. Coming then to save us, off went His white; on went our red: laid by His own righteousness to be clothed with our sinne. He to wear our colours; that we, His. He, in our red, that we, in His white. So we finde (*Apoc.* 7.) our robes are not only washed clean, but dyed a pure white in the blood of the Lamb. Yea, He dyed and rose againe both, in our colours; that we might dye and rise too, in His. We fall now again upon the same point in the colours, we did before, in the cups. He to drink the soure vinegar of our wilde grapes, that we might drink His sweet in the cup of blessing. O cup of blessing, may we say of this cup! O stolam formosam, of that colour! Illi gloriosam, nobis fructuosam: glorious to Him, no less fruitful to us. He, in mount *Golgotha*, like to us; that we, in Mount *Tabor*, like to Him. This is the substance of our rejoycing in this colour.

Cant. 5. 10.
Mat. 17. 2.
Mark 9. 3.

Lam. 4. 14.
Esaie 1. 18.

Apoc. 7. 14.

One more: how well this colour fits Him, in respect of His two Titles, *Loquens iustitiam*, and *Multus ad servandum*! *Loquens iustitiam*, is to weare red: *Potens ad servandum* is so too. The first. To whom is this colour given? Scarlet is allowed the degree of Doctors. Why? for their speaking righteousness to us, the righteousness of God, that which *Christ* spake. Nay; even they which speak but the righteousness of mans Law, they are honored with it to. But *Christ* spake so as never man spake, and so, call ye none on earth Doctor, but one: none in comparison of Him. So, of all, He to wear it. This ye shall observe; in the *Revelation*, at the first appearing of the Lamb, there was a Book with seven seales. No man would meddle with it: the Lamb took it, opened the seales, read it, read out of it a Lecture of Righteousnesse to the whole world, the righteousness of God, that shall make us so before Him. Let Him be arrayed in scarlet, it is His due: His Doctors weed.

From loquens
iustitiam, as a
Doctor.

John 7. 46.

Rev. 5. 6.

This is no new thing. The Heathen King propounded it for a reward to any that could read the hand-writing on the wall. *Daniel* did it, and had it. Sed ecce major *Daniele* hic. Thus was it in the Law. This colour was the ground of the Ephod; a principal ingredient into the Priests vesture. Why? For, his lips were to preserve knowledge; all to require the Law from his mouth. And indeed, the very lips then selves, that we speak righteousness with, are of the same colour. In the *Canticles* it is said, His lips are like a scarlet thread. And the fruit of the lips hath God created peace: and the fruit of peace is sown in righteousness: and, till that be sown and spoken, never any hope of true peace.

Dan. 5. 7.

Mat. 27.

Cant. 41. 3.

Enough for speaking. What say you to the other, *Potens ad servandum*? which (of the twain) seems the more proper to this time and place? I say, that way, it fits Him too, this colour. Men of warre, great Captains, mighty to save us from the enemies, they take it to themselves, and their colour it is, of right. A plain Text for it, *Nah. II. Their valiant men* (or Captains) *are in scarlet*. And I told you, *Christ*, by *Daniel*, is called *Captain Messias*; and so well might. So, in His late conflict with *Edom*, He shewed himself: fought for us, even to blood. Many a bloody wound it cost him, but returned with the spoil of his enemies, stained with their blood: And, who so is able

2 From potens
ad servandum;
as a Captain.

Nahum 2. 3.
Dan. 9. 15.

ble so to do, is worthy to wear it. So, in this respect also, so in both, his colours become him well.

Shall I put you in mind, that there is in these two, in either of them, a kind of *wine-press*? In *mighty to save*, it is evident: *Trodden* in one press, *treading* in another. Not so evident in the *speaking of righteousness*. Yet even in that also, there is a *press* going. For, when we read, what do we but gather grapes here and there? and when we study what we have gathered, then are we even in *torculari*, and *press* them we do, and *press* out of them that which daily you taste of. I know there is great odds in the liquors so pressed, and that a cluster of Ephraim is worth a whole vintage of Abiezer: but, for that, every man as he may. Nay, it may be further said, and that truly, that even this great title, [*Mighty to save*] comes under *loquens justitiam*. There is in the word of righteousness a saving power. Take the word (saith St. James) graff it in you, it is able to save your souls: even that, wherein we of this calling, in a sort, participate with CHRIST, while, by attending to reading and doctrine, we save both our selves and them that hear us; we tread down sin, and save sinners from seeking death in the error of their life.

But though there be in the Word a saving power; yet is not all saving power in that, nor in that only: there is a *press* beside. For, this *press* is going continually among us; but, there is another that goes but at times. But, in that, it goes at such times, as it falls in fit with the *wine-press* here. Nay, falls in most fit of all the rest. For, of it comes very wine indeed, the blood of the grapes of the true vine, which in the blessed Sacrament is reached to us; and with it, is given us that, for which it was given, even Remission of sins. Not only represented therein, but even exhibited to us. Both which when we partake, then have we a full and perfect communion with CHRIST, this day: of His speaking righteousness in the Word preached: of His power to save in the holy Eucharist ministered. Both presses run for us; and we to partake them both.

I may not end, till I tell you, there remaineth yet another, a third *wine-press*: that you may take heed of it. I will but point you to it: it may serve as *source herbs* to eat our Paschal Lamb with. The Sun (they say) danced this morning at CHRIST'S Resurrection: the earth trembled then (I am sure) there was an earthquake at CHRIST'S rising. So, there is trembling to our joy: *Exultate in tremore*, as the Psalmist will us. The vintage of the earth, when the time of that is come, and when the grapes be ripe and ready for it, *One there is, that cryeth to him with the sharp sickle in his hand* (Apoc. 14.) to thrust it in, cut off the clusters, and cast them into the great Wine-press of the wrath of God. A dismal day, that: a pitiful slaughter, then. It is there said, the blood shall come up to the horse-bridles by the space of a thousand six hundred furlongs. Keep you out; take heed of coming in that press.

We have a kind *Item* given us of this, here in the Text, in the last verse. There be two acts of CHRIST: one, of being trodden, the other of treading down. The first is, for His chosen: the other against His enemies. One is called, the Year of Redemption: The other, the Day of Vengeance. The Year of Redemption is already come, and is now; we are in it: during which time, the two former wine-presses run, of the Word: and Sacrament. The Day of Vengeance is not yet come: It is but in his heart; so the Text is: that is, but in His purpose, and intent yet. But certainly, come it will, that day; and with that day, comes the last wine-press with the blood to the bridles: yea it come, and during our year of redemption, that years allowance, we are to endeavor to keep our selves out of it; for, that is the day of vengeance, of *ira ventura*, GOD'S wrath for ever. So as, all we have to study is, how we may be in at the first two, out at the last press: and the due Christian use of the first, will keep us from the last.

While then it is with us the year of Redemption; and before that day come, while it is yet time of speaking righteousness, that is, to day if ye will hear his voice: while the cup of blessing is held out, if we will take it; lay hold on both. That so, we may be accounted worthy to escape in that day, from that day and the vengeance of it: and may feel the fulness of his saving power in the Word ingrafted, which is able to save our souls; and in the cup of salvation which is joyned with it; and that, to our endless joy. The year of Redemption is last in the verse: with that the Prophet ends: With that, let us end also; and to that end, may all that hath been spoken arrive and bring us.

Judges 8.2.
James 1.21.
1 Tim. 4.16.

Mat 28.2.
Psa 2.11.

Apoc. 14. 18,
19, 20.

Ver. 4.

Psal. 95.7.



A
S E R M O N
P R E P A R E D
T O B E
P R E A C H E D
O N
E A S T E R - D A Y,

ANNO DOM. MDCXXIV.

HEBR. Chap. XIII.

Deus autem pacis, &c.

Ver. 20. *The God of peace, that brought again from the dead, our Lord Jesus Christ, the great Shepherd of the Shæp, through the blood of the everlasting Testament.*

21. *Make you perfect in all good works, to do his will, working in you that which is pleasant in His sight, through Jesus Christ, to whom be praise for ever and ever, Amen.*



These words [*who hath brought CHRIST again from the dead*] make this a Text proper for this Day. For, as this day, was CHRIST brought againe from thence.

And these words [*the blood of the everlasting Testament*] make it as proper every way for a Communion. For, there, at a Communion, we are made to drink of that blood. Put these together: 1 The bringing of CHRIST from the dead, 2 and the blood of the Testament, and they will serve well for a Text, at a Communion on Easter-Day.

I will touch in a word, 1 the Nature of the Text, 2 the Summe, and 3 the partition of it.

For the Nature: It is a Benediction. The use, the Church doth make of it and such other like, is to pronounce them over the Congregation, by way of a blessing. For not only the power to pray, to preach, to make and to give the Sacrament, but the power also to bless you, that are Gods people, is annexed, and is a branch of ours, of the Priests Office. You may plainly read the power committed, the act injoyed, and the very form of words prescribed, all in the 6. of Numbers. There God saith, *Thus shall you bless the people, (that is) do it you shall; and, thus you shall do it, in hæc verba.* Neither was the act Levitical, or then first taken up: It was long before: While Levi was yet in the loines of Abraham; even then it was a part of Melchizedechs Priest-hood, and (if the bread and wine were no more but a refreshing) the only part, that we read of, to say *Benedictus* over Abraham, as great a Patriarch as he was. There is nothing else mentioned, to shew he was a Priest, but that.

This blessing they used first and last: but rather last. For (lightly) then, the people were altogether. They be not so, at first: but only a few, then. And here (you see) the Apostle makes it his farewell. With this he shuts up his Epistle, and with some other such, all the rest. And that, by CHRISTs example. The last thing that CHRIST did in this world, was: He lift up His hands, to bless His Disciples, and so went away to heaven. And so you shall find it was the manner in the Primitive Church: at the end of the Liturgie, ever to dismiss the assembly with a blessing. Which blessing, they were so conceited of, they would not offer to stirre (nor a man of them) till bowing down their heads

1
The Nature of
the Text.

Num. 6. 23.
Chap. 7. 10.

Luke 24. 50.

Gen. 32. 26.

heads they had the blessing pronounced over them. As if some great matter had lyen in the missing of it: as if they had been of *Jacobs* mind, *Non dimittam te nisi benedixeris mihi*: they would neither let the *Priest* depart, nor depart themselves, till they had their *blessing* with them: Such a *verme* they held in it. The blessing pronounced, they had then leave to go with *λαὸν ἀποῦν*, in the *Greek*; *Missa est fidelibus*, in the *Latine Church*; and none went away before.

An evil custom hath prevailed with our people: Away they go without *blessing*, without leave, without care of either. Mark if they run not out, before any *blessing*; as if it were not worth the taking with them.

Verf. 17.
Mat. 25. 34.

I marvell, how they will be *Inheritors of the blessing*, that seem to set so little by it. If they meant to hear *Come ye blessed*, they should (methinks) love it better than by their running from it, they seem to do.

This would be amended. We are herein departed from the *Primitive Christians*, with whom it was in more regard. Sure, there is more in the neglect of it, than we are aware of.

This *blessing* could not be delivered in better terms, than in those, that came from the *Apostles* themselves: which accordingly have been fought up here and there in their writings: and, by the *Church*, sorted to several dayes, which they seemed best to agree with. As this here, having *Easter-day* in it, was made an *Easter-day benediction*. For, the special mention in it of *CHRIST* brought again from the dead, doth in a manner appropriate it to this *Feast*, Utter it but thus: *The God of peace, who did now, as upon this day, bring again Christ from the dead*: do but utter it thus, and it will appear most plainly how well they suit, the *Time*, and the *Text*.

2.
The Summe.

For the *Sum*. It is no more in effect, but shortly this. That *GOD* would so *blefs* them, and us, as to make us fit for, and perfect in all good works. A good wish, at any time. But, why at this time specially, upon mention of *CHRIST*'s rising He should wish it, is not seen at first. Yet there is some matter in it; that, at *CHRIST*'s rising, He doth not wish our *faith* increased, or our *hope* strengthened, or any other grace or virtue revived: but only, that *good works* might be perfected in us, and we in them. Surely, this sorting them thus together, seems to imply, as if *CHRIST*'s *Resurrection* had some more peculiar interest in *good works*: as (indeed) it hath. And, there hath ever been, and still are more of them done now, at this time, than at any other time of the year.

A general Reason may be given. That what time *CHRIST* doth for us some principal great work (as, at all the Feasts, He doth some: and now at this time sensibly;) we to take occasion by it, at that time, to do somewhat more than ordinary, in memory and honour of it. More particularly, some such, as may in some sort suit with, and resemble the act of *CHRIST* then done. As it might be, when *CHRIST* died, *sin* to die in us: when *CHRIST* rose again, *good works* to rise together with Him. *CHRIST*'s *Passion*, to be, *Sins* *passion*: *CHRIST*'s *Resurrection*, *good works* *Resurrection*. *Good-friday* is for *sin*: *Easter* for *good works*: *Good-friday*, to bring *sin* to death: *Easter*, to bring *good works* from the dead. And we, that were dead before to *good works*, by occasion of this, to revive again to the doing of them: And not (as the manner is with us) *sin* to have an *Easter*, to rise, and live again; and *good works* to be crucified, lie dead, and have no *Resurrection*.

3.
The Division.

For the *Partition*. Two verses there are, and two *Parts* accordingly. 1 The *Premises*, and 2 the *Sequels*. The *Premises* are *GOD*; and the *Sequels*, *good works*. The former verse is nothing but *GOD*, with his style or addition: *The God of peace, who hath brought again, &c.* The latter is all for *good works*, *Make you perfect, &c.* We may consider them thus. Of the two, 1 One a thing done for us, in the former verse. 2 The other a thing to be done by us, in the latter verse. The bringing back *CHRIST*, the benefit done us by *GOD*: The applying *good works*, our duty to be done to Him for it.

I. The thing done is an act (that is) a *bringing back*. Which act is but one, but implieth another precedent necessarily. For, *ἀναγαγών* (which is a *bringing back*) implieth *ἀγαγών*, (which is a *bringing thither*.)

1. To this act there is a concurrence of two *Agents*. 1 One, the Party, that brought: 2 The other, the Party that is brought. The Party that brought, is *GOD*, under the name or title of the *GOD* of peace. The Party, that was brought, is *CHRIST*; set forth here under the *Metaphor* of a *Shepherd*, the great *Shepherd* of the *Sheep*.

2. The *GOD* of peace did bring again this *Shepherd*; from whence? and how? 3 From whence? From the dead. Then, among the dead He was, first. First, brought thither: 4 How from thence? by what means? By the blood of a *Testament everlasting*. All which is nothing else, but the *Resurrection* of *CHRIST* extended at large through all these points.

3. The thing to be done. That *GOD* would so *blefs* them, as to make them, 1 First, fit to do; 2 and then to do *good works*. 1 Fit to do, in the word *κατατίθει*. To do: Wherein we consider two things: 1 The doing, to which doing there is a concurrence of two *Agents*, 1 *εἰς τὸ ποιῆσαι ὑμῶν*, what we to do. 2 And *ποιῶν ἐν ὑμῖν*, what he to do. 2 And then the work it self expressed in two words, 1 *ἐλάνθω*, and 2 *ἐυαρεσεν*: *Εὐαρεσεν* (that is) his *Will*: *ἐυαρεσεν* that which is well-pleasing in his sight. These two be holden for two degrees: and the latter of the twain to have the more in it.

III.

And last of all, the *Sequels*. Where is to be shewed, how these two hang together, and follow one upon the other. First, the *GOD* of peace, and the bringing of *CHRIST* from death. Then how

how the bringing of CHRIST from death concerns our bringing forth good works. Which being shewed; what this Feast of Easter hath to do with good works, will fall in of it self. That with CHRIST now rising, they also should now rise: They are thought as good as dead; that there may be a Resurrection of them, at CHRISTs Resurrection.



THE God of peace, &c. Here is a long process. What needs all this setting out his style at length? Why goes he not to the point roundly? And, seeing good works doing is his Errand, why faith he not shortly, God make you given to good works; and no more ado? but tells us a long Tale of Shepherds, and Testaments, and I wote not what (one would think, to small purpose?) But sure, to purpose it is; The Holy Ghost useth to waste words, nor ever speaks but to the point (we may be sure.)

Let us see, and begin with his first title, the God of peace. Gods titles be diverse, as be his Acts: and his Acts are, as his properties be, they proceed from. And (lightly) the Title is taken from the property which best fits the Act it produceth. As, when God proceedeth to punish, He is called the righteous God: when to shew favour, the God of mercy: when to do some great work, the God of power. Now then, this seems not so proper; Should it not rather have been, the God of power which brought again, &c. To bring again from death, seems rather an Act of power, than of peace. One would think so. But being well look't into, it will be found to belong rather to peace. No power of His will be set on working, will ever bring again from death, unless He be first pacified, and made the LORD of peace. Of His power there is no question: Of His peace, there may be some. I shall tell you, why. For, all the Old Testament through, you shall observe, Gods great Title is the Lord of Hosts; which, in the New, you shall never read: but, ever since he rose from the dead, it is instead of it, the God of peace. To the Romanes, Philippians, Thessalonians, &c. and now here to the Hebrews, and still the God of peace. It is not amiss for us, this change. For, if the Lord of Hosts come to be at peace with us, His Hosts shall be all for us, which were against us, while it was no peace. So as, make but God, the God of peace, and more needs not. For, His peace will command His power straight.

When His Hosts were so about Him, it seemed Hostility: how came He then to lay away that Title of the Lord of Hosts, to become Deus pacis? That did He, by thus doing: He brought again one from the dead; and that bringing brought peace, and made this change, Stylo novo, the God of peace.

This brings us to the other, the second Party: He is not named till all be done; and then He is, in the end of the Verse: our Lord and Saviour JESUS CHRIST. But, at first, He is brought in as a Shepherd. Think never the meaner of Him for that. Moses and David, the Founders of the Monarchy of the Jewes; Cyrus and Romulus, the Founders, one of the Persian, the other of the Roman Monarchy, were taken all from the Sheep-folds. The Heathen Poet calls the great Ruler of the Grecian Monarchy, but ποιμήν λαῶν (that is) the Shepherd of the people. CHRIST gives it to Himself, and God doth not disdain it in the LXXX. Psalme. And the name (howsoever it falls to us of the Clergy now) ab initio non fuit sic. Secular men, Joseph, Joshua, and David, were first so termed, and are more often so termed, in the Bible, than we.

The term of Shepherd is well chosen, as referring to the God of peace. Peace is best for Shepherds, and for Sheep. They love peace: then, they are safe; then, they feed quietly. Yet, not so, but that Shepherds have ventured far, to rescue the Sheep from the Bear, and from the Lyon, as did King David; and as the Son of David here, that ventured further than any, Who is brought in (here) in Sanguine, bleeding, howsoever it comes.

But, this Title was not so much for God, as for us: (Pastorem Ovium) and, in Ovium, are we; there come we in: we hold by that word. For so, there is a mutual Relation between Him and us: that we thereby may be assured, by this very term Relative, whither, and whensoever He was brought; all He did or suffered, it was not for Himself. For then, an absolute name of His own would have been put. All was for His Correlative, for Ovium (that is) for us. He is no wayes considered, in all this, as absolutely put, or severed from us, His Flock; but still with Reference and Relation unto us.

But, because others Enter-common in this and other His Names with Him, He bears it with a difference; Pastor Magnus, the Great Shepherd. Not (as Diphilus said to Pompeius Magnus) nostra miseria Magnus es; Great, by making others little: but Misericordia sua Magnus; by making Himself little, to make us great.

The gradual points of His greatness, in respect of others are these. Great first, For, Totum is parte majus, Greater is He that feeds the whole, than they, that but certain parcels of the Flock. All else feed but peeces: So, they be but Petty Shepherds to Him. But He, the whole, main intire Flock: He, and none but He. So, He the Great Shepherd of the Great Flock.

Again, Greater is He that owes the Sheep He feeds, than they that feed the Sheep they owe not. All others feed His Sheep: None can say, Pasces Oves meas. His they be: and reason. For, He made them, they be the Sheep of His Hands: He feeds them, so the Sheep of His Hands, and of His Pasture both.

I.
The thing done
for us:
The Party,
by whom.

His title, The
God of peace:

Exod. 9. 27.
2 Cor. 1. 3.
Psal. 89. 8:

Rom. 15. 13.
Phil. 4. 9.
1 Thess. 5. 23.
2 Thess. 3. 16.

2. The second
Party.
Our Lord Jesus
Pastorem,
The Shepherd.

Psal. 80. 1.

1 Sam. 17. 36.

Pastorem
magnum, the
Great Shep-
herd.

1.

2.

John 11. 16.
Psal. 94. 2.
100. 3.

3.
1 John 3. 1.

But, this is not the *greatness* here meant. But *Ecce quantam charitatem*, see the great love to His sheep! Others sell and kill theirs: He is so far from selling, or killing, as He (this Shepherd) was sold and slain for them, though they were His own. Paid for them, bought them again; and then He brought them again. It may be, there were others had ventured their lives; but not lost them, and so lost them, as He did. Which makes Him not only Great, but *Prima Magnitudinis* (that is) simply the Greatest that ever was.

Of which *Greatness* two great proofs there are, in the two words, 1 *Sanguis*, and 2 *Testamentum*. *Sanguis*, a great Price; *Testamentum*, a great Legacy. *Sanguis*, what He suffered; *Testamentum*, what He did for them.

In sanguine,
through the
blood.

The next word is *in sanguine*, a Shepherd, in His blood. So, this Shepherd sweat blood, yet He could bring them back. It was no easie matter; it cost blood: and, not any blood, (such as he could well spare) but, it cost Him His life-blood. It could not be the blood of the Testament, but there must be a Testament: and, a Testament there cannot be, but the Testator must dye. So, He died, He was brought to the dead, for it. This blood brought Him to His Testament, which is further than blood.

The two Acts.

We find there were two Acts: 1 One exprest, brought Him thence, *ἀναγαγὼν*. 2 The other implied, brought Him thither, *ἀγαγὼν*: But first, brought thither, before brought thence. We will touch them both. 1 Why brought thither, and how? 2 and why brought thence, and how?

Brought thither.

If, when He was brought thence, it was peace: when He was brought thither, it was none. How came it, there was none? What made this separation? That did sinne: sinne brake the peace.

2 Cor. 5. 22.

Why, sin touched not Him, He knew no sin. True: it was not for Himself, nor for any sin of His. Whose then? Here are but two, 1 Pastor, 2 and Ovium: Pastor, He; Ovium, we. If not the Shepherds, then the Sheeps sin: if not His, ours. And so it was: *Peccata vestra* (saith God, in *Esey*) and speaks it to us. No quarrel He had to the Shepherd: nothing to say to CHRIST, as CHRIST. But he would needs be dealing with Sheep, and His Sheep fell to straying; and light into the Wolves Den: And thither He must go, to fetch them, if He will have them.

Esey 59. 2.

Esey 53. 6.

For Ovium then, is all this ado; and that is for us. For, all we (as Sheep) had gone astray. I may say farther; all we (as Sheep) were appointed to the slaughter. So it was, we should have been carried thither, and the Lord laid upon Him the transgressions of us all; and so, he was carried for us: This Pastor became *tanquam Ovis*, as a Sheep, for His Sheep; and was brought thither, and the wolves did to him whatsoever they would.

John 18. 8.

As if God had said: away with these Sheep: *Incident in Lupos, quia nolunt regi à Pastore*, to the Wolves with them, seeing they will be kept in no Fold. But, that, the Shepherd indured not: but rather then they should, He would. When it came to this, who shall go thither, Pastor, or Ovium, the Sheep, or the Shepherd? *Sinite hos abire* (they be his own words) Let them go their way; let the Sheep go, and smite the Shepherd; sentence him to be carried thither. The Sheep were to be, they should have been: but, the Shepherd was. *In sanguine nostro*, it should have been; *In sanguine suo*, His blood, it was. So, to spare ours, he spilt His own.

2.
Brought again
thence.

Thither now He is brought. Brought thither, by His own blood-shedding. We can understand that, well: but not, how He should be brought thence by His blood. Yet, the Text is plain, how He was brought again, *in sanguine*, by His blood.

Chap. 9. 22.

First then, let us make God, the God of peace: and, when He is so, you soon see Him bring Him back again. That, which broke the peace (as we said) the very thing that carried Him to the Cross, took Him down thence dead, carried Him to His Grave, and there lodged him among the dead, was sin. Away with sin then, that so there may be peace. But, there is no taking away sin, but by shedding of blood; the blood, either of Pastor, or of Ovium, one of them.

3.
In sanguine, By
the blood.
Ephes. 2. 14.
Col. 1. 20.

Why then, here is blood; even the Shepherds blood: and shed it is; and, by the shedding of it, sin is taken away, and with sin Gods displeasure. It is the Apostles own word (*Ephes. 2. 16.*) Hatred was slain; and so, hatred being slain, peace followed of her own accord. He was our peace (saith the Apostle) in one place: He made our peace, or pacified all by His blood, in another.

1. 88. 5.

Now then, upon this peace, He, that was before carried away, was brought back again: And so, well might be. For, all being discharged, He was then to be *inter mortuos liber*, no longer bound, but free from the dead: not to be kept in prison any longer, but, to come forth again. And, by His very blood, to come forth again. For, it was of the nature of a Ransome; which being laid down, the Prisoner, that was brought thither, is to go thence, whither he will. For, a Ransome hath *Potestatem Eduktivam* or *Reductivam*, a power to bring forth, or bring back again from any captivity.

1 Sam. 2. 6.

In both these bringings, God had His Hand: God bringeth to death, and bringeth back again. True (if ever) in this Shepherd. Brought Him to the dead, as the Lord of Hosts. Brought Him from the dead, as being now pacified, and the God of peace. Out of His justice, God smit the Shepherd; out of His love to His Sheep, the Shepherd was smitten. But, *Quem deduxit iratus, reduxit placatus*; whom, of His just wrath against sin, He brought thither; now having fulfilled all righteousness,

transfers, he was to bring thence again. And so, brought back he was; and, the same way that he was carried thither. Carried, the way of justice, to satisfy for them, he had undertaken for. And having fully satisfied for them, was in very justice to be brought back again. And so he was: God accepted his passion in full satisfaction, gave present order, for his raising again.

And, let not this phrase, of Gods bringing back, or of CHRIST's coming back; of Gods raising him, or of CHRIST's rising, any thing trouble you. The Resurrection is one entire Act of two joyn't Agents, that both had their hands in it. Ascribed one while to CHRIST himself, that he rose, that he came back, to shew, that he had power to lay down his life; and power to take it again. Another while, to God; that he raised him, that he brought him back: to shew, that God was fully satisfied and well pleased with it; reach him his hand (as it were) to bring him thence againe.

Joh. 10. 18.

To shew you the benefit that riseth to us, by this his rising. Brought thither he was, to the dead: so, it lay us upon: if he had not, we should. We were even carrying thither; and that we might not, He was. Brought thence He was, from the dead: So, it stood us in hand: if He had not been brought thence, we should never have come thence, but been left to have lien there World without end. Brought thither He would be: He, and not we: He without us. So careful He was, not to spare Himself, that we might be spared. Brought thence He would not be; not without His sheep we may be sure: He would bring us thence too, or He would not be brought thence without us. You may see Him, in the Parable, coming with His lost sheep on His shoulders. That one sheep is the image of us all. So careful He was, as He laid Him on his own neck, to be sure: which is the true portraiture or representation of His *ἀναγών*. That, if the God of peace bring Him back, He must bring them also: For He will not come back without them. Upon His bringing back from death, is ours founded: in Him, all His were brought back. In His person, our Nature: in our Nature we all.

Luk. 15. 3.

Think you, after the payment of such a price; He will come back Himself alone, He will let the sheep be carried thither, and not see them brought back again? He did not suffer all this (we may be sure) to come away thence, and leave them behind Him. It was never seen, that any that paid after so high a rate for any, be it what it will, that when he had done, would not see it brought away, but lose all his labour and cost. No: as sure as himself was brought, so sure he will bring them, whom he would not part from; (He will die first.) Nothing shall part them now. Pastor and Ovium, sheep and Shepherd now, or no bargain. He with his flock, and His flock with Him; it with him, and He with it: He and they, or not he himself, both together, or nor at all. Will you hear himself say as much? Father, my will is, that whither I go, whence I come, where I am, thither, thence, and there, these be also.

But when he had brought us thence, what shall become of us (trow?) Will he leave us at random, to wander in the Mountaines? No: but, *Ubi desinit Pastor, ibi incipit Testator*, where the Shepherd goes out, the Testator comes in; which we find plainly in the word Testament. For (though peace be a fur blessing in itself, if no more but it; and bringing back be worth the while; yet) here is now a greater matter than so. There is more in the blood than we are aware of. This is also meant: that there is the blood of a Testament, which bodeth some further matter. There should need no Testament, if it were for nothing but to make peace. A Covenant would serve for that: My Covenant of peace would I make with thee (saith God.) *Sanguis fœderis* would have done that, if there had been no more but so. But here, it is the blood of a Testament.

4
Sanguine Testamenti, the blood of the Testament

It is *Sanguis cum Testamento annexo*; Blood, with a Testament annexed. Beside the pacification and back-bringing, this Scripture offereth more grace; even a Testamentarie matter to be administered for our farther behoof.

Ezek. 37. 26.

For, I ask. Every drop of this blood is more worth than many worlds: Shall this blood then so precious, of so great a Person, as the Sonne of God, be spent, to bring forth nothing but pardon and peace? Being of so great a value, shall it produce but so poor an effect? Pity it should be shed, to bring forth nothing, but a few sheep from death. There is enough in it, to serve further, to make a purchase; which he may dispose of to them, he will vouchsafe to bring again from the dead. For, when he hath brought them thence, how he will dispose them, that would be thought on too.

I find then ascribed to his blood, a price: not only of *ἀπολύτρωσις* (that is) a Redemption or Ransome; but also *ἀντίληψις* (that is) of Perquisition, or Purchase. And I find them both in one vers. (Ephes. 1. 14.) So that, this blood availed, as to pay our debt; so, over and above, to make a purchase: Served, not only to procure our peace, but, to state us in a condition better than ever we were before. Not only brought us, but bought us: Nay, not only bought us, and brought us back; but bought for us further an everlasting inheritance, and brought us to it.

Two powers were in it: 1. as *sanguis fœderis*, the Blood of the Covenant, the Covenant of peace: for, in blood, were the Covenants made; that, with Abraham, in Gen. 15. that with Moses, in Exod. 24. in blood both: And among the Heathen men, never any Covenant of peace, but in blood. Now, for peace, this were enough. But, it is *sanguis Testamenti* too, the blood of a Testament: which is founded upon better promises, bequeaths legacies, disposeth of estates. Matter far of a higher nature, than bare peace. As the blood of the Covenant, so it pacifieth and appeaseth: As the blood of the Testament, so it passeth over, and conveyeth besides.

Gen. 15. 9.
Exod. 24. 8.

But

But say, it did not; it were for nothing else, but our peace: Yet, it is much better for us, that our peace go by Testament, rather than by a Covenant. Leagues, Covenants, Edicts of Pacification have oft been, and are (we see) daily broken. Small hold of them: A stronger hold than so, be-
hoved us. A stronger hold there is not, than that of a Testament. That is holden inviolable, never to be reversed. Nothing in rebus humanis is held more sacred. So as, peace by a Testament, is far the surer of the twain.

Testament eter-
ni, Of the ever-
lasting Testa-
ment.
Mic. 5. 2.

Of which Testament, and the greatness of it, there is much to be said. For, it is not as other Testaments, to be fully administred: This shall never be so; it is Everlasting. Everlasting: For, so is he that made it: His goings out are from Everlasting. Everlasting: For, so is the Testament it self: Though it be executed in time, it was made ab eterno, and lay by him all the while. Everlasting: For, so is the Blood wherewith it is sealed: the vertue and vigour thereof doth still continue as a fountaine in-exhaust, never dry; but flowing still as fresh, as the very first day, his side was first opened. We, that now live, come to it, of even-hand with the Apostles themselves, that were then at the opening. And they that come after us, shall not come too late, but to full as good a match, as either they or we. Everlasting: For, the legacies of it are so. Nor, as with us, of things temporal: Nor as of the former Testament of the land of Canaan, now grown a barren Wilderness: but of eternal life, and joy, and blis; of eternity it self. And lastly, Everlasting: That we may look for no more: Our Gospel is Evangelium aeternum (Rev. 14.) None to come after it. This is the last: and so to last for ever.

Revel. 14. 6.

Now lay these together and tell me: Was he not the Great Shepherd indeed, that endured this carrying thither, whence this day he came? that paid this great Ransome; purchased this great estate, made this great Will; disposed these great Legacies, even his heavenly Kingdom to his little flock? was he not every way as good, as great (which is the true greatness: *εὐ καὶ μέγεθος*) here with us, men be good, because they be great: with God they be great, because they be Good: For this his great Love, his great Price, his great Testament, was he not worthy to wear his title of Pastor magnus, of Pastor, and of Testator, both? For so, both he was: And we, not only his Sheep, but his Legataries: both, in his Pastor-ship, and in his Testator-ship: in his bringing forward, and in his bringing backward: No ways to be severed from us. He procured no peace, shed no Blood, made no Testament; was neither brought to the dead, nor from the dead for himself, but for his flock: for us still. All he did, all he suffered, all he bequeathed, all he was, he was for us.

And now, when all is done, then now (lo) he is the LORD JESUS CHRIST. Till then, a Shepherd wholly and solely: The more are we beholden to him. Then (lo) he tells us his name, that he is the great Shepherd, he that was brought back: the blood, his; his, the Testament. Truly called the Testament: There can no Inventorie be made of this. It hath not entred in the heart of man to conceive, what things God hath prepared for those, that have their part in this Testament: above all that we can desire or imagine. Upon earth, there is no greater thing than a Kingdom: and, no less than a Kingdom, it is his Father's will to dispose unto us. But, a Kingdom eternal, all glorious and blessed: far above these here.

Luk. 12. 32.

II.
The thing to
be done by us,
1 The fitting
or doing.

All this is a good hearing. Hitherto we have heard nothing, but pleaseth us well. God at peace: The Shepherd brought to death, that we might not: and brought from death, that we also might be brought from thence: and not brought, and left to the wide world; but further, to receive those good things which are comprized in His Testament. This is done: done by Him for us. Now, to that which is to be done; to be done by us. Not, for Him: (I should not do well to say so) but indeed, for our selves. For so, for us, in the end, it will prove. Both what He did, and what we do our selves.

That, which, on our part, the Apostle wisheth us, is, that we may be so happy, as that God would in effect do the same for us, He did for Him: (that is) bring us back; back from our sinful course of life, to a new, given to do good works.

The Resurrection is here termed ἀναγωγή, a bringing back. So that, any bringing back from the worse to the better, carryeth the Type, is a kind of a Resurrection, referres to that of CHRIST: who died, and rose, that sinne might die, and that good works might rise in us. Both the Time and the Text lay upon us this duty, to see, if good works that seem to be dead and gone, we can bring life to them, and make them to rise again.

The rule of reason is: Unumquodque propter operationem suam; every thing is, and hath his being, for the work, it is to do. And, these are the works; which we were born, and came into the world to do. The Apostle speaks it plainly: we were created for good works, to walk in them (Ephes. II. X.) And again: That we were redeemed, to be a people zealously given to good works (Titus II. XIV.) So, they come doubly commended to us, as the end of our Creation and Redemption, both.

In this Text (we see) it is Gods will, it is His good pleasure, we do them: if we any thing regard either His will, or pleasure.

In this Text, the Apostle prayes, that we may be made perfect, in them. So, unperfect we are, without them: unperfect we, and our faith both. For, by works is our faith made perfect (Jam. 2.) even as Abrahams faith was. And, the faith, that is without them, it is not only unperfect, but stark dead: so as, that faith needs a Resurrection, to be brought from the dead again.

James 2. 22.

And,

And, whatsoever become of the rest, in this Text it is, that He hath not left them out, nor unremembered in His Testament. They are in it: and divers good Legacies to us for them. Which, if we mean to be Legataries, we must have a care of. For, as His Blood serveth for the taking away of evil works; So doth His Testament, for the bringing again of good. And, as it is good Philosophy: *Unumquodque propter operationem suam*. So, this is sure; it is found Divinity; *Vnus quisque recipit et secundum operationem suam*. At our coming back from the dead (whence we all shall come) we shall be disposed of according to them: Receive we shall, every man according to his works. And, when it comes to going, they that have done good works, shall go into everlasting life; and they (not, that have done evil, but they) that have not done good, shall go, you know, whither. Let no man deceive you: the Root of Immortality, the same is the Root of Virtue: But one, and the same Root, both. When all is said, that can be: Naturally, and by very course of kind, good works (you see) do rise out of CHRIST'S Resurrection.

Mar. 16. 27

Make you perfect (so we read it:) which shewes, We are (as indeed we are) in state of imperfection, till we do them. Nay, if that be all, we will never stick for that *Cognoscimus imperfectum nostrum*, we yield our selves for such, for unperfect: And, that is well. But, we must so find and feel our imperfection, that as the Apostle tells us (in the VI. Chapter before) we strive to be carried forward to perfection, all we may. Else, all our *Cognoscimus imperfectum*, will stand us in small stead.

Karaptisai
To make perfect.
Psal. 51. 4.
Chap. 6. 1.

Why, is there any perfection in this life? There is: Else, how should the Apostles Exhortation there, or his Blessing (here) take place. I wot well, *Absolute, compleat, consummate perfection*, in this life there is none: It is agreed of all hands: None may be out of it. *Non puto me comprehensisse* (saith Saint Paul) *I count not my self to have attained*: No more must we; not attained. What then? But, *this I do* (saith he, and so must we;) *I forget that which is behind, and endeavour my self to make forward still, to that which is before*. Which is the perfection of Travellers, of way-faring men: the further onward on their journey, the nearer their journey end, the more perfect: which is the perfection of this life: For, this life is a journey.

Phil. 3. 13

Now, good works are, as so many steps onward. The Apostle calls them so; *the steps of the faith of our Father Abraham*, who went that way, and we to follow him in it. And the more of them we do, the more steps do we make, the further still shall we find our selves to depart from iniquity, the nearer still to approach unto GOD in the Land of the living: whither to attain, is the total, or Consummatum est of our perfection.

Phil. 4. 12

But not to keep from you the truth, as it is: The nature of the Apostles word [*Karaptisai*] is rather to make fit, than to make perfect. Wherein, this he seems to say; That to the doing of good works, there is first requisite a fitness to do them, before we can do them: *Karaptisai*, and *mosai* are both in the Text. *Fit* to do them, yet we can do them. We may not think to do them hand-over-head, at the first dash. In an unfit and indisposed Subject, no Agent can work: Not GOD Himself but by Miracle. *Fit* then we must be.

Karaptisai
To make fit or even.

Now of our selves, as of our selves, we are not fit so much as to think a good thought, It is 2 Cor. 3. 5. Not so much as to will: For, it is GOD, that worketh in us to will (Phil. 2. 13.) if not these two, 1 Neither think, 2 Not will: then, not to work. No more we are. Neither to begin, (Phil. 1. 4.) nor having begun to go forward, and bring it to an end. *Fit*, to none of these. Then, made fit we must be. And, who to reduce us to fitness, but this GOD of peace, here, that brought again CHRIST from the dead!

Now, if I shall tell you, what manner of fitness it is, the Apostles word *Karaptisai* (here) doth import: It is (properly) the fitness, which is, in setting that in, which was out of joynt: in doing the part of a good Bone-setter. This is the very true and native sense of the word; *Set you in joynt, to do good works*. For the Apostle (Ephes. 4. and Colos. 2.) tells us, that the Church and things Spiritual go by joynts and sinews, whereof they are compact, and by which they have their action and motion. And, where there are joynts, there may be (and other-whiles, there is) a disjoynting or dislocation: no less in things spiritual, than in the natural body. And that is when things are mis-forted, or put out of their right places.

Karaptisai
To set in joynt

Eph. 4. 16.
Col. 2. 19.

Now, that our Nature is not right in joynt, is so evident, that the very Heathen men have seen and confessed it.

And, by a fall things come out of joynt: and (indeed) so they did: *Adams* fall we call it, and we call it right. Sin, which before broke the peace; which made the going from or departure; which needed the bringing back; the same sin, here now again, put all out of joynt. And, things out of joynt are never quiet, never at peace and rest, till they be set right again. But when all is in frame, all is in peace: and so it refers well, to the GOD of peace, who is to do it.

And mark again. The putting in joynt, is nothing, but a bringing back again to the right place, whence it slipped: That still there is good coherence with that which went before: The peace-maker, the bringer back, the bone-setter are all one.

The force or fulness of the Apostles Simile (out of joynt) you shall never fully conceive, till you make in hand some good work of some moment: and then you shall for certain. For, do but mark me then, how many Rubs, Lets, Impediments there will be, as it were so many puttings out of joynt, yet it can be brought to pass. This wants, or that wants: one thing or other frames not. A sinew thrinks, a bone

bone is out, somewhat is awry : and what ado there is, yet we can get it aright ? Either the *will* is averfe, and we have no mind to it ; or the *power* is shrunk, and the means fail us ; or the time serves not ; or the *place* is not meet, or the parties to be dealt with, we find them undisposed. And the misery is, when one is got in, the other is *out again*. That, the wit of man could not have devised a fitter term, to have expressed it in. This for the disease.

Verse 21.

What way doth God take, to set us right ? First, by our *Ministry* and Means. For, it is a part of our profession under God, this same *καταρτισμός*, to set the Church in, and every Member that is out of *joynt*. (You may read it, in this very term (Ephes. 4. 12.) *οἱς καταρτιζόμεν*) And that we do, by applying outwardly this *Testament*, and the blood of it : Two special *Splints* (as it were) to keep all straight. Out of the *Testament*, by the *Word of Exhortation* (as, in the next Verse he calls it) praying us to suffer the *Splinting*. For, it may sometimes pinch them, and put them to some pain, that are not well in *joynt*, by pressing it, and putting it home. But both by denouncing, one while the threats of the *Old Testament*, another while by laying forth the promises of the *New*, it by any means, we may get them right again. This, by the *Testament*, which is one outward means. The blood is another inward means. By it, we are made *fit* and *perfect* (choose you whether :) and that so, as at no time of all our life, we are so well in *joynt*, or come so near the state of *perfectness*, as when we come new from the drinking of that blood. And thus are we made *fit*.

Ἔς τὸ ποιῆσαι.
The first Agent.

Psal. 143. 10.

Provided, that *καταρτισμός* do end (as here it doth) in *ποιῆσαι* and *ἐν ἔργῳ* : that, all this *fit making* do end, in doing, and in a work : that some work be done. For, in doing it is to end, if it end aright, if it end, as the *Apostle* (here) would have it. For, this *fitting*, is not to *hear, learn or know* ; but to do His will. We have been long at *Teach me thy will*, at that Lesson : There is another (in *Psal. 143.*) *Teach me to do thy will* ; we must take out that also. *Teach me thy will* ; and *Teach me to do thy will*, are two distinct Lessons. We are all our life long about the first ; and never come to the second, to *ἔς τὸ ποιῆσαι*. It is required, we should come now to the second *ἔς τὸ ποιῆσαι*. We are not made *fit* (when we are so) to do never a whit the more : *καταρτισμός* is to end in *ποιῆσαι* (which is) *doing* : and in *ἔργον* (that is) in a work.

Ἐν παντί ἐν ἔργῳ.
In all good works.

In work, and in every good work. We must not slip the Collar there, neither. For, if we be able to stir our hand but one way, and not another, it is a sign, it is not well set in. His, that is well set, he can move it to and fro, up and down, forward and backward ; every way, and to every work. There be that are all for some one work, that single some one piece of God's Service ; wholly addicted to that, but cannot skill of the rest. That is no good sign. To be for every one, for all sorts of good works, for every part of God's Worship alike : for no one more than another : that (sure) is the right. So choose your Religion ; so practise your Worship of God. It is not safe, to do otherwise ; nor to serve God by *Synecdoche* : but *ἐν παντί*, to take all before us.

Ποιῶν ἐν ὑμῖν.
The second Agent.

Esay 26. 12.

1 Cor. 15. 10.

But in the doing of all or any, beside our part (*ἔς τὸ ποιῆσαι*) here is also *ποιῶν ἐν ὑμῖν*, a Worker besides. For, when God hath fitted us by the outward means, there is not all. He leaves not us to our selves for the rest : but to that outward application of ours, joyns His *ποιῶν ἐν ὑμῖν*, an inward operation of His own inspiring, His Grace ; which is nothing but the breath of the Holy Ghost. Thereby enlightning our minds, inclining our wills, working on our affections, making us *Homines bona voluntatis* : that when we have done well, we may say with the Prophet ; *Domine, universa opera nostra operatus es in nobis* : LORD, all our good works Thou hast wrought in us. Our works they be ; yet, of thy working. And with the *Apostle* : *We did them ; yet not we, but the grace of God that was with us*. Both ways, it is true : what He *worketh by us*, He works in us ; and what He *works in us*, He works by us. For, *συνεργῶν, συνεργῶν*, take not away one the other, but stand well together. This for the doing.

2.
The work.
Chap. 12. 28.

Now for the work. In every good work we do His will : yet (it seemeth) degrees there are. For, here is mention of *θέλημα*. His will, and besides it, of *εὐαρίστης*, His good pleasure, and this latter sounds, as if it did import more than a single will. Ones good pleasure, is more, than His bare will. So, in the Chapter before, He wisheth *λατρίους εὐαρίστας*, (that is) we may serve and please : (that is) may so serve, as that we may please. Acceptable service then, is more than any, such as it is. There is no question, but that, as of evil works some displease God more than other ; so, of good works, there are some better pleasing, and that He takes a more special delight in.

Phil. 4. 12.

And, if you would know, what they be : above, at the XVI. verse, it is said, that, to do good, and to distribute, (that is) distributive doing good. It is more than an ordinary service : it is a sacrifice, every such work. It is of the highest kind of service, and that with that kind *εὐαρίστου* (our word here) God is highly pleased. So doth Saint Paul call the bounteous supplying of his wants from the *Philippians*, *δοῦσαν δικαίῳ*, a Sacrifice right acceptable and pleasing to God, and *δοῦσαν ὁσμῆς*, a most delightful sweet savour. And, that you may still see, He looks to the Resurrection, He saith : the *Philippians* had *lieu dead*, and dry a great while, as in Winter Trees do use. But, when that work of bounty came from them, they did *ἀναβλάσκειν* (that is) shoot forth, wax fresh, grow green again, as now at this season plants do. That so, the very vertue of CHRIST'S Resurrection did shew forth it self in them. So fitting Natures Resurrection time (the time of bringing things,

(as it were) from the dead again) with this of CHRIST. Which time is therefore the most pleasing time, the time of the greatest pleasure of all the times of the year. So, we know, how to do that, is pleasing in His sight.

Yet, even this pleasing, and all else, is to conclude (as here it doth) with through JESUS CHRIST our LORD: He is in, here too. In, at the doing: In, at the making them to please God, *Ut faciat quisque per Christum, quod placeat per Christum*, that what by CHRIST is done, by CHRIST may please when it is done. In, at the doing, *infundendo gratiam, gratiam activam*, by infusing or dropping in His Grace active; making us able and fit to do, and so to do them. In, at the pleasing, *affundendo gratiam, gratiam passivam*, by pouring on His good grace and favour passive, as it might be some drops of His blood, whereby it pleaseth being done. Gracing His work (as we use to say) in GODS fight, that so, He of His Grace may crown it.

We have gone through with both points. Now comes the hardest point of all, the sequels, to couple them, and make them hang well together.

First then, they be ascribed to the GOD of peace. There are but three things to be done in the Text, and peace doth them all. And, if peace; then GOD, by no other title than the GOD of peace. ¹ Peace bringeth from death: For, War (I am sure) bringeth to death many a worthy man. There is little question to be made of this: that the GOD of peace doth the one, but the Devil of Discord doth the other.

Secondly, Peace sets in joyn, War brings all out of joyn: War is not good for the joyns, as we see daily. Peace doth them no hurt.

Thirdly, Peace makes us fit for good: War, for all manner of evil works (saith St. James in the III. Chap. Ver. XVI.) Therefore the God of peace, say we. (And, if He take it from us for a time, that He bring it quickly back to us again.) For when He was first brought into the World, among the living, at His birth, Janus was shut: the Angels, they sung Peace upon Earth. And, when He was brought again from the dead, this day, He was no sooner risen, but the first news was, the Soldiers ran all away: A sign of peace. And indeed, when he had slain hatred, it was most kindly then, to bring peace. As, this Evening, with His own mouth, He spake it once and twice, *Pax vobis*, over and over again: Which is the Apostles Benediction here. So, Resurrection and Peace, they accord well.

Now for the sequels of good works upon CHRISTs bringing from the dead. Being to infer good works; He would never put in all this, of CHRISTs bringing back again from the dead, if there had not been some special operative force to or toward them, in CHRISTs Resurrection. If CHRISTs rising made not for them, had not some special reference to them, some peculiar interest in them, all this had not been *ad idem*, but idle, and beside the point quite. We must take heed of this Error, to think, the Passion, or Resurrection of CHRIST (though it be *actus transiens*, that with the doing passeth away) that it hath not a vertue and force permanent; that it left not behind it a vertue and force permanent to work continually some grace in us; as, in us; as, to think, His Resurrection to be *actus suspensus*, an act to have his effect at the latter day, and in the mean time to serve for nothing, but to hang in *nubibus* (as they say.) But that, this day, it hath an efficacy continuing, that sheweth forth it self: And as the Rule is, in the soul, before it doth on the body. We will leave the Heathen to their Habits, and Habitualities: But, with us Christians, this is sure: Whatsoever, in us, or by us is wrought, that is pleasing to GOD; it is so wrought by the vertue of CHRISTs Resurrection. We have not thought of it perhaps, but, most certain it is, it is so. So GOD hath ordain'd it. Whatsoever evil is truly mortified in us, it is so, by the power of CHRISTs death; and thither to be referred properly. And, whatsoever good is revived or brought again anew from us, it is all from the vertue of Christs rising again. All do rise, and are raised, thence. The same power, that did create at first, the same it is, that makes a new creature. The same power, that raised Lazarus the brother, from his Grave of stone: the same raised Mary Magdalen the sinner, from her grave of sin. From one, and the same power both. Which keepeth this method: Worketh first, to the raising of the soul, from the death of sin; and after, in the due time, to the raising of the body, from the dust of death. Else, what hath the Apostle said, all this while?

Now, this power is inherent in the Spirit, as the proper subject of it: even the Eternal Spirit, whereby Christ offered first Himself unto GOD, and after raised Himself from the dead. Now, as in the texture of the natural body, ever there goes the Spirit with the blood: ever, with a vein (the vessel of the one) there runs along an Artery (the vessel of the other:) So is it in Christ, His blood, and His Spirit, alwayes go together. In the Spirit is the power: in the power, virtually, every good work it produceth, which it was ordained for. If we get the Spirit, we cannot fail of the power. And, the Spirit, that ever goes with the blood, which never is without it.

This carries us now to the blood. The very shedding whereof upon the Cross, *Primum & ante omnia* was the nature of a price. A price: first, of our Ransome from death due to our sin, through that His satisfaction. A price again, of the purchase He made for us, through the Vale of His merit, which by His Testament, is by Him passed over to us.

Now then, His blood, after it had, by the very pouring it out, wrought these two effects, it ran not waste, but divided into two streams. 1. One into the Laver of the new Birth (our Baptism) applied to us outwardly, to take away the spots of our sin. 2. The other, into the Cup of the New Testament in His blood, which inwardly administred, serveth, as to purge and cleanse the conscience from dead works, that so live works may grow up in the place: So, to indue us with the Spirit, that shall enable us with the power to bring them forth, *Hac sunt Ecclesia gemina Sacramenta*: these are (not two of the Sacraments, but) the two Twin-Sacraments of the Church (saith St. Augustine.) And with us there

III.

1.
The sequels, 1

2.

3.

Luke 2. 14

John 20. 22

Titus 3. 5

Luke 22. 20

Chap. 9. 14

1. there are two Rules. 1. One, *Quicquid Sacrificio offertur, Sacramento confertur*; what the Sacrifice offereth, that the Sacrament obtaineth. 2. The other, *Quicquid Testamento legatur, Sacramento dispensatur*; what the Testament bequeatheth, that is dispensed in the holy Mysteries.
2. To draw to an end, If this power be in the Spirit, and the blood be the *vehiculum* of the Spirit; how may we partake this blood? It shall be offered you straight, in the Cup of blessing, which we bless in His Name. For, Is not the Cup of blessing which we bless, the communion of the blood of Christ (saith St. Paul)? Is there any doubt of that? In which blood of Christ is the Spirit of Christ. In which Spirit is all spiritual power: and namely this power, that frameth us fit to the works of the Spirit. Which Spirit we are all made, there, to drink of.

1 Cor. 10. 36.

And what time shall we do this? What time is best? What time better than that day, in which it first shewed forth the force and power, it had in making peace, in bringing back Christ, that brought peace back with Him, that made the Testament, that sealed it with His blood; that dyed upou it, that it might stand firm for ever? All which were, as upon this day. This day then, somewhat would be done: somewhat more than ordinary, more than every day. Let every day, be for every good work, to do His will: But, this day, to do something more than so, something that may be well-pleasing in His sight. So, it will be kindly: So we shall keep the degrees in the Text: So, we shall give proof that we have our part and fellowship in CHRIST, in CHRIST'S Resurrection, in the virtue of CHRIST'S Resurrection: Grace rising in us; works of grace rising from it. That so, there may be a Resurrection of virtue, and good works, at Christ's Resurrection. That as there is a reviving, *anadulā*, in the Earth, when all and every herbs and flowers are brought again from the dead: So, among men good works may come up too, that we be not found fruitless, at our bringing back from the dead, in the great Resurrection: But have out parts, as here now, in the blood, so there then in the Testament, and the Legacies thereof; which are glory, joy and bliss for ever and ever.

SERMONS.

SERMONS
OF THE
SENDING OF THE
HOLY GHOST,
PREACHED UPON
WHITSUNDAY.

Cct 2

SERMONS

OF THE
SERVING OF THE

HOLY GHOST

AND THE HOLY SPIRIT





A
S E R M O N
P R E A C H E D

BEFORE THE

Kings Majesty,

AT GREENWICH,

On the VIII. of June, A. D. MDCVI.

being WHITSUNDAY.

ACTS Chap. II. Ver. I, II, III, IV.

And when the Day of Pentecost was come, (or, when the fifty days were fulfilled) they were all with one accord, in one place.

And there came suddenly from heaven the sound of a mighty VVind; and it filled the place where they sate.

And there appeared tongues cleauen, as they had been of fire, and sate upon each of them.

And they were all filled with the HOLY GHOST, and they began to speak with other tongues, as the Spirit gave them utterance.



WE are this day (beside our weekly due of the Sabbath) to renew, and to celebrate the yearly memory, of the sending down the HOLY GHOST. One of the *Magnalia Dei* (as they be termed after in the XI. Verse;) One of the great and wonderful benefits of God; Indeed, a Benefit, so great and so wonderful, as there were not tongues enow, upon earth, to celebrate it withall, but there were saine to be more sent from heaven, to help to sound it out thoroughly: Even a new supply of tongues from heaven. For all the tongues, in earth, were not sufficient to magnifie God for His goodness, in sending down to men the gift of the HOLY GHOST.

Verse 13

This we may make a several benefit by it self, from those of CHRISTs. And so the Apostle seemeth to do. *Gal. 4.* First, GOD sent His Son, in one verse, and then after GOD sent the Spirit of His Son, in another.

Gal. 4. 46

Or we may hold our continuation still, and make this the last of CHRISTs Benefits: For *Ascendit in altum*, is not the last; there is one still remaining, which is *Dona dedit hominibus*. And that is this dayes peculiar; wherein were given to men, many and manifold, both graces and gifts, and all in one gift, the gift of the Holy Ghost.

Plal. 88. 18

Howsoever we make it, sure it is, that all the rest, all the Feasts hitherto, in the return of the year, from His Incarnation, to the very last of His Ascension, though all of them be great, and worthy of all honour in themselves: yet, to us, they are as nothing, any of them, or all of them (even all the Feasts in the Calendar) without this Day, the Feast, which now we hold Holy to the sending of the Holy Ghost.

CHRIST.

CHRIST is the *Word*; and all, of Him, but words spoken, or words written; there is no seal put to, till this day: The Holy Ghost is the *Seal* or *Signature*, *In quo signati estis* (Ephes. 4. 30.) A Testament we have and therein many fair Legacies; but, till this day, nothing administered. The administrations are the *Spirits*, (1 Cor. 12. 4.) In all these of CHRISTs, there is but the purchase made, and paid for; and, (as they say) *ius ad rem* acquired: But *ius in re*, *Missio in possessionem*, *Liverie*, and *Seizin*; that is reserved till this day: For the Spirit is the *Arrah*, the earnest of the investiture of all, that CHRIST hath done for us.

These if we should compare them, it would not be easie to determine, whether the greater of these two; 1 That of the Prophet, *Filius datus est nobis*; 2 Or that of the Apostle, *Spiritus datus est nobis*: The ascending of our flesh, or the descending of His Spirit: *Incarnatio Dei*, or *Inspiratio hominis*; The mystery of His Incarnation, or the mystery of our inspiration. For, *Mysteries* they are both, and great *Mysteries* of Godliness both: and, in both of them, GOD manifest in the flesh: 1 In the former, by the union of His Son: 2 In the latter, by the communion of His blessed Spirit.

But we will not compare them: they are both above all comparison. Yet, this we may safely say of them: without either of them, we are not compleat, we have not our accomplishment: But, by both, we have; and that fully, even by this dayes royal exchange. Whereby, as before, He of ours, so now, we of His are made partakers. He, clothed with our flesh, and we invested with His Spirit. The great Promise of the old Testament accomplished: That He should partake our humane nature: and the great and precious Promise of the New, That we should be *Consortes Divinae naturae*; partake His divine nature: Both are, this day, accomplished. That the Text well beginneth with *Dum compleveruntur*. For, it is our Complement indeed: and not only ours, but the very Gospel to. It is Tertullian's: *Christus, Legis; Spiritus Sanctus, Evangelij Complementum*. The coming of CHRIST was the fulfilling of the Law: The coming of the HOLY GHOST, is the fulfilling of the Gospel.

Of which coming of the HOLY GHOST the report is here set down by Saint Luke; both of the 1 time, and the 2 manner of it. 1. The Time, in the first words: *When the day of Pentecost was come*.

2. The Manner, in all the rest of the four Verses.

And the Manner, first on their parts, to whom He came: Of the preparation for His coming in the first verse. And then, the manner of His coming in the other three.

On their parts, to whom He came, how they stood prepared, how they were found framed and fitted to receive Him when He came, in these three: 1. They were all of one accord. 2. They were all in one place. 3 And both these (*dum compleveruntur*) even so long, till the fifty dayes were fulfilled.

On His part, the manner of His coming to them thus prepared. 1 First, as it is propounded in Type or Figure, in the second and third verses. 2 And then, as it is expounded in truth and in deed, in the fourth.

1. In type or figure Symbolicè; and that is two ways, agreeable to the two chief senses, 1 the hearing, and 2 the sight. 1 To the Hearing, by a sound, in the second verse. 2 To the sight, by a shew, in the third.

1 To the hearing by a sound, in the second. A sound of a wind; A wind; 1 sudden, 2 vehement, 3 that came from heaven, and 4 filled that place where they sate.

2 To the sight, by a shew in the third: There appeared, 1 Tongues; 2 cloven; 3 as it were of fire, 4 which sate upon each of them. Thus far, the Figure.

2 Then in the fourth, followeth the thing itself. Which verse is (as it were) a Commentary of the two former. 1. Of the Wind inward, in the first part of it, and these words: *They were all filled with the HOLY GHOST*. 2. Of the Tongues outward, in the latter, and these words: *They began to speak with other tongues, as the Spirit gave them utterance*.

The one, to represent the inward operation. The other, the outward manifestation of the Spirit. Thus standeth the Order; These are the Parts.



I.
The Time.
When the day of
Pentecost was
come.

THE first point is the Time of His coming (that is) The day of Pentecost.

1. Why that day? The day of Pentecost was a great Feast under the Law: And meet it was, this Coming should be at some great Feast. 1 The first Dedication of CHRISTs Catholique Church on earth; 2 The first publishing the Gospel; 3 The first proclaiming the Apostles Commission, were so great matters, as it was not meet, they should be obscurely carried, stola as it were, or done in a corner. Much lay upon them: and fit it was, they should be done in as great an Assembly as might be. And so they were; even in a Concourse (as in the V. Verse it is) of every Nation under heaven; That so, notice might be taken of it, and by them carried all over the world, even to the most corners of the earth. Saint Paul said well to King Agrippa: *This is well enough known; This was not done in a corner*.

Act. 26. 26.

2. At

2. At a great Feast, it was meet : but, there were many great Feasts; why at this Feast, the Feast of Pentecost?

It is agreed by all Interpreters old and new, (* Cyprian is the first, we find it in) That it was to hold harmony, to keep correspondency between the two Testaments, the Old and the New. So it was, at CHRIST'S Death (we see.) He was slain, not only, as the Lamb was; but even, when the Lamb was slain too: On the Feast of the Pascheover, then was CHRIST our Pascheover offered for us.

Now, from that Feast of the Pascheover, reckoning fifty dayes, they came to Sinai: And there on that day (the day of Pentecost) received they the Law: (a memorable day with them, a high feast, even for so great a Benefit: and is therefore by them called the Feast of the Law.)

And, even the very same day (reckoning from CHRIST our Pascheover, fifty dayes) that the Law was given in Sinai, The very same day doth the new Law here go out of Sion (as the Prophet Esay foretold, *Exibit de Sion Lex,*) which is nothing else, but the promulgation of the Gospel, The Royal Law (as Saint James calleth it) as given by CHRIST our King: The other, but by Moses, a servant: And favoureth therefore of the Spirit of bondage, the fear of Servants; As this doth, of the Princely Spirit, the Spirit of ingennity, and Adoption, the Love of Children.

On the Feast of Pentecost then; because then, was given the Law of CHRIST written in our hearts by the HOLY GHOST.

To this doth Chrysostom joyn a second harmony. That as, under the Law, at this Feast, they first put their sickle to the Corn; (Harvest, in that Climate, beginning with them in this Month:) the first fruits whereof they offered at Easter; and was called therefore by them *Festum messis*: in like sort we see, that this very day (the LORD of the Harvest so disposing it; who not long before lifting up His eyes Cujus, and looking on the regions round about, saw them white and ready to the Harvest) His first Work-men, the Apostles, did put in their first sickle into the great Harvest; *ager est mundus*, whereof the world is the field; and the several furrows of it, all the Nations under heaven. On the Feast of Pentecost, then second, because then began the great Spiritual Harvest.

To these two doth * Saint Augustine adde a third, taken out of the number in the very name of Pentecost, and that is fifty. Which, being all along the Law, the number of the Jubilee (which was the time of forgiving of debts, and restoring men to their first estates) it falleth fit with the proclaiming of the Gospel, (done presently here in the 38. Verse of this Chapter) which is an Act of GOD'S most gracious general free pardon of all the sins, of all the sinners in the world.

And no less fit falleth it for our Restitution, whereunto Cyril applieth excellently the XXX. Verse of the CIV. Psalme, *Emitte Spiritum tuum & creabuntur, & renovabis faciem terra.* Shewing, there was first an emission of the Spirit into man, at his Creation; Which, being since choaked with sin, and so come to nothing: this day, there is here a second emission of the same Spirit into man, fully to restore, and renew him, and in him the whole Mass of the Creation. On the day of Pentecost last, because therein, is the true number and force of the true Jubilee. This for the choice of the time.

The Number thus settled, we descend to the second point, of the Manner. And first on their parts on whom the HOLY GHOST came: how He found them framed, and fit to receive such a Guest. It is called by the Fathers, *Parasceve SPIRITUS*, The preparation (as there was one for the Pascheover, so here) for Pentecost.

It is truly said by the Philosopher, That *Actus activorum sunt in patiente disposito*; if the patient be prepared aright, the Agent will have his work, both the sooner and the better. And so consequently, the Spirit, in His coming; if the parties to whom He cometh, be made *perspirabile*.

And this is three-fold, set down in these words, 1. *They were all with one accord.* 2. *They were all in one place.* A double Unity: 1. Unity of mind (so is *ἑνωμασις*, *ἑνωσις*;) or of hearts (so is *accord*, *cordium*.) 2. And secondly, unity of place. 3. And thirdly, these two, *dum complerentur*: Patiently expecting, while the fifty dayes were accomplished.

Unity is the first: unity of minde. And for it, take but any Spirit, that is to give life to a natural body; Can any spirit animate or give life to members dismembred; unless they be first united and compact together? It cannot: Unity must prepare the way to any Spirit, though but natural. A fair example we have, in EZEKIEL, Chap. XXXVII. A sort of scattered dead bones there lay: They were to be revived. First, the bones came together; every bone to his bone; then, the sinewes grew and knit them: then the flesh and skin, and covered them: and then, when they were thus united, then and not before, called He for the Spirit from the four winds, to enter into them and to give them life. No Spirit, not the ordinary, natural spirit will come, but where there is a way made and prepared by accord and unity of the body.

Now then take the Holy Ghost, the Spirit of all spirits, the third person in Trinity: He is the very essential Unity, Love, and Love-knot of the two Persons, the Father and the Sonne, even of GOD with GOD. And He is sent to be the Union, Love and Love-knot of the two Natures united in CHRIST; even of GOD with man. And can we imagine, that He will enter Essential (unity) but where there is unity? The spirit of unity, but where there is unity of spirit? Verily there is not, there cannot possibly be a more proper and peculiar, a more true and certain disposition, to make

2 As the Feast of giving the Law.

* Cyprian. Ser. de Spiritu.

1 Cor. 3. 7.

Esay. 2. 3.

James 2. 8.

Psal. 51. 12.

Rom. 8. 15.

2 The Feast of beginning of Easter.

John 4. 35.

Math. 13. 38.

Verse 5.

The Feast of Jubilee.

* August. ep. 119.

Cyrl. Cat. 17.

Psal. 104. 30.

II.

The Manner?

I:

On their parts: Their preparation.

1 They were all of one accord.

Ezek. 37. 7, 8, 9.

Ag. 8. 13.
Hof. 10. 2.

us meet for Him, than that quality in us, that is likest His nature and essence, that is *unanimity*. Faith, to the word; and Love to the Spirit, are the true Preparatives. And there is not a greater bar, a more fatal or forcible opposition to His entry, than discord, and dis-united minds, and such as are in the gall of bitterness: They can neither give nor receive the HOLY GHOST. *Divisum est cor eorum, jam jam interibant* (saith the Prophet) their heart is divided, their accord is gone, that Cordis untwisted; they cannot live; the Spirit is gone too.

And do we marvel, that the Spirit doth scarcely pant in us: that we sing and say, Come HOLY GHOST, and yet He cometh no faster? Why, The day of Pentecost is come, and we are not all of one accord. Accord is wanting: The very first point is wanting, to make us meet for His coming. Sure, His after-coming will be like to His first: to them, that are (and, not to any, but them that are) of one accord.

And who shall make us of one accord? High shall be his reward in heaven, and happy his remembrance on earth, that shall be the means to restore this accord to the Church: that once we may keep a true and perfect Pentecost, like this here, *Erant omnes unanimiter*. I pass to the second.

2 In one place.

Eph. 4. 3.
Heb. 10. 39.
Heb. 10. 25.
Psal. 68. 6.

But suppose we were of one accord; is not that enough? May we not spare this other, of one place? If our *minde* be one, for the place it skills not: it is but a circumstance or ceremony, what should we stand at it? Yes sure; seeing the HOLY GHOST hath thought it so needful, as to enter it, we may not pass it over, or leave it out. Not only, of one *minde* (that is) *unanimity*: but also, in one place too (that is, *uniformity*.) Both, in the unity of this Spirit, that is inward; and in the bond of peace too, that is, outward. An Item, for those, whom the Apostle calleth *Filiij substructionis*, that forsake the Congregation (as, even then, in the Apostles Times, the manner of some was) and do withdraw themselves; to their perdition; to no less matter. Gods will is, we should be, as upon one foundation, so under one roof: That, is His doing. *Qui facit unanimes, &c.* He that maketh men of one *minde* to dwell in one house. Therefore it is expressly noted, of this Company here (in the Text) where they prayed, they prayed all together (Chap. 4. 24.) When they heard, they heard all together (Chap. 8. 6.) When they brake bread, they did it all together (Verse 46.) All together, ever: not, in one place, some; and some in another: but, all *omnes* all in one and the self-same place. For, say what they will, Division of places will not long be without division of minds. This must be our ground: The same Spirit, that loveth unanimity, loveth uniformity; unity even in matter of circumstance, in matter of place. Thus the Church was begun; thus it must be continued.

3 While the fifty days were fulfilled.

Chap. 1. 7.

Judith 7. 30.

Deut. 16. 9.

Esay 18. 16.
Abac. 2. 3.
Abac. 2. 3.

Joh. 14. 16.

To these, do the Fathers joyn a third: which they raise out of the word, *Dum compleverunt*. A disposition in them, whereby they held out, and stirred not, even till the fifty days were fulfilled. That former *unanimity*; this latter, *longanimity*. There is in us, a hot hasty spirit, impatient of any delay: what we would have, we would have out of hand: and these same *Dum* and *Donec*, and such like words we love them not. This Spirit was even in these here (the Apostles themselves) at the first, as we may see in the last Chap. Vers. 6. where they shew it: *Domine jamne vis? LOR D wilt thou now? even now? by and by?* But that Spirit He cast out, with *Non est vestrum, &c.* *Manete vos, dum*. After which charge given, though at the instant of His ascending, He promised He would send them the HOLY GHOST; yet they did not look for Him, the same afternoon; nor stayed but till the morrow after Ascension Day; nor (as the Bethulians stint was) four or five days, at the farthest, and then waxed weary, and would wait no longer: But, as He willed them to wait, so they did wait; not five days, but five, and five: And so continued waiting, even *usque dum compleverunt*, till they were accomplished: And then brake not up neither, to keep Holy-day, but held on their waiting, Holy-days, and all.

We say before, this Feast had divers names: 1 The Feast of the Law, 2 The Feast of harvest, 3 The Feast of Pentecost: We may put to a fourth (out of Deut. 16. 9.) It is there called 4 the Feast of Weeks. It is not *houres* will serve the turn, nor yet *dayes*: it must be *weeks*, and as many weeks as be days in a week, to make it Pentecost (that is) fifty days. Thus long they sate by it (as it is in the next verse) and tarried patiently the LOR Ds leasure, till He came unto them, *Qui crediderit ne festinet* (saith the Prophet Esay) He that believeth, let him not be hasty: And, *si moram fecerit, expecta Eum* (saith Abacuk) If He happen to stay, stay for Him. And so we shall, if we call to mind this, that He hath waited for us and our conversion, more years, than we do dayes for Him. And this withal, *veniendo veniet*, stay He may for a time, but if we wait, come He will certainly; and when He cometh, *Manebit vobis in aeternum*, He will never forsake us, but continue with us for ever. *Dum compleverunt* shall have His accomplishment.

And in this manner doth the Scripture bear witness of them, they were prepared, and that they sped of the Spirit; and let us of like preparing, look for like success.

The Manner,
On His part.
1 His coming in
type.
Joh. 9. 11.
Ch. 10. ver. 24.

And now we come to the Manner, of His coming. And that, first in type sensibly; thus described, 1 There came a sound; 2 There were seen tongues, which is a sensible kind of Coming.

And that is a coming rare, and nothing usual with the HOLY GHOST; which as an invisible Spirit, cometh (for the most part) invisibly. So saith Job: He cometh to me, and I see Him not; He passeth hard by me, and I perceive Him not. It was thus here, for this once: But after, (we see in the tenth Chapter) He came upon Cornelius and his company; And after that, upon the Twelve at Ephesus

Ephesus (in the 9. th Chap.) But on neither, that ought could be seen or heard: Only discerned by some effect, He wrought in them, He that best knew the Spirit (CHRIST) sets us down the manner of His coming, *Spiritus spirat, sed nescis unde aut quo*, He doth come and inspire, but how or which way, that know you not. Yet here, in this present case, for this once, it was meet, He should thus come in state, and that there should be a solemn, sensible descending of it.

Chap. 9. 6.

John 3. 8.

1. Meet: that no less honour be done to this *Law of Zion*, than to that of *Sinai*, which was publick, and full of Majesty; and so was this to be.

2. Meet: That having once before been, and never but once, upon CHRIST the Head: it should be so once more, on the Church too, the Body. It pleased Him to vouchsafe to grace the Church His Queen with like solemn inauguration to that of His own, when the HOLY GHOST descended on him in likeness of a Dove; that she might no less, that He Himself, receive from Heaven like solemn attestation.

3. Lastly, Meet it was, it should remain to the Memory of all Ages testified, that a day there was, when even apparently to sense, Mankind was visited from on high: And that this wind here, and these Tongues came not for nought, at so high a Feast, in so great an Assembly.

This Coming then of His, thus in State, is such, as it was both to be heard and seen. To the ear and the eye both. So saith Saint Peter of it after (Verse 33.) *Being thus exalted* (saith he of CHRIST) *and having received the promise of the Father, He hath shed forth this, which you now both see and hear.* And with good reason, both: To both senses is the HOLY GHOST presented. To the ear, which is the sense of faith: To the eye, which is the sense of love. The ear, that is the ground of the Word, which is audible: the eye, which is the ground of the Sacraments, which are visible.

To the ear, in a noise; To the eye, in a shew: A noise, of a mighty Wind; A shew, of fiery Tongues. The noise, serving as a Trumpet, to awake the World, and give them warning. He was come. The fiery Tongues, as so many Lights, to shew them, and to let them see the day of that their visitation.

To begin with the first: *There came a sound.* Which very sound, is to shew, that the Spirit, whereof it is the fore-runner, is no dumb spirit but vocal. And so it is: the sound thereof is not only gone into all Lands: but hath been heard, in all Ages, before the Flood it sounded in ^a Enoch a Prophet, and ^b Noe a Preacher of righteousness. All the Law long, it sounded in them, by whom ^c Moses was preached every Sabbath day. The very beginning of the Gospel, was with a sound, ^d Vox clamantis: and but for this sound Saint Paul knoweth not, how we should do; ^e How should they believe (saith he) in Him, of whom they have not heard? and without a sound, there is no hearing. But, we shall come to this again in the apprehension of the tongues.

There came a sound.

Rom. 10. 18.

^a Jude 14.

^b 2 Pet. 2. 5.

^c Chap. 11. 22.

^d Math. 3. 3.

^e Rom. 10. 14.

There came a sound: and not any sound; it will not be amiss, to weigh what kind of sound is expressed in the word here used [ἦχος] you know, what sound an Echo is: a sound at the second hand, a sound at the rebound. *Verbum DOMINI venit ad nos*; The Word of the LORD cometh to us: there is the first sound, *To us*: and ours is but the Echo, the reflection of it to you. GODS first, and then ours second. For, if it come from us directly, and not from Him to us first, and from us then to you (echo-wise) it is to be suspected. A sound it may be; the HOLY GHOST, cometh not with it: His fore-runner it is not; for that is ἦχος.

A sound, Echo-wise.

There came a sound, and it was the sound of a wind: and this too, very fitly. For, the wind, which is here the type of the HOLY GHOST, of all the Creatures, doth best express it.

A sound of a wind.

1. For first, of all bodily things, it is the least bodily, and cometh nearest to the nature of a spirit: invisible as it is.

2. And secondly, quick and active, as the Spirit is. Of the wind it is said, *Usque adeo agit, ut nisi agat non sit*: so active it is, as no stirring the Aire, no action, no wind: even so, no operation, no Spirit. So like, as both have but one name: nay, all three but one: 1 The wind in the wide world, 2 the breath in our bodies, 3 and the Spirit in the Mystical Body, (the Church:) and much ado we have, to distinguish them in many places; they be taken so one for another.

Now, this wind that came and made this sound, is here described with four properties. 1 It fell suddenly: 2 It was mighty or violent: 3 It came from heaven; 4 It filled that place where they sate; that place, and no other. Of which, the two first are ordinary, and (like the wind) common, 1 To be sudden, 2 and to be violent. The other two, not so, but dislike: 3 To come from Heaven, 4 and to keep it self within one place; and that of no great compals.

1. It came suddenly.

It fell suddenly, *et non cognovit*: so doth the wind. It riseth oftentimes in the midst of a calme; giveth no warning, but rusheth up of a sudden; and even so doth the Spirit: For, that ^a cometh not by observation neither (saith our SAVIOUR;) you can make no set Rules of it; you must wait for it, as well when it cometh not, as when it comes. ^b Many times it is found of them that seek it not; and therefore little account make of it; and therefore little deserve it; ^c *Cecidit super eum Spiritus*, is so common in both the Old, and New Testament, as we can make no doubt of this. Which sheweth, it falls suddenly; it creeps not: *Serpentis est serpere*. Commonly, motions that come from the Serpent, creep upon us: but, *Nescit tarda molimina Spiritus sancti gratia* (saith Ambrose.) ^d *Velociter currit Sermo Eius*, this Word runneth very swiftly, and ^e His Spirit cometh with the wings of the

A Wind.

1. That came suddenly.

^a Luke 17. 30.

^b Esay 65. 1.

^c 1 Sam. 10. 10.

16. 13.

Chap. 10. 44.

^d Psal. 147. 15.

^e Psal. 18. 10.

wind. And therefore sudden (saith Gregory) because things, if they be not sudden, awake us not, affect us not; but, *Repentina valde mutant*, sudden things start us, and make us look up. And, therefore sudden (saith he again) that men may learn, not to despise present motions of grace, though suddenly rising in them; and though they can give no certain reason of them: but take the wind while it bloweth, and the water, while the Angel moveth it; as not knowing, when it will, or whether ever it will blow again, or stirre any more. It is *deus puerum*, it fell on a sudden.

2. A vehement Wind.

It was a mighty or vehement wind. The wind is so; and the Spirit is so: both in this well sorted together.

f Psal. 48. 7.
g 1 Reg. 19. 11.

Of the wind, it is a common observation, that being nothing else but a puffle of Aire, the thinnest, the poorest, and (to our seeming) of the least force of all creatures, yet groweth it to that violence, and gathereth such strength, as it rattles together the great ships of Tharsis, as it rents and rives in funder Mountains and Rocks: pulls up Trees; blowes down huge Piles of building: hath most strange and wonderful effects, which our eyes have often seen: and all this but a little thin Aire.

h 2 Cor. 10. 4.
i 1 John 5. 4.

And surely, no less observable, or admirable (nay, much more) have been, and are the operations of the Spirit. Even presently after this, this Spirit, in a few poor, weak and simple instruments (God knoweth) waxed so full and forcible, as it cast down strong holds, brought into captivity many an exalting thought, made a conquest of the whole world, even then, when it was bent fully in main opposition against it: as it hath set all men in a maze to consider, how so poor a beginning should grow to such Might, that, Wisdom, and Learning, and Might, and Majesty, and all have stooped unto it: and all was but God's little finger; all the breath of His Mouth. Verily, the wind was never so vehement as the Spirit hath been and is, in His proceeding.

k Luk. 11. 10.
l 2 Thess. 2. 8.

These two are common with the wind; and for these two, it might have been no more, but even a common wind. The other two are not so; but shew it to be more than a wind: 3 The coming from Heaven, 4 the filling but of that one place. In these two, it is dislike; as in the former two, like the ordinary wind that bloweth.

m It came from Heaven.

n Psal. 135. 7.

Winds (naturally) come not from thence, but out of the Caves and Holes of the Earth: they blow not downward, but move laterally from one Coast or Climate to another. To come directly down, not only *de sursum*, from above (so it may be, from the middle Region of the Aire) but *de Caelo*, from Heaven it self; that, is supernatural, sure, that, is a wind out of God's own Treasury indeed: that points us plainly to Him, that is ascended up into Heaven, and now sendeth it down from thence.

o It filled that place only.

And therefore sendeth it from Heaven, that it may fill us with the breath of Heaven. For, as the wind is, so are the blasts, so is the breath of it: and, as is the Spirit, so are the motions, it useth, the Reasons, it is carried by.

p Col. 3. 1.
q Phil. 3. 21.
r Matth. 21. 15.

To distinguish this wind from others, is no hard matter. If our motions come from above, if we fetch our grounds there, *de Caelo*, from Heaven, from Religion, from the Sanctuary, it is this wind: but those, that come from earthly respects, we know their cave; and that there is nothing but natural in them. This wind came thence, to make us heavenly-minded, *sapere quæ sursum*, to set our affections on things heavenly, and to frame the Rules of our Conversation agreeable unto Heaven. So we shall know, what wind blowes; whether it be *de Caelo*, or *de Hominibus*: whether it be *Defluxus Cæli*, or *Exhalatio Terræ*; from Heaven, or of Men, a breath from Heaven, or a Terrene Exhalation.

s It filled that place only.

And like to this is the fourth: It filled that place where they sate. That place, where they: That place, not the places about. That place it filled: the other felt it not. And this is another plain dissimily, To blow but in one place: and sheweth it to be more than ordinary. The common wind, all places within his Circuit, it aireth all alike; one as well as another, indifferently. This here seemeth to blow *Elusive*; as if there were sense in it, or it blew by discretion. For, it blew upon none of the Neighbour-houses; none of the places adjacent, where these men were not. That, and only that Room it filled, where they were sitting.

t John 3. 8.

And this [of blowing upon one certain place] is a property very well fitting the Spirit; *Ubi vult spirat*. To blow in certain places, where it felt will; and upon certain persons, and they shall plainly feel it, and others about them, not a whit. There shall be an hundred or more in an Auditory; one sound is heard, one breath doth blow: at that instant, one or two and no more; one here, another there; they shall feel the Spirit, shall be affected, and touched with it sensibly: Twenty on this side them, and forty on that, shall nor feel it; but sit all becalmed, and go their way no more moved than they came. *Ubi vult spirat*, is most true.

u Psal. 133. 4.

v Eccles. 1. 6.

And that *Ubi* is not anywhere, but where these men sate; that is, it is a peculiar wind, and appropriate to that place where the Apostles are, that is, the Church: elsewhere to seek it, is but folly: The place, it bloweth in, is *Sion*: and, in *Sion*, where men be so disposed, as we shewed ere-while; that is, where there is concord and unity, the dew of *Sion*, *Ibi mandavit Dominus benedictionem*. There, God sendeth this wind; and there He sendeth His blessing with this wind, which never leaveth us till it bringeth us to life for evermore, to eternal life. So doth Salomon describe the nature of the wind: That it goeth forth, and that it compasseth round about, and then last, That it returneth, per circuitus suos: So doth this, it cometh from heaven, and it bloweth into the Church, and thorow, and thorow it, to fill it with the breath of Heaven: and as it came from Heaven to the Church, so it shall

shall return from the Church, into Heaven again, *per circuitus suos*: and whose sails it hath filled with that wind, it shall carry with it along *per circuitus suos*; even to see the goodness of the LORD in the Land of the living, there to live with Him and His Holy Spirit for ever.

So we have briefly the four properties of this wind, and of the Spirit whose Type it is: 1 That it is sudden, in the first coming; 2 That it is mighty in proceeding; 3 That it cometh from Heaven; 4 That it cometh into the Church; to fill it with the Spirit of Heaven, and to carry it thither whence it self cometh. Thus much for the second, The first Type.

This wind brought down with it tongues, even *imbrem linguarum*, a whole showre of them, which is the next point, Of the *show* which appeared. By which appearing, it appeareth plainly, that the wind came not for themselves only, but for others too beside: In that here is not only sent a wind, which serveth for their own inspiration, but there be also sent tongues with it, which serve for elocution (that is) to impart the benefit to more than themselves.

It sheweth, that the HOLY GHOST cometh, and is given here, rather as *gratia gratis data*, to do others good; than as *gratia gratum faciens*, to benefit themselves. *Charitas diffusa in corde* would serve them, Charity poured into their hearts, but *gratia diffusa in labiis*, Grace poured into their lips, that is not needful for themselves, but needful to make others, beside them, partakers of the benefit. The wind alone, that is to breath withall; the grace of the HOLY GHOST whereby our selves live: but, the wind and tongues, that is to speak withall; the grace of the HOLY GHOST, whereby we make others live, and partake of the same knowledge to life. An union of the wind and tongue here on Earth, expressing the unity of the Spirit and Word in Heaven: that, as the wind or breath in us is to serve the tongue; so is the Spirit given, to set forth the Word, and the HOLY GHOST to spread abroad the knowledge of CHRIST.

Where, it is not unworthy your observing neither, that as in the natural body, one and the same breath of our's, is *Organon* both *vita* and *vocis*, is the instrument both of life and voice; the same that we live by, is the same that we speak by: Even the very like is in the body Mystical; and both the vital breath, and the vocal, come both (as we here see) from the HOLY GHOST.

This also standeth of four parts, as did the former. For, there appeared, 1 Tongues, 2 Cloven, 3 as it were of fire, 4 sitting upon each of them.

The tongue is the substantive, and subject of all the rest. It is so: and GOD can send from Heaven no better thing; nor the Devil from Hell no worse thing, than it. The best Member, we have (saith the Prophet;) The worst Member, we have (saith the Apostle:) Both, as it is imployed.

The best, if it be of GOD'S Cleaving; if it be of His Lightning with the fire of Heaven; if it be one that will sit still, if cause be. The worst, if it come from the Devils hands. For, he, as in many other, so in the sending of tongues, striveth to be like GOD: as knowing well, they are every way as fit instruments, to work mischief by, as to do good with. There be tongues of Angels (in 1 Cor. 13. 1.) and if of good Angels, I make no doubt but of evil; and so, the Devil hath his tongues.

And he hath the Art of Cleaving. He shewed it in the beginning, when he made the Serpent; *Lingvam Bisulcam*, a Forked Tongue, to speak that, which was contrary to his knowledge and meaning, *They should not dye*; and as he did the Serpents, so he can do others.

There is fire in Hell, as well as in Heaven; that, we all know.

Only, in this, they agree not, but are unlike; his tongues cannot sit still, but flie up and down all over the World, and spare neither Minister, nor Magistrate, no nor GOD Himself.

But if we shall say to our tongue, as David did to his, *Awake up my glory* (that is) make it the glory of all the rest of our Members; it can have no greater glory than this, to be the Organ of the HOLY GHOST: to set forth, and found abroad the knowledge of CHRIST, to the glory of GOD the Father. And, so used, it is heavenly; no time, so heavenly as then; in no service, so heavenly as in that.

Not to enlarge this point further, there is no new matter in it. This here (of the tongues) is as that before of the sound; both are to no other end, but to admonish them of their office, whereto they here received Ordination: even to be tongues, to be trumpets of the Counsel of GOD, and of His love to mankind, in sending His Son to save them.

Here is wind to serve for breath; and here are tongues now; and what should let them to do it? That which before they received in charge audibly, *Ite, Pradicate*; the very same they here received visibly, in this apparition, which is after expounded thus; *Ceperunt loqui*, by vertue of these tongues they began to speak.

Tongues and cloven tongues. And that very cleaving, of right necessary use, to the business intended. For, that of their's was but one whole entire tongue, that could speak but one poor language; the Syrian they were bred in. There was not a cleft in it. So, could they speak their mind to none but Syrians; and by that means, should the Gospel have been shut up, in one corner of the World.

ἡ ἀγαθὴ εὐαγγελία is the goodness of all that is good; even the imparting it to the good of the common. To the end then, this great good of the knowledge of the Gospel, might be dispersed to many Nations, even to every Nation under Heaven; To that end, Clove He their tongues: to make many tongues, in

2. To be Seen.
There appeared
ed Tongues, &c.

Rom. 5. 5.
Psal. 45. 2.

1. Tongues.
Psal. 108. 1.
James 3. 6.

Gen. 3. 4.

Psal. 108. 23.

Mark 16. 13.

2. Cloven
tongues.

Chap. 20. 21.
Rom. 1. 14.
Mark 16 25.

one tongue; to make one man to be able to speak to many men; of many Countries, to every one in his own language; If there must be a calling of the Gentiles, they must have the tongues of the Gentiles, wherewith to call them. If they were debtors, not only to the Jews; but to the Grecians; nay, not only to the Grecians, but to the Barbarians too, then must they have the tongues not only of the Jews, but of the Grecians, and of the Barbarians too, to pay this debt, to discharge the duty of *Ite, Pradicate*, to all.

And this was a special favour from GOD, for the propagation of His Gospel far and wide, this division of tongues: and it is by the Ancient Writers (all) reckoned a plain reversing of the curse of Babel, by this blessing of *Sion*: since they account it all one (and so it is) either, as at the first, for all men to speak one language; or, as here, one man speak all. That is here recovered, that there was lost; and they enabled for the building up of *Sion* in every Nation, to speak so, as all might understand them of every Nation.

Rom. 15. 6.
Chap. 4. 24.

But this withall we are to take with us: that, with their many tongues, they spake, one thing, and that *Univocè*. With one mouth (Rom. 15. 6.) With one voice (Chap. 4. 24.)

With diverse tongues to utter one and the same sense, that is GOD's cloven tongue; that, is the division of *Sion*, serving to edification.

With one tongue, *equivocè*, to utter diverse senses, diverse meanings; that, is none of GODS; it is the *Serpent forked tongue*, the very division of Babel, and tendeth to nothing but confusion.

Exod. 3. 2.

Tongues cloven, and as they had been of fire. As they had been: to keep a difference in these (as before, in the wind;) and to shew, that they were not of our *Elementary fire*. For, it is added, *fate upon them*: which they could not have done, without some hurt; without scorching them, at least, if it had been such fire, as it is in our Chimneys. But it was *good*, as it were ours: (that is) in shew, earthly; in deed, celestial: And as the wind, so the fire from Heaven; of the nature of that (in the III. of Exod.) which made the bush burn, and yet consumed it not.

Ephes. 1. 23.

Where first we are to observe again, the conjunction of the tongue and fire. The seat of the tongue is in the head; and the head of the Church is CHRIST. The native place of heat (the quality, in us, answering to this fire) is the heart: and the heart of the Church is the HOLY GHOST. These two joyn, to this work: CHRIST, to give the tongue; the HOLY GHOST, to put fire into it. For, as in the body natural, the next, the immediate instrument of the soul, is heat, it worketh all the Members over; even so, in the Mystical body, a vigour there is, like that of heat, which we are willed to cherish, to be *a fervent in the Spirit*, to *stir*, and to *blow it up*: which is it, that giveth efficacy to all the spiritual operations.

a Rom. 12. 11.
b 1 Thess. 5. 19.
c 2 Tim. 1. 6.

To express this quality, it appeareth in the likeness of this Element; even to shew, there should be an efficacy, or vigour, in their Doctrine, resembling it; *Quod igneus est illis vigor*, that the force of fire should shew forth itself in their words: both in the splendor; which is the light of knowledge to clear the mist of their darkned understanding; and in fervour, which is the force of spiritual efficacy, to quicken the dulness of their cold and dead affections.

Esay 6. 6.

And indeed, the World was then so overwhelmed with ignorance and error; and so over-grown with dross, and other bad matter, by *Paganism*, it long had been, that their tips did need, to be touched with a Coal from the Altar. Tongues of flesh would not serve the turn, nor words of *Aire*: but there must be fire put into the tongue, and spirit and life into the words, they spake; a force more than natural (that is) the force of the Spirit: even to speak sparks of fire instead of words, to drive away the darkness, and to refine the dross of their Heathenish Conversation so long continued.

Mark 9. 49.

Our SAVIOUR CHRIST saw this, and said: Every sacrifice then had need to be seasoned with fire: but there was no fire to do it with. Therefore He addeth, in another place: I came to send fire upon Earth; and, this day, He was as good as His word, and sent it.

Luke 12. 49.

Luke 24 33.

And with such a tongue, spake He Himself, when they said of Him, Did not our hearts burn within us, while He spake unto us by the way? With such a tongue Saine Peter, here in this Chapter: for sure, there fell from Him something like fire on their hearts, when they were pricked with it, and cried, Men and Brethren, what shall we do?

Verf. 37.

And even to this day yet; in them, that move the dead and dull hearts of their hearers, and make them to have a lively apprehension of things pertaining to GOD, there is a remainder of that, which this day was sent; and they shew plainly, that yet this fire is not clean gone out.

1 John 2. 27.
Match. 12 20.

But this is not alwayes, nor in all, with us; no more was it with them; but, in those of their hearers, which had some of the anointing, and that will easily take the fire; in them good will be done: Or at least, where there was some smoking flax, some remainder of the Spirit, which without any great ado will be kindled anew. Them, it doth good: the rest, it did not. This for the fire.

4. And fate on each of them.
Verse 2.
Verse 3.
Psal. 78. 57.

These fate upon each of them. In which sitting, is set down unto us, their last quality, of continuance and constancy. The vertue is *æternitas*, fiery tongues sitting: the vice oppositè *inconstancia*, fiery tongues flitting. They did not light and touch, and away, after the manner of Butterflies; but both they fate themselves (in the former Verse;) the tongues fate on them (that is) they abode still, and continued stay'd and stiddy, without stirring or starting aside (saith the Psalmist) like a swarming Bee.

Of our SAVIOUR CHRIST Himself, how to know Him, GOD Himself gave St. John Baptist a privy sign; and it was this: *On whomsoever thou seest the Spirit lighting, and abiding on Him; That is He: Lighting is not it, though it be the HOLY GHOST: but, lighting and abiding; that is the true sign.* John 1.33

The same our SAVIOUR is, this day, said: That ascending on high, He gave gifts unto men; and to what end? that the LORD their GOD might dwell among them. Mark that, *Dwell: not might stay and lodge for a night, as in an Inne, or Hospice, and then be gone in the Morning; but, Dwell: (that is) have His habitation, take up His residence among them.* Psal. 68.18.19

The GOD, or that Person of the Deity, He there saith, shall dwell, is the HOLY GHOST: One of whose chief Attributes (in the Psalme) is, that He is *רוח קדוש* a constant Spirit: (and, if *Sanctus* come of *Sancio*, there is as much said in the Latine word, as in the Hebrew:) Constant, not Desultory: and His fire not like the foolish Meteor, now in, now out, but permanent still, like the fire on the Altar. Psal. 51.10. Levitic. 1.12

So in vigour, as His vigour, is not *brunts* only; or starts, *impetus*; but, *habitus*, that it holdeth our habit-wise. Not only like the sparks, before, which will make a man stir for the present; but, leaving an impression, such an one as *iron red* but leaveth in Vessels of wood; a fire-mark never to be got out more. Such doth the HOLY GHOST leave in the memories: *In eternum non obliviscar*, I shall never forget it. Psal. 119.93

And such did it leave in the hearts of the first Christians, that could never be got out of their hearts by their persecutors, till they plucked out hearts and all.

With this salt, as well as with that fire (saith CHRIST) must every Sacrifice be seasoned: Not only with that fire, to stir it up; but with this salt, to preserve it; By this virtue (in the former verse) they were disposed to the Spirit: and now here, you see again, by the Spirit, they are disposed to this virtue: And not only disposed to it, but rooted, and more and more confirmed in it, that we may learn to esteem of it accordingly. Mark 9.49

And thus have we (as before, heard what the sound, so now) seen, what the sight can shew us, even all four: 1. Tongues, that they might preach: 2. Cloven, that they might preach to many: 3. Fire, that they might do it effectually: 4. And sitting, that so effectually as not flittingly, but that it might be an efficacy, constant, abiding, and staying still with them: So forcible, that continual.

Now are we to know, what all this amounts to; what is the *signatum*, or thing signified of both these signs: What was wrought in them, by inward concurrence with this outward Resemblance. And that followeth in the fourth verse; wherein, there is a Commentary of this wind, and a gloss of these tongues. Of the wind, in the fore-part: *They were all filled with the HOLY GHOST.* Of the tongues, in the latter; *they began to speak with other tongues, as the Spirit gave them utterance.*

But, the time being already spent, I will not so far presume, as to enter into it: It would ask too long a treaty.

It remaineth now, that first we offer up our due praise and unfeigned hearty thanks, giving to Him that is ascended upon high, for sending, this day, this blessing upon that His Church, the Mother of us all. The fruit whereof, even of this wind, and of these tongues, in the effect of them both (the blowing of the one, and the speaking of the other) we all feel to this day, so far as Christendom is wide. It is the duty of the day.

First then this: and then withall secondly, to endeavour that we may have this day some feeling of this dayes benefit, our selves; and some way find our selves visited with the same Spirit.

I told you, after this first, there is no more visible coming to be looked for: but that, after His accustomed usual manner, invisibly He ceaseth not to come still, nor will not to the Worlds end.

Even in this Book, after this time here, three several times (in the fourth, tenth, and nineteenth Chapters;) and at three several places (*Jerusalem, Caesarea, Ephesus*) The same Spirit came upon the faithful people, and yet nothing heard nor seen; only discerned after, by the impression, it left behind it. And this coming is still usual with Him; and this we may hope for; hope for, and have, if we labour and dispose our selves for it.

And we may direct our selves, how to do this, by those three places, I even now alledged. 1. In the fourth Chapter, 31. Verse. *As they prayed, the Spirit came upon them:* 2. In the tenth, Verse 44. *While Peter yet spake, the Spirit fell upon them:* 3. In the nineteenth Chapter, Verse 6. *As they received the Sacrament, the Spirit was sent on them.* In which three, are plainly set down to us, these three means to procure the Spirits coming: 1. Prayer, 2. The Word, 3. The Sacraments.

I know well, it was the Sacrament of Baptisme in the place last alledged: but that is all one. In one Verse, doth the Apostle name them both, as of equal power (both) for the purpose; (1 Cor. 12. 13.) *Uno Spiritu baptizati estis;* (and, before he ends the verse) *& uno Spiritu poti. Baptized in the Spirit;* There is their's at Ephesus; but made drink of the same Spirit, that is this of ours here. For, *ex similibus sumus & alimur.* Ours here (I say) where we do drink of the Spirit, if aright we receive it; in which respect he calleth it the spiritual drink (1 Cor. 10. 3.) because we do even drink the Spirit with it.

And even in this very Chapter before the end, it is noted by St. Luke as a special means, whereby they invited the Spirit to them again and again; *Their continuing in the Temple with one accord, and breaking of bread.* Of one accord, we spake at the first, as an effectual disposition thereto: And this Sacrament of breaking of bread is the Sacrament of accord; as that, which representeth unto us perfect unity in the many grains kneaded into one loaf; and the many Grapes pressed into one Cup; and what it representeth lively, it worketh as effectually. How: 1 Cor. 10. 17

Howsoever it be, if these three, 1. *Prayer*, 2. *The Word*, 3. *The Sacraments* be every one of them as an *Artery*, to convey the *Spirit* into us; well may we hope, if we use them all three, we shall be in a good way to speed of our desires. For, many times we miss, when we use, this one, or that one, alone; where it may well be, G O D hath appointed us to give it by neither, but by the third. It is not for us, to limit or appoint him, how, or by what way, He shall come unto us, and visit us; but, to offer up our obedience, in using them all; and using them all, He will not fail but come unto us, either as a *wind*, to allay in us some *unnatural heat* of some disemper'd desire in us to evil; or as a *fire* to kindle in us some *luke-warm*, or some *key-cold affection* in us to good: Come unto us, either as the *Spirit of truth*, lighting us with some new *knowledge*; or as the *Spirit of holiness*, reviving in us some *virtue or grace*; or as the *Comforter*, ministering to us some *inward contentment*, or *joy in the HOLY GHOST*; or, in one or other certainly He will come. For, a compleat obedience on our part, in the use of all His prescribed means, never did go away empty from Him, or without a blessing: Never did, nor never shall.

Never: but not on this day, of all dayes; the day, wherein *Dona dedit hominibus*, He gave gifts unto men. It is *Dies donorum*, His *giving day*, His day of *Donatives*: Some gift He will give, either from the *wind*, inward; or from the *tongue*, outward; some gift He will give.

There be nine of them set down, *Nine manifestations of the Spirit* (1 Cor. 12.) some of them *nine*. There be nine more set down, *nine fruits of the Spirit* (Gal. 5.) some of them *nine*: Some gift He will give.

1 Cor. 12. 8.
Gal. 5. 22.

Only let us dispose our selves by the use, not of this one, or that one, or two, but of all the means, to receive it by. *Inwardly*, by *unity*, and *patient waiting* His leisure, as these here: *Outwardly*, by *frequenting* those holy duties, and offices, all which (we see) succeeded with those there in the three places remembred.

And, in these, the blessed *Spirit* to dispose us, and in them so bless us, as we may not only by outward celebration, but by inward participation, feel and find in our selves, that we have kept to Him, this day, a true Feast of the coming of His Spirit, of the *sending down the Holy Ghost*: Which Almighty G O D grant, &c.



A
S E R M O N
P R E A C H E D

BEFORE THE

Kings Majesty,

AT GREENWICH,

On the XXIV. of May, A.D. MDCVII,

being WHIT-SUNDAY.

Acts Chap. II. Ver. IV.

Et repleti sunt omnes SPIRITU SANCTO, & cœperunt loqui
variis linguis, prout SPIRITUS SANCTUS dabat eloqui
illis.

*And they were all filled with the HOLY GHOST, and began to speak with
other tongues, as the Spirit gave them utterance.*



HIS day hold we holy to the HOLY GHOST, by whom all ho-
ly dayes, persons, and things are made holy. And with good reason, hold
we it: He that maketh all holy dayes, it is meet should be allowed one,
Himself. And if we yield this honour, to this and that Saint, much more
to the Saint-maker; to Him, that is the only true Canonizer of all the Saints in
the Calendar.

2. This honour were we bound to yield Him, if there were nothing
besides: but, seldome shall ye find a Feast, wherein, with his honour,
there is not joyned the remembrance of some memorable benefite then vouch-
safed us; as (here) this Feast is not to the HOLY GHOST simply; but, to the sending or coming
of the HOLY GHOST: to the HOLY GHOST sent.

3. Sent: not, as in former times, qualified or by measure, but even in plenitudine; in plenteous
manner, fully. In is said, *They were filled with the Holy Ghost.*

4. Filled: not to hold, but to set over. For, so many tongues, so many pipes to derive it to
others, that, by preaching, they might impart the Spirit they received: preaching being nothing
else (as the Fathers observe out of the 11. of Numb.) but the taking of the Spirit of the Preacher, and
putting it on the hearer: or to express it by the type of fire) the lighting of one torch by another; that
so, it might pass from man to man, till all were lighted.

For

For this *holy Spirit*, thus sent, *plenteously sent*, sent to them, and by them, to all and to us, are we here met to render our thanks to GOD: even to imitate Him; to send, this day, *tongues into heaven*, there to laud and magnifie Him, who as this day sent these *tongues into earth*.

* At Pentecost
A. D. 1606.

The Summe.

Now, of this benefit, (so far as the two types in the former verses) * hath formerly been treated: and we are now to supply what was then left in remainder.

This fourth verse then, is nothing else but a *Commentary* of the former; what in them was set forth in figure, is here expressed in plain terms. The types were of two sorts, according to the two chief senses; 1 *Audible to the ear*, in the sound of, *winde*; 2 *Visible to the eye*, in the *shew of tongues*. These two are expounded in the two moities of this Verse. The former, the *Commentary of the wind*, in these words: *They were filled with the holy Ghost*. The latter, the *gloss of the tongues*, in these: *And they began to speak with tongues, as the Spirit gave them utterance*.

The Division.

- I.
- 1.
- 2.
- II.
1. 2.
3. 4.

For the first. The place was filled with a *winde from heaven*. The filling of the place was a sign of the *filling* the persons in the place; the *winde* was a sign of the *Spirit*; the wind from heaven, of the *holy Spirit*: which Spirit filled the Persons, no less than did the *winde*, the room they sate in. Two points there be in it: 1 One of the *Gift* it self, in *Spiritu sancto*. 2 The other of the *measure* of the gift, in *Repleti sunt*.

For the latter: four things were in the type, 1 *Tongues*, 2 *cloven*, 3 *sitting*, 4 of *fire*; all four here expressed, and suited. 1 *Tongues*: they began to speak. 2 *Cloven*: with other tongues. 3 *Sitting*: as the Spirit gave them. 4 *Fire*: *ὑποτίθηται*, (utterance, it is turned; it is more.) These are the Heads. But, for that there is no speaking of the *spirit*, without the *spirit*, no hearing neither; to the end that speaking and hearing of Him, He may help our infirmities, &c.



I.
The Com-
mentary of the
Winde.
Of both parts
joynly. Spirit
and speech
both.
a 1 Cor. 13. 1.
b Luke 11. 14.
But Spirit first
in order.

He truth answering the type, *per omnia*, as there were in that, two; 1 the *Winde*, and 2 *Tongues*: so are there here, two; 1 the *spirit*, 2 and *speech*. *Spirit*, because *speech* without *spirit*, is but a dead sound like the *sinckling of a Cymball*. *Speech*, because *spirit* without *speech*, is but as the *spirit* that CHRIST cast forth, *and illud erat mutum*, a dumb spirit; none the better for it. Which made the HOLY GHOST come in *spirit* and *speech*: not in *spirit* only, but in *spirit* and *speech*.

But in *spirit* first, and then *speech*. So is the order. The HOLY GHOST begins within, a *centro*, and worketh outward: alters the *minde*, before it change the *speech*: giveth another heart, before another *tongue*: works on the *spirit*, before on the *phrase* or utterance: ever, so. It is preposterous, and all out of order, to have the *tongues* come, before the *winde*; where they do, it commonly falls out in such, all their Religion is in common *phrases* and *terms* well got by heart, and nothing else. This for their *joyning*, and for their *order*.

I.
Of the parts
severally.
I.
The Gift.
1 It was a Spirit.
A spirit, not
An humour.

Now of either, apart. Of the *spirit* first, which they were filled with; After, of their *filling*, that is, 1 first of the *Gift* it self; 2 then of the *Measure*. That, they were filled with, is set down in two words; 1 *spiritu* and 2 *sancto*. First, that it was *spirit*; then, that that *spirit* was *holy*. A *spirit*; for, men may be filled, and not with the *spirit*: *Holy*, for, there is a *spiritu* without *sancto*. We must needs put the difference; *spirit* and *holy*, are the two diverse things.

With the *spirit*: for men may be filled, and not with the *Spirit*. That which enforceth this note, is, a speech at the 13. verse, there they stick not (some,) this, that was the *spirit* indeed, to reproach with the term of *new wine*, *These men are full*, (say they,) full, they grant: but, with *wine*, a liquor though full of *spirit*, yet no *spirit* though. It was false as it fell out: yet, this it worketh, that if the *spirit* may be taken for a *humour*, why not a *humour* for the *spirit* likewise? And not the *humour* of the *wine* only: but, the *Philosopher* (in his *Problemes*) tells us, that look what soever operation *wine* hath, the same have some *humours* in our bodies, with a little fermenting. The Prophet *Esay* seemeth to say the same in two places: that men may be drunk, and not with *wine*; their own *humour* will do it as well.

Esay 29. 9.
11. 52.

I wish, it were not true, this: that *humours* were not sometimes mistaken, and mis-termed the *spirit*. A hot *humour* flowing from the gall, taken for this *fire* here, and termed (though untruly) the *spirit* of *zeale*. Another windy *humour* proceeding from the *spleene*, supposed to be this *winde* here, and they that filled with it, (if no body will give it them) taking to themselves the *style* of the *godly brethren*. I wish, it were not needful, to make this observation. But, you shall easily know it, for an *humour*: *Non continetur terminis suis*: Its own limits will not hold it: They are ever mending *Churches*, *States*, *Superiors*; mending all, save themselves: *alieno, non suo*, is the note to distinguish an *humour*.

2 The Holy
Spirit.
Not our Own
spirit.

With the *Spirit*; yet, not every *spirit*. I told you, there was a *spiritu* without *sancto*; and I mean not the *wicked spirit* (away with him, we will not once mention him;) but, two other: 1 There is a *spirit* in a man (saith *Elisha*) that is, our own *spirit*; and many there be, *qui se quuntur spiritum suum*, that follow their own *ghost*, instead of the *Holy Ghost*: for, even that *ghost* taketh upon it, to inspire, *c* and *flesh and blood* (we know) have their *Revelations*.

a Job 31. 8.
b Ezek. 13. 13.
c Mat. 16. 2.
2 Not the
world's spirit.
d 1 Cor. 2. 12.
e Eccl. 3. 11.

The other is, that the *Apostle* calleth *d spiritu mundi*, the *world's spirit* (or *worldly spirit*) *c* *qui posuit mundum in corde suo* (saith *Salomon*) hath set up and shrin'd the world in his heart: thence

thence rise all his reasons, by them he frames and measures Religion. Up shall the golden calves, to uphold the present estate: down shall *Christ*, *ne veniant Romani*, that the Romans come not, and carry us all away. Either of these is peradventure *Sacer spiritus*, as the Poet calleth *auri sacra famas*; but neither is *sanctus*. *ES.* Peter opposeth the first (of private Resolution) to the Holy Ghost: *4S.* Paul the second (of worldly wisdom) to the spirit of God. The winde (before) had four qualities: two of them (*1* suddenness, and *2* vehemency) are passed by. Every winde, every spirit hath them. And commonly, other spirits are more violent, and make a greater noise, than the true spirit. The other two, *1* of coming from heaven, *2* coming for the Church; from the holy Heaven, to the holy Church; are both, in *sancto*, and *sapere quæ sursum*, being wise from thence, and regard to Religion and the Church; are the two best Characters to discern the Holy Spirit by.

Now ye will understand of your selves (I shall not need to tell you,) when we speak of the holy spirit, as it filleth us, we mean not the Essence or Person of the Holy Ghost that filleth heaven and earth (saith the Prophet;) and there is no going from it, (saith the Psalmist:) but only certain impressions of the spirit. The Psalmist calleth them Gifts (Psal. LXVIII. XVIII.) The Apostle, Graces (I Cor. XII. VII.) which carry the name of their Cause: so that (in the Dialect or Idiom of the Scriptures) to be filled with them, is to be filled with the Spirit. To shew this, otherwise they be joyned: the spirit and power of Elias (that is) the power of the spirit; the wisdom and spirit of STEPHEN, (that is) the wisdom of the spirit.

And, because these Gifts and Graces be of many points (more points of this Wind than there be of the Compass) and as it were many spirits in one, fix, (saith *Esay*) seven, (saith Saint John:) they are all recapitulate under these two. *1.* Under the wind is represented the saving grace, which all are to have (so to serve God, that they may please Him;) as necessary to all, and without which, we can be no more, in our spiritual life, than we can, without our breath, in our natural. This is general to all. It is said *repleti sunt omnes*: the hearer must have it, as well as the speaker. It must aire and dry up the superfluity of our nature; else, the fire will not kindle in us, but turn all to smok. Of this Spirit are those nine points (Gal. 5. 22.) *2.* The other, (represented in the Tongues,) set forth unto us another kind of Grace, principally meant and sent for the benefit of others: given therefore in Tongues, which serve to teach; and in fire, which serveth to warm others: to shew they are given and received, for the good of others, rather than of themselves. And of this Spirit are the points reckoned up, (I Cor. 12. 7.)

And now we know, what it was they were filled with, let us come to the measure, *Repleti sunt*. It was not *spiritus transiens*, but *implens*: a wind, not that blew thorow them, (as it doth thorow many of us, I know not how oft) but, that filled them: they were the fuller for it. Which word [of filling] wanteth not his special force: refer we it to their estate now, compared with what it was before, *Repleti sunt*; or to their estate in this point, compared with other since, and namely with our selves, *Repleti sunt illi*.

With their own estate first. For, there is no question, they were not empty or void of the Spirit, before this coming. They had not been baptized by CHRIST; He had not breathed on them, and bid them receive the HOLY GHOST, in vain: If, before this, they had dyed, none would have doubted of the estate of their souls. This filling then (first) sheweth us, there be divers measures of the Spirit: some single, some double portions, as appeareth by ELISHA's petition: not all of one size or scantling. That, as there are degrees in the wind, *Aura, ventus, procella*; a breath, a blast, a stiffe gale: so are there in the spirit. One thing; to receive the spirit, as on Easter-day; another, as on Whit-sunday. Then, but a breath: now, a mighty winde: then, but received it; now, filled with it. Sprinkled before, as with a few drops, *Ezekiels stillabo spiritum*, but, now comes *Joels Effundam spiritum* (which very Text is alledged at the XXVIII. Verse after by Saint Peter) poured out plentifully, and they baptized (that is) plunged in it. *Imbuti spiritu*, covered with some part of it; so were they before: here now, they be *induti spiritu*, cloathed all over with power from above, as CHRIST promised (Luke XXIV. XLIX.) To conclude: the HOLY GHOST came here (saith Leo) *cumulans, non inchoans; nec novus opere, sed dives la girate*: rather by way of augmenting the old, than beginning a new. Though (to say the truth) both ways He came here. The rule of the Father is (Hierome and Cyril have it) Where the HOLY GHOST was before, and is said to come again, it is to be understood, one of these ways: *1* Either of an increase of the former, which before was had; *2* or of some new not had before, but sent now for some new effect. Breath they had before: breath and winde are both of one kind: differ only *secundum magis & minus*: to be filled is but to receive only in a greater measure: therefore greater, because their work was now greater. Before but to the lost sheep of Israel: now to all the stray sheep in all the mountains of the whole earth.

But, beside that increase, here is a new form too. Which is a sign of a new gift, utterly wanting in them before, and herewith now, and never till now, they were furnished, to speak to all Nations, of all tongues under heaven. Thus far, compared with themselves.

Now, *repleti sunt illi*. *Illi*, with reference to others since, and (if you will) to our selves. They, in the succeeding ages, and we, to this day, receive the spirit too, or else it is wrong with us. But, both they before us, short of the Apostles; and we short of them, by much. It fareth herein,

Psa. 133. 2.

as it doth in the pouring forth of an ointment, (the Psalme so likeneth it :) No ointment at the skirts, or edges of a garment, doth run so fresh, and full, as on the head, and beard, where it was first shed: ever, the further it goeth, the thinner and thinner the streams be. Therefore it is said, *Repleti sunt illi*; and even *illi* wants not his force, *they were filled*, they. We, but a *Hin*, to their *Epha*; but an *handful*, to their *heap*; but a *ramisme*, to their *Baptisme*. *They filled*: had as much, as they could hold: We have our *measure*, such as it is; but, *full* we are not. None of us so full, but we could hold more.

1 Reason.
Psa. 68. 18.
Eph. 4. 8.

And, two reasons there are rendred: 1 One, such a *Pentecost*, as this, never was but this; never the like before, nor since. It was CHRIST'S Coronation day, the day of placing him in his *Throne*; when He gave these gifts unto men. That day, all magnificence was shewed, the like not to be looked for ever after.

2 Reason.

Then again, to say truth, our task-work is not so great, that we need require such a *filling*. We have to deal with but a handful of men, in comparison; and those brought up in Religion; and (as it were) *broken* to our hands. They, with the *fulness* of the *Gentiles*, all mankind; wild as then, and enraged; filled full of malice against them; and their doctrine by the evil spirit: that they needed the good *spirit*, to fill, to encounter such opposition. The case (you see) differs much. It was happy for the World, they had this *overflowing fulness* of the *spirit*. It is enough for us, we have the *measure* spoken of, 2 Cor, 12. 9. *Sufficit tibi gratia*, grace sufficient for us: and let that content us. And thus much for the commentary of the *wind*; Now, to the *gloss* of the *tongues*.

The gloss of
the tongues.
And they spake.
* Psa 39. 3.

They were filled; and, in sign they were filled, it is added, they *ranne over*. The * *fire* was kindled in them, by this *winde*; and in sign thereof, they *spake with their tongue*. Indeed, pity they should be thus full, and have no means to vent it: have a *spirit* to fill, and not a *tongue* to empty, or impart it. Therefore, the *tongues* were requisite. The *winde* would have served them, if they had been to be *Christians* only: But, they were to be *Apostles* (that is, *Ambassadors*) and such must have *tongues*, needs. But, two imperfections were in their *tongues*: 1 They were but single: He cleft them, and made them able to deal with many. 2 Their *tongues* were *waterish* and *weak*: He gave them the force and operation of *fire*; to kindle such a *light*, as should burn to the worlds end. In a word: where they knew neither how, nor what to speak, He gave them both: both *sicut*, how; and *et uos dicite*, what: He gave them both, and so made them perfect *Apostles*. These four, 1 *courage*, 2 *language*, 3 *discretion*, and 4 *learning*.

The dependance of *Repleti*, and *locuti* their skill.

First, a word of the dependance of *Repleti*, and *locuti*: They were filled, and then they began to speak. It is well they began not before; but were filled first, and then spake after. This, is the right order. Somewhere, some fall a speaking, I will not say before they be full, or half-full; but while they be little better than empty, if not empty quite. There, is not *repleti sunt*, & *caeperunt loqui*: *caeperunt loqui* begins the verse with them; *Repleti sunt* is skipped over. Ever, emptying presupposeth filling: *Repleti* hath reference to the *cisterne*; *Locuti* to the *cock*. The *cisterne* would be first looked to, that it have water store, before we be too busie, to ply the *cock*. Else, follow we not the Holy Ghost's method: Else, it may be *caeperunt loqui*, but not *sicut dedit spiritus*: He giveth leave to none, to speak empty.

It is but a *Grammer* note (that of *Hieromes*) but it is to the purpose, upon the word *quem docebo scientiam* (*Esay* 28.) that *doceo*, if it have his right, would have a double *Accusative*: not only *quem*, whom (that is) an *auditory*, but *scientiam*, what (that is) *knowledge*. So as, he that hath not *scientiam*, should not have *quem*; and they that get themselves *whom* to teach, and have not *scientiam*, what to teach, go they never so oft into the *Pulpit*, it is not *sicut dedit Spiritus*, the HOLY GHOST gave them neither *Mission* nor *Commission*. He ever taketh order for *repleti*, before He giveth licence for *caeperunt loqui*.

1 *Caeperunt loqui*. Their courage.

Mat. 26. 69.

And thus for their skill. But, he that reads the *Fathers* Writings, shall find they refer this *caeperunt loqui*, no less to their boldness, than to their *hability*: began, not only, *posse*, to be able, in respect of their skill, but *audere*, to dare, in regard of their courage. Before, neither *courage*, nor *skill*; now, both: that any man might see, there was a new *spirit* come into them. In saying [they began] it is, as if before they had been *tongue-tyed*; had never spoken. No more they had: never as they spoke now; never, with that confidence. Before, they did not speak out, they durst not; they spake between the teeth, hoarsly, as if they had lost their voice. A poor *Damofel* did but ask St. Peter a question, he falkered presently, could not speak a right word. Every thing, then, rook away their voice. But, after this mighty *Wind*, had filled them and blowen up the *fire*, and they warmed with it; then (saith *Augustine*) *In omni pretorio*, in omni *Consistorio*, in every Judgement-place, in every *Consistory*, then, they spake what they had heard and seen, even before *Kings*, and were not abashed. It confirmed them; it gavethem sides, and strength. Which so sudden change, from so great *pusillanimity*, to so great courage and constancy, was sure *mutatio dextera Excelsi*, a change wrought by the hand of the most High. No other hand could, work it.

Psa. 77. 10.

2 *Linguis, &c.*
Their language.

And (that we may know, that not only the *tongues* wrought in them, but even the *clearing* also had his effect, they began, not only to speak; but, with other *tongues*: other, than ever they had learn.

learned. For, look what *tongue* soever it was, beside the *Syriack*, it was another tongue, it was not theirs: they had but one till now; any other they could not skill of. But now, on a sudden, *Greek*, *Latine*, *Arabick*, *Persian*, *Parthian*, none came amiss: yet, never were they taught them; but came to them, as it were with a *cleft* only. A great miracle, in it self: And a great enabling to them. For, by this means, every *Apostle*, look how many tongues he would speak, so many *Apostles* was he, as serving for so many sundry men, as must else have been used for the speaking so many sundry tongues, to so many sundry Nations. Whereby, as the *line of the Creator* is said to have gone in to all Lands, (*Psal. 19. 4.*) so is the sound of the *Apostles* said likewise to have gone as far (*Rom. 10.*) The one, to proclaim the creation; the other, the redemption of the world. And so, by speaking all tongues, they have gathered a Church, that speaketh all tongues; a thing much tending to the glory of *GOD*. For, being now converted to *CHRIST*, they send up daily to Heaven, so many tongues; there to praise His name: as He, this day, sent down to earth, to convert them withall to His truth. And indeed, it was not meet, one tongue only should be employed that way, as (before) but one was: It was too poor and slender, like the musick of a *monochord*. Far more meet was it, that many tongues; yea, that all tongues should do it; which (as a consort of many instruments) might yield a full harmony. In which, we behold the mighty work of *GOD*: that the same means of divers tongues, which was the destroying of *Babel*, the very same is here made to work the building of *Sion*: that means, that scattered them, from the Tower of Confusion; the very same, to reduce them, to the fold of unity: that so, the curse might be taken away, and a blessing come in place, the confused tongues being united into *GOD'S* glory; and there being neither speech nor language, but His praise is heard among them. The Nations being once converted to the faith (most of them) this gift is ceased: ceased so far, as by immediate inspiration: though, in part to attain it, by our endeavours, and *GOD'S* blessing upon them, is found still of good use. For, even to this day, it is holden for requisite, there be one *cleft* (at least) in the tongue; and we able to speak one tongue more, than our mothers taught us. Better yet, if the *cleft*, which *GOD* hath made in His Word, in the tongues of the *Old* and *New Testament*, be in our tongues too. That hath still a necessary service; and maimed are we, without it: For, we must (else) receive the *embassage* from *GOD*, by an *Interpreter*, which is not so convenient. But, enough of the *cleft* of the tongues.

Rom. 10. 13.

Gen. 11. 7.

Now, that this might not prove to vain-glory (as it did after, in some at *Corinth*) it is well added, *Sicut dedit Spiritus*, which is the third: that they began to speak, not, as their own vanity carried them, but as the *HOLY GHOST* directeth them. Their tongue was but the pen; i.e. the *writer*. His wind blew the fire, flaked it, and made it more or less, as need was. The tongues were on them, and He in the tongues, holding (as it were) the reins in His hand; guiding and moderating their speech; making them keep time, measure, and manner: time, when; measure, how much; manner, how to speak. Which *sicut* is the gift of discretion; many times as much worth as *dedit*, the Gift it self. Sure, these are two: 1 *Dedit* is one thing, the Gift; 2 *Sicut* another, the use of the gift. To many is given to speak, but not with the right *Sicut*. Two distinct things be they: and howsoever we do with the one, we shall find a needful use of prayer to obtain the other. We may begin to speak, when we please: but, who shall give us our *Sicut*? Sure, none but the *Spirit*: Of Him we must receive this, or else we shall never have. Let that suffice.

3. Their discretion. *Sicut dedit Spiritus.*
Psal. 45. 1.

Last then, that we mistake not, what it was He gave them to speak; (for, all this while, it is not said, *what*.) That they began to speak is said; and wherewith, with other tongues; and how, as the *Spirit* gave them utterance. Lest therefore we might mistake, it was *quicquid in buccam*, any thing that took them in the head, it skilled not what: he tells us, when it was, in the last word, that He gave them *utterance*, we read; it is of larger contents, a more pregnant word, and more full of significancy.

4. Their learning: As the Spirit gave them utterance.

They began to speak as the *Spirit* gave them. Why not there stay, what needed any more? Yes: more (it seems) needed; there goeth more unto it, than so, Speaking will not serve the turn: else, *λαλῆσαι* had been enough, and not any word more put to it. He foresaw, that to speak, and only to speak, would be enough for some. So we go up for an hour and speak, be it to the purpose or no, it is all one. For the common man it skills not, it contents him well enough: But, the *HOLY GHOST* is not content with *λαλῆσαι*: It is not every speaking; but, a kind of speaking it must be, and that kind is *ὑποδείγματι*.

The Word, I wish well weighed. *Chrysostome*, *Occumenius*, the *Interpreters* (all) weigh it, and assure us, it is no flight, or light word, but *verbum talenti*, a word of weight, of a talent weight. To tell you, what it was: You have heard of *Apophthegmes*; (So do both *Greeks*, and *Latines*, call wise and weighty sententious speeches:) that word [*Apophthegmes*] is the true and proper derivative, of this *ὑποδείγματι* here. Such the *Spirit* gave them to utter. Not the crudities of their own brain, idle, loose, undigested geer (*GOD* knoweth:) No, but pithy and wise sentences: those be *sicut dedit Spiritus*, such as the *HOLY GHOST* gave them. It is after said in (the 11. verse) that by virtue of this, when they spoke, they spoke *Magnalia*: *Magnalia*, great and high points, not *Trivialia*, base and vulgar stuffe, not worth the time it wasteth, and taketh from the hearer. Yet now, all is quite turned: and we are come to this, that this kind of speaking, is only from the *Spirit*

of GOD: and the other (said here to be given by the HOLY GHOST) is study or affectation, or I wot not what; but, *Spiritus non dedit*, that is certain.

Tit. 1. 9.
1 Pet. 4. 11.
Elay 6. 7.
50. 4.

Well, Saint Luke saith *ῥητορικὴ* is that, the Spirit giveth. So saith Saint Paul, *ῥητορικὴ*, Speech according to learning: so Saint Peter, such speech as may seem or besem the very oracles of GOD: as may work light in the understanding, or fervour in the affection: those two shew it fire. The fire of the Old Testament, the burning coale wherewith the Seraphim touched Esay's mouth, and gave him (as he saith) *linguam eruditam*, a learned tongue; not only a tongue, but a learned tongue. As the fire of the Old; so, of the New. So (I am sure) was our SAVIOUR'S promise, *Dabo vobis os & sapientiam*, He would give them a mouth and wisdom. Not a mouth only, but, a mouth and wisdom. Put these two together, a mouth and wisdom, and a learned tongue, and you know, what is *ῥητορικὴ*, and you know what is meant by a tongue of fire. For, fire cannot speak chaff, it consumes it (we see,) therefore, if it be chaff, it is no fiery tongue that speaks it.

Luk 21. 15.

Ecclef. 12. 11.

And where it is required, that not only the tongue have this fire, but that it sit and bide by us, sure it is, that volubility of utterance, earnestness of action, straining the voice in a passionate delivery, Phrases and Figures, these all have their heat, but they be but blazes. It is the evidence of the Spirit, in the soundness of the sense, that leaves the true impression: that, is the tongue, that will sit by us; that, the fire, that will keep still alive. The rest comes in passion; move for the present, make us a little sermon-warmer for the while; but, after, they flit and vanish, and go their way, true mark leave they none. It is only *verba sapientum clavi* (saith the Wise-man) the wisdom of the speech, that is the naile, the naile red-hot, that leaveth a mark behind, that will never be got out. Enough (I trust) to serve them that do *λαλῶσι*, as their own spirit; from them that do *ῥητορικῶς*, as the spirit of GOD giveth them: and to stop their mouths for ever, that call it not speaking by the Spirit, unless never a wise word be spoken. So have we the Glass of the tongues: 1 The tongues themselves in *καπεραντὸν* loqui: 2 Cloven, in *linguis aliis*: 3 Sitting, in the Spirits *sicut*: 4 Fire, in *ῥητορικῶς*: the truth answering the type, in every point: shewing us, what was in them; and what they should be that hold their places: able to speak more tongues than one; to speak discreetly, and to speak learnedly.

The Applica-
tion.

Eph. 4. 8.
11.
12, 13.

Zach. 11. 12.

And now, to draw to an end. Let us return to our Pentecost-duty, to glorifie GOD, for the HOLY GHOST thus sent, these two ways: 1 As the Spirit (within) filling; 2 As the tongues (without) uttering. The tongues, they are a peculiar to one kind of men, though all now invade them, and talk even too much. Of them first. Where the Apostle expoundeth that of the Psalm *Going up on high, He gave gifts unto men;* he tells us what those Gifts were: He gave some Apostles, some Prophets, some Evangelists: and he stays not there, but tells us, that part of that Gift were Pastors, and Teachers, whereof there were none at CHRIST'S Ascension, but they were ordained after, for the succeeding ages. Intending (as it seemeth) a part of our Pentecostal duty should be, not only to give thanks for them, He first sent, on the very day; but even for those, He sent ever since; and for those, He still sendeth, even in these days of ours. To thank Him, for the Apostles; thank Him for the ancient Doctors, and Fathers; thank Him for those we have, if we have any so much worth. And are these the Gifts, which CHRIST sent from on high? was St. Paul well advised? Must we keep our Pentecost in thanksgiving for these? Are they worth so much, trow? we would be loth to have the Prophets way taken with us (Zach. 11,) that it should be said to us, as there it is: If you so reckon of them indeed, let us see the wages you value them at; and when we shall see, it is but eight pound a yeare; and having once so much, never to be capable of more; may not then the Prophets speech there well be taken up: A goodly price these high Gifts are valued at by you! And may not He justly (instead of Zachary, and such as he is) send us a sort of foolish shepherds; and send us this senselesseness withall, that, speak they never so fondly, so they speak, all is well; it shall serve our turn as well as the best of them all? Sure, if this be a part of our duty, this day, to praise GOD for them, it is to be a part of our care too, they may be such, as we may justly praise GOD for: Which, whether we shall be likely to effect, by some courses as of late have been offered; that leave I to the weighing of your wise considerations.

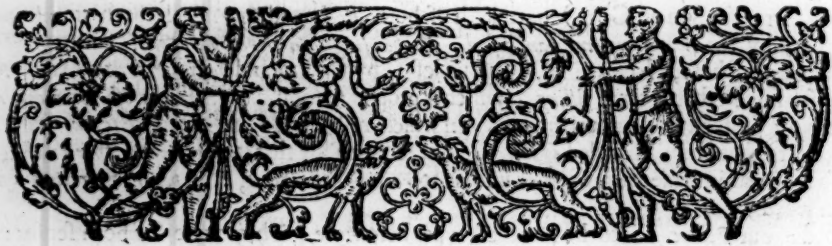
But leaving this, which is peculiar but to some; let us return to the HOLY SPIRIT common to all, and how to be filled with it. A point which importeth every one of us: this day especially; when first, certain it is, we are not to content our selves (as Bernard well saith) *quibusvis angustis*, with every small beginning, and there to stick still; to think, if we have never so small a breath of it, and that but once in all our life, that, that is enough; we may sit us down securely, and take no more thought, but rely upon that, for that will do it: but to aspire still, as we may, nearer and nearer, to this measure here; and know, that *repleti sunt* was not said for nothing. Which how to do, we may take some light from the Text. The two types, He came in, being bodily, serve to teach us, we are not to seek after means meetly spiritual, for attaining it: but trust, as here He visited these, so will He us, and that *per signa corporea* (saith Chrysostome.) For had we been spirit, and nothing else, GOD could and would immediately have inspired us that way: but consisting of bodies also (as we do) it hath seemed to His Wisdom most agreeable, to make bodily signes, the means of conveying the graces of His Spirit

Spirit into us. And that, now the rather, ever since the *Holy One* Himself and Fountain of all holiness (*CHRIST*, the Son of God) partaketh of both *Body* and *Spirit*; is both *Word* and *flesh*. Thus it is: that, by the *Word* we are sanctified; & *per linguam verbi patrem* (saith *Chrysostome*) even by those tongues here, *John* 17. 17. But no less; by His *flesh* and *body*, *Heb.* 10. 10. And indeed, this best answereth the term *filling*, which is proper to food; & *Spiritus est ultimum alimentum*, the uttermost perfection of nourishment. In which respect He instituted *Escam spiritualement*, *spiritual food*; to that end: so called *spiritual*; not so much for that it is received *spiritually*; as for that, being so received, it maketh us, together with it, to receive the *Spirit*, even *potare Spiritum* (it is the *Apostles* own word.)

1 Tim. 4. 4.
1 Cor. 10. 3.
Joh. 6. 63.
1 Cor. 12. 13.

In a word: our *Pentecost* is to be, as these types here were. They were for both senses: 1 The *ear*, which is the sense of the *Word*; 2 and the *eye*, which is the sense of the *Sacrament*, *visibile verbum*, so it is called. Meant thereby, that both these should ever go together, as this day; and as the type was, so the *truth* should be. And, for our example, we have themselves and their practice in this very Chapter: who, on this *Feast*, joyned together the *Word* (at the 14.) and the *breaking of bread* (at the 42. verse.) And so let us too: and trust, that by *filling up* the measure of both types, we shall set our selves in a good way, to partake the *fulfilling of His promise*, which is, to be *indued with power from above*, as they were: at least, in such sort, as He knoweth meet for us. Which *Almighty God* grant we may.

A



A
S E R M O N

Preached before the
Kings Majesty,
At WHITEHALL,
On the XXVII. of May, A.D. MDCX.
being WHITSUNDAY.

I O H N, Chap. XIV. Ver. XV, XVI.

Si diligitis Me, mandata mea servate,

Et ego rogabo Patrem, & alium Paracletum dabit vobis, ut maneat vobiscum in æternum.

If ye love Me, keep my Commandments,

And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever.



THEY are CHRIST'S words to His *Apostles*, they touch the coming of the *Holy Ghost*; of whose coming this Text is a promise: A promise of a *prayer* to procure the *Comforter* sent them. Which *Comforter*, who it is, is told us, *Ver. 26. the Comforter which is the Holy Ghost*. Let this be said to the honour of it. An *Angel* served to annunciate *Christ's* coming: No *Angel* would serve for this Annunciation; *Christ* Himself did it: thought not Himself too good to do it. A special high benefit therefore it is, we may be sure. And this *Comforter* (the *Holy Ghost*) was by the *Father* sent, and by them received; and so, the prayer heard, and the promise performed all as this day. Which day we yearly hold holy in thankful remembrance of the *HOLY GHOST* promised to be sent, and sent.

The *Holy Ghost* is the *Alpha* and *Omega* of all our Solemnities. In His coming down, all the Feasts begin; at His Annunciation, when he descended on the *blessed Virgin*: whereby the *SON* of *GOD* did take our nature, the nature of *man*. And, in the *Holy Ghost's* coming they end, even in His descending this day upon the sons of men; whereby they actually become *partakers* *in* *quoniam*, of His Nature, the Nature of *GOD*. Of which His last and great coming, in this Text is the promise, and at this time the performance: that, as *promise* and *performance*, so the *Text* and *Time* agree.

Every promise is glad tydings; but every promise is not *Gospel*: nor is it good to make a *Text* of it, while it is in suspense: But, when it is *dixit & factum est*, so said, and so done, then it is a *Gospel*, and may be preached on. Being then made good this day, the Church hath made it the *Gospel* of this day; it being *Festum solutionis*, the Feast whereon it was to be, and whereon it was paid.

This

This promise grew thus. They were to be deprived of CHRIST'S presence: He to be gone. They were troubled with: troubled at the very heart. In that state, they needed comfort. A Comforter He promiseth them. His promise is in manner of a Deed; not absolute, but as it were with Articles on both parts *per modum Syngraphæ*. A Covenant on His part; A condition on theirs. He covenants two things: the one supposed, *love: If ye love me*. The other imposed, *Then keep my Commandments*. These two on their part well and truly performed and kept, He stands bound to pray, and praying to procure them a Comforter, another in His stead: And, that they might not be every other while to seek for a new, one that should not leave them, as He did, but abide with them for ever.

Many are the benefits that come to us by the Holy Ghost; and so, His titles many: He is here expressed in the title of a Comforter. Comfort never comes amiss: but it's most welcome to men in their estate (here) troubled in mind. It may be, our estate is not yet, as theirs was; and we have our *terrenas consolatiunculas*, which yet serve our turn well enough. But, there is none of us, but the day will come, when we shall need Him and His comfort. It will be good to look after Him: and the sooner, the better. He came here (we see) before the *third hour* of the day, that is, nine in the Morning: let us not put Him off, till nine at Night. It will be too late, to seek for our oyle, when the Bridegroom is coming.

Acts 2. 15.
Matth. 25.

Those Articles were here drawn, for them: but, he that liketh the same conditions, may have title to the same Covenant to the Worlds end. For, to the Worlds end, this Covenant here holdeth; and the Holy Ghost offered to be sent (though not in visible manner, as this day; it was meet, it should be, with some Solemnity at his first coming for the more credit, yet) sensibly to them that receive Him. No day excepted: yet, this day pleadeth a special interest.

It will then not be amiss, if we take instructions, what is required on both parts, so many as are desirous to be partakers of His heavenly comfort, which (I trust) is the desire of us all, that so with comfort we may celebrate this *Festum Paracleti*, this Feast of the Comforter.

Thus, they will rise to be treated of. 1. The condition first. 1 Their Love, 2 Their looking to His Commandments keeping. 2. Then the Covenant: 3 CHRIST'S Intercession. 4 His Fathers giving: 5 Giving the Comforter: 6 Another Comforter. Where, both will come to be touched: but, His diversity. 7 At last His perpetuity, or abode with them for ever.

The division.
I.
II.



THE Condition stands first, as first commended to our care. For of our part we had need have care: On His, we need not. And, let me say this of it: No condition could have been devised more proper and fit for this Feast: Both parts of it.

I.
The condition.

First, *If you love me, Love*; and this is *Festum Charitatis*, the Feast of Love; and He, whose the Feast is (the Holy Ghost) Love it self, the essential Love and Love-knot of the two persons of the God-head, Father and son. The same the Love-knot between God and Man; and yet more specially between CHRIST and His Church. Properly, as Faith referreth to Christ the Word; So doth Love, to the Spirit, and comfort to love. It is the Apostle: *Si quod solatium Charitatis*, If there be any comfort, it is in love. What condition could be more fit?

II.
Their Love.

And the second is like to it; as fit every way: *Keep my Commandments*. For ye shall read in Exodus, that, at this Feast of Pentecost, the Commandments were given. The very Feast it self instituted, in remembrance of the Law then given: then very meet they be remembered of them at this Feast. And the Holy Ghost sent, *inter alia*, that they may be written not in stone, but in their hearts; not with the letter, but, with the Spirit: and the Spirit not of fear, but love; as, by whom the love of God is shed abroad in our hearts. Which love is the fulfilling of the Commandments, and they all abridged in this one word *Diliges*. So, whether we regard the Feast, or the Person, or the Office of Him to whom we hold the Feast, the Condition is well chosen.

Phil. 2. 1.
Rom. 31. 10.

To begin then with the first: *If ye love me*. Love is not so fit here, as *If* is unfitting. For, *If*, is as if there were some *if*, some doubt in the matter, whereof GOD forbid there should be any. It would be without *if*. Thus rather: *Forasmuch as you love Me, Keep my*, &c. That they and we love Him, I trust shall not need to be put in Hypothesis — *Et erat tum dignus amari*: seeing He is so well worthy of our love, that we too blame, if we endure any *if*, any question to be made of it.

III.
Love.

It grieves me to stand long in this condition; to make an *If* of it, at Pentecost. Take the Feasts all along, and see, if by every one of them, it be not put past *If*. Christmas-day; for us, and for our love, He became flesh, that we might love Him, because, like us He took our nature on Him. New-years-day: knowing no sin, He was made sin for us; sealed the Bond with the first drops of His blood; wherewith the debt of our sin light upon Him. Candlemas-day; He was presented in the Temple, offered as a live Oblation for us, that to the obedience of His whole life might be ours. Good-friday, made a slain Sacrifice on the Cross that we might be redeemed by the benefit of His death. Easter-day;

John 1. 14.
2 Cor. 5. 21.
Luk. 2. 22.

1 Cor. 15. 20.
Heb. 6. 20.

1 Cor. 16. 22.

Mar. 5. 46.

day, opened us the Gate of Life, as the first-fruits of them that rise again. Ascension-day; opened us the Gate of Heaven; thither, as our *Fore-runner* entered, to prepare a place for us. And this day seals up all by giving us feisin of all that He hath done for us, by his Spirit sent down upon Earth. And after all this, come ye in with *If ye love Me?* Shall we not out with *Si*, strike out (*If*) and make the condition absolute? Shall we not to St. Pauls *If*, *If any man love not the LORD JESUS, let him be Anathema Maranatha*, Allsay, Lethim be so?

If we love them that love us, what singular thing do we, since the very *Publicans* do the like? That, if our love be but as the *Publicans*, there would be no *If* made of it, for He loved us.

And not because we loved Him, but He loved us first. *Et nulla major ad amorem provocatio quam praevenire amando: Nimis enim durus est, qui amorem etsi nolebat impendere, nolit rependere.* No more kindly attractive of love, than in loving to prevent: For, too hard metal is he of, that though he like not to love first, will not requite it and love again, either first or second.

1 John 3. 7.
John 15. 13.

Rom 5. 10.
Esay 54. 4.

Specially, since His love was not little, but such as St. John makes an *Ecce quantam Charitatem* of, see how great love! How great? So, as none greater; For, greater love hath no man, than this, to give his life for his friends. No man greater, but He: For His was beyond. To give His life, is but to dye any sort of death; But *Morte Crucis*, to dye as He dyed, that is more. And, for such as were His friends, is much: But, *Cum inimici essemus*, is a great deal more. And yet is it *If*? Put it to the *Prophets* question, *Quid debuit facere?* And add to it (if ye will) *Quid debuit pati?* What should He have done, and what suffered? If He did it not, if He suffered not, make an *If* of His love: but if He did both, out with it.

But the *Publican* will be the *Publican*, and the World the World: their love is mercenary sale Ware; *si nihil attuleris*, no profit, no love. To take away that *If*, even thither He will follow us, and apply Himself to that. And if we will make port-sale of our love, and let it go by who gives more; He will out-bid all. All, by the last word, *In eternum*. For, whatsoever we may have here, if it were a Kingdom, it is not for ever. But this *Comforter* that shall abide with us, is but a pledge of that Bliss and Kingdom of His wherein we shall abide with Him eternally. Let any offer more for our love, and carry it.

Verily, *Bonum, si non amatur, non cognoscitur*, said the *Heathen*. But more true of CHRIST, If we love Him not, we know Him not. If we did but know, what He is in Himself; what, to us: what He hath already done, what He is ready to do for us still, we would take it evil, a case should be put, and yield to it without more ado.

Why so we do: take it evil, an *if* is made: yield to it, we love Him all. Yet great reason there was, we shall see, CHRIST should so put it, being to infer the second. For, at that, there will be some sticking: which would not be, if we were not defective in this former; of love. If our love were not light, His *Commandments* would not be heavy. If love were as it should be, nothing is heavy to it; *Amor erubescit nomen difficultatis*, Love indures not the name of difficulty, but shames to confesse any thing too hard for it. *De internis affirmare tutum* (saith the *Heathen*) It is safe affirming of any thing within us, where no man can convince us; for, none is privy to it but our selves. How many shall we hear say, *I have ever affected, wished you well, born you good will*, and never a word true? Forasmuch then, as there be two loves (saith St. John) one in word and tongue, and that is feigned; and another in deed and truth, and that is right: and that CHRIST conditioneth not, *If ye say ye love me*; but if ye love me indeed: We must come to St. James assay, *Ostende mihi*, Shew me thy Faith: and as well, shew me thy love, by some offensive sign. So did CHRIST to us. *Ecce quantam Charitatem ostendit!* Behold how great love (not, He verbally protested, but) really shewed! and so, they to do the like; to shew it.

1 John 4. 20.

James 2. 18.

1 John 3. 1.

Why, thus they shew it: He is going away, and they be very sad for it: which sheweth, they love Him, and would keep him still. But, that may be a sign, they love themselves, in that they are to have some good by His stay with them.

2.
their keeping
His Command-
ments.

That may deceive you. But, will you have a sign infallible? Take this: His *Commandments*. His Word. He that keeps it, loves Him: true in the affirmative. He that keeps it not, loves Him not: true in the negative. This then is the second condition: *If ye love Me* (not, keep Me still, but) *Keep My Commandments*. Let your heart be troubled, not, if ye keep not Me; but, if you keep not them: Not, if not Me; Me, that is, My flesh; but, not Me; Me, that is, My Word, whereof the *Commandments* are an abstract. The Word is the better part of Me, better than My flesh: strive to keep that; be troubled, for not keeping that; and then, your love is past *If*, true indeed.

And is this the other part of the condition? This somewhat troubleth us: for who can do this, *Keep the Commandments*? as good condition with us, to flie or walk on the Sea. We are even as well able to do the one, as the other. So upon the matter, all this promise falls out to prove nothing: the Condition cannot be kept, and so the Covenant void. No HOLY GHOST, or *Comforter* to be hoped for, or had: we are but deluded.

Deluded! God forbid: CHRIST loves us too well, to delude us. He will never do it. A *Melius inquirendum* would be had, to look a little better into it, and not so lightly lose our interest in such a gift as the *Holy Ghost*. It stands us so in hand to get the condition made good: else we forfeit our estate in the promise.

If we be to be relieved, it is, by the word *Mea*; that they be *His*. And some alteration there is plainly in them, by Him, and His coming. It is not said, for nought (and that, by way of opposition) that the *Law came by Moses*, but *grace came by Him*, and *grace for grace*; that is, not only *grace active* which we receive, which relieveth us in the keeping them; but *grace passive* too, which we find with Him, which relieves in abating the rigour, when we are called to accompt about them. You shall find an alteration, in this very point. The *Apostles* would not press the *Gentiles* to be circumcised: being circumcised, St. Paul testifieth, they become debtors, to keep the whole Law: A yoke (saith St. Peter) that neither they (the *Apostles*) nor their fathers were able to bear, it was so heavy. This, as they came by *Moses*. But after *CHRIST*, with His grace, came; and His grace with Him; when they came to be His, *Mandata Ejus* (saith St. John) *gravia non sunt*, they are not heavy. And Himself, that best knew the price of it, saith plainly of His yoke, that it is *easy*, and it were hard to gain-say Him.

John 1. 17, 16

Gal. 3. 3.
Acts 15. 10.

1 John 5. 3.

Gal. 3. 19.

This qualifying then groweth two wayes: 1. One, that the *Law*, at the very giving it by *Angels*, was (saith St. Paul) *ordinata in manu Mediatoris*, ordained to be in the *Mediators hand* (that is, *CHRIST*) whose hands are not so heavy, as *Moses* were. 2. The other, that *Pater omne judicium dedit Filio* (saith Himself) His Father hath made Him Judge of the keeping or not keeping them. All judicial power and proceeding concerning them, is committed over to Him.

By the first, that they are ordained to be in His hand, He may take them into His hands when He will; and having them in His hands, order them and ease them as pleaseth Him. *Lex in manu Mediatoris*, is it we must hold by. If a *bruise* in the *Reed*, *Moses* would break it quite. If the *flax smok*, and flame not out, he would quench it strait. So will not He: His hand will not break the one: nor His foot tread on the other. To *Mary Magdalen*, He ordained, that *fecit quod poterit* should serve, and he would require no more. *Credo Domine, adjuva incredulitatem meam*, I believe Lord, help my unbelief; a belief mixed with unbelief, would never have indured *Moses* assay: In *Manu Mediatoris*, it did well enough. Thus He ordained; he that neither doth them, nor prepareth himself, *Non fecit, neque preparavit* (Luke 12.) he shall be punished: But if he prepare, stir up himself, have a care, a respect unto them, that (it seemeth) in *Manu Mediatoris*, will be taken. That if there be (saith the *Apostle*) *prompta voluntas*, a ready will; a man shall be accepted according to that, he hath; and not according to that, he hath not. For, the *Mediator* is *Man*, and hath had experience of mans infirmities: He knoweth our metal and our mould, and what our condition will bear. He knoweth, there is that conflict in us, we cannot do what we would. And indeed, why should concupiscence to evil be reputed sin, on the worse part; and a like desire (*concupivi desiderare mandata tua*) not be as well reckoned, forasmuch on the better part, though it be not full out according to the purification of the Sanctuary? Thus, as, in His Hands ordained.

2 Cor. 8. 12.

Hebr. 4. 15.
5. 2.

Psal. 119 40.

Then again, as, in His Court, to be judged. For the Court may alter the matter much, as with us here it doth. *Sedens in solo iustitiae* (as, to some) in His Tribunal seat of strict justice, there sitting, sentence will proceed otherwise, than *Si ad eam Thronum gratiae*, if we have access to Him in His Throne of grace, where we may obtain mercy and find grace. And St. James brings us good tidings, that *Super-exaltat*, &c. The Throne of grace is the Higher Court; and so an Appeal lieth thither, to whom He will admit. To cruel men (saith He) there shall be judgement without mercy: which sheweth, judgment with mercy shall be to some other, to whom He will vouchsafe it.

Hebr. 4. ult.
James 2. 13.

And thus, it must stand upon *Mea*, and *Manu Mediatoris*, and the Throne of grace, or else, even those here (the *Apostles*) it will go wrong with them, they will hardly be relieved in their claim of a Comforter. For, within twenty four houres and less, it came indeed to an *If*, their love: They loved Him not so well, but they loved their own safety better: fell away, and fled away, and denied Him; even he, that said, he loved Him best.

Mat. 26. 33, 69.

And what, kept they His Commandments? Sinned they not? *In multis, omnes* (saith Saint James) in many things, all: and if they should say otherwise (saith Saint John) that they had no sin (not, they were somewhat proud, and there were no humility, but) they were very liars, and there were no truth in them. So that, keeping the Commandments, and having of sin, must stand together, or else they kept them not.

James 3. 2.

1 John 1. 8.

But, this they kept (and so may we too,) they were troubled, their hearts were troubled for not keeping them: and at the Throne of grace, that was accepted; and the not keeping not reckoned a breach of the Commandment, if we be troubled for it.

Again, (as, well saith Saint Augustine) Amongst His Commandments this is one, which we must not fail duly to keep; and that is, the Commandment of daily praying *Dimitte nobis*, forgive us our not keeping, which helps all the rest. *We keep (Lord) help our not keeping*, as well as *I believe (Lord) help my unbelief*. A true indeavour with an humble repentance (for so he resolves) and then *Omnia mandata facta deputantur, quando quod non fit ignoratur*: All are accounted as kept, when what is not, is pardoned out of His mercy; and so the rest rewarded out of His bounty, that alloweth a dayes wages for an houres work, as to them that came at the eleventh houre to the Vineyard, that is, at five of the Clock after-noon. Thus will it be with us in hope: Thus was it with them. For, the Covenant held, and the Prayer went forward, and the Comforter came notwithstanding.

Mark 9. 24.
Mat. 20. 6.

Now to *CHRIST*s part. *Rogabo Patrem & dabit: that CHRIST will pray, and his Father give.*

F f f

II.
The Covenant.

give. And there is nothing more effectually sheweth, they were short in their Condition, than these two words, 1 *Rogabo*, and 2 *Dabit*. The Father shall give: It is His free gift, not due debt, upon desert of the former. And *Dabit roganti*, give it to Christs prayer, rather for Rogation weeks sake with Him, than for any work of *Supererogation* with them. But, it cometh from Gods bounty, and CHRISTS intreaty; without which, our love and commandment-keeping would not carry it: They are not sufficient to weigh it down *pondere meriti*; it must come *rogatu Christi*, or not at all. Then, not to lean on them: CHRIST it is, and His intercession, we take to. Nor, you shall love, and keep my Commandments, and then My Father shall be bound; but, and then CHRIST shall pray, and the Father will give, if Christ pray; and not otherwise.

But, a doubt here ariseth: May we love Christ, or keep His Commandments, before we have the Holy Ghost, without whom first had, it is certain, we can do neither? How shall we love Christ or keep His Commandments, that we may receive the Holy Ghost, when unless we first receive, we can neither love Him, nor keep them, nay not so much as say, *Jesus is the Lord*, but by the Holy Ghost? Nay, not so much as think that, or any other thought that is good? How saith He then, *Keep, and I will give*, when He must give, or we cannot keep?

This scruple will soon be removed by *Habenti dabitur*. A promise may be made *iam habenti, quam non habenti*, as well to him that hath a thing already, as to him that hath it not at all. To him that hath it already, in a lower or less; may be promised to have it in a more ample measure, or more high degree, than yet he hath: or to him, that hath it in one kind, that he may have it in some other. To all (save Christ) the Spirit is given in measure: Where there is measure, there are degrees: where there be degrees and more or less, the more may well be promised to him, that hath the less. To him that hath it in the degree of warm breath, it may well be promised in tongues of fire. To him that hath it as the first fruits, which is but an handful, it may well be promised as in the whole sheaf, which filleth the bolome. But (that which is more agreeable to this Text here) we consider the Spirit (as Saint Peter) *multiformem*; the Spirit, in his graces; or the graces of the Spirit, as of many kinds. Of many kinds; for, our wants and defects are many. Not to go out of the Chapter: In the very words, He is called the Spirit of truth: and that is one kind of grace, to cure us of Error. In the 26. verse after, the Spirit of holiness, which is his common name, which serveth to reduce us from a moral honest life, to a holy, and wherein the power of Religion doth appear. And here he is termed the Comforter, and that is against heaviness and trouble of mind. To him that hath Him as the Spirit of truth, which is one grace, He may be promised as the Spirit of holiness, or comfort, which is another. It is well known, many partake him, as the Spirit of truth in knowledge, which may well be promised them (for sure, yet they have Him not) as the Sanctifying Spirit. And both these wayes may be had of some, who yet are subject to the Apostles disease here, heavy and cast down, and no cheerful spirit within them. So, they were not clean destitute of the Spirit at his promise making, but had him; and so well might love Him, and in some sort keep His Commandments, and yet remain capable of the promise of a Comforter for all that. So that CHRIST may proceed to His prayer, that His Father would send them the Comforter.

Where we begin with matter of Faith. For, we have here the Article offered to us, and set down in the three Persons, 1 *Ego*, 2 *Ille*, and 3 *Alium*: 1 *I*, 2 *He*, and 3 *Another*. 1 *I will pray the Father*, that is CHRIST the Son. 2 *And He shall give it*, that is, the Father, (His person is named.) 3 *Alium*, another third Person besides, that is, *Paracletum*, the HOLY GHOST. 1 *One praying*; 2 the other prayed to; 3 the third prayed for. 1 *Filius orans*; 2 *Pater donans*; 3 *Spiritus consolans*. The Son praying; the Father granting; the Spirit comforting: A plain distinction.

And CHRISTS prayer sets us to seek His other nature. For here He intreats, as inferiour to His Father, in state of Man: but (in the twenty sixth verse) as equal to His Father, in the nature of GOD, joyns in giving with like Authority. *Rogabo*, as Man: *Dabo*, as GOD.

Finding the Father giving here, and the Son giving there, we have the proceeding of the Holy Ghost from both; *quem mittet Pater*, whom the Father shall send, in the twenty sixth of this; *quem ego mittam*, whom I will send, in the twenty sixth of the next. Called therefore the Spirit of the Father, Mat. 10. 12. and again, called the Spirit of the Son (Gal. 4. 6.) the Spirit of both, as sent and proceeding from both.

And last the equality of the Holy Ghost. For sending and procuring, He must send and procure them one equal to Himself; as good every way; or else, they had changed for the worse, and so pray Him to let His prayer alone; they were better as they were; they shall be at loss.

CHRIST will pray: and if He pray, great likelihood there is, He will speed. He that is sued to, is easie to intreat; He is a Father: and He that doth sue is gracious to prevail, He is a Son. *Pater à Filio rogatus*, great oddes, the suit is half obtained, yer begun. Specially His Suit being not faint or cold, but earnest and instant, as it was. He sued by word, and it was *clamore valido*, with strong crying in an high key: & *lachrymis*, and He added tears (saith the Apostle) and they have their voice. And yet staid not there, but His blood speaks too; cries higher, and speaks better things than the blood of Abel. And the effect of His prayer, was not only *Pater condona*, Father forgive them; but *Pater dona*, Father give them the Holy Spirit to teach, sanctifie and comfort them (Chap. 17. 17.) This was His prayer, and His prayer prevailed: as good as His word He was. His Father should send, He said; and His Father did send, and the Holy Ghost came: witness this day.

And

1 Cor. 12. 3.

1 John 4. 2.

2 Cor. 3. 5.

Mat. 13. 12.

John 3. 34.

1 Pet. 4. 10.

3.
Christs inter-
cession.4.
His Fathers gi-
ving.
Hebr. 5. 7.

12. 24.

Luke 23. 24.

And came in that sort, He undertook : even in that kind, whereof they had most need : (most welcome to them, as their case then stood :) under the term of *Paracletus* a Comforter. If we ask, Why under that term ? To shew the peculiar end for which He was sent, agreeable to the want of their private Estate, to whom He was sent.

5.
Giving the
Comforter.

If they had been perplexed, He would have prayed for the *Spirit of truth*. If in any pollution of sin, for the *Sanctifying Spirit*. But they were (as Orphans) cast down and comfortless : *Tristitia implevit cor eorum*, their hearts full of heaviness : no time, to teach them now, or frame their manners : they were now to be put in heart. The *Spirit of truth* or holiness would have done them small pleasure. It was comfort, they wanted ; a Comforter to them was worth all.

Many good blessings come to us by the *Holy Ghosts* coming : and the *Spirit* in any form, of truth or holiness (or what we will) by all means worthy to be received, even all His gifts : but a gift in season goes beyond all ; carrieth away the name from all the rest. Every gift then, in His time, When troubled with *Erroneous opinions*, then the *Spirit of truth* : when assaulted with temptations, then the *Spirit of holiness* : but, when oppressed with fear or sorrow, then is the time of the *Holy Ghost* the Comforter. Sorrow doth chill, and make the spirits congeal : therefore He appeareth in fire, to give them warmth ; and in a tongue the instrument of comfort, by ministering a word in due season ; and cloven, that it might meet with dismayes of all sorts, and comfort them against all.

And so did it : and that apparently. For, immediately upon the receiving it, they were thought to be full of new wine. That was but an Errour ; but so comforted they were, as before being exceeding fearful, they grew exceeding full of Courage and Spirit ; so as, even when they were scourged piteously, *Ibant gaudentes*, they went away, not patiently induring, but even sensibly rejoicing ; not as men evil intreated, but as persons dignified, having got a new dignity, to be counted worthy to suffer for CHRIST'S Name.

Acts 5. 41.

A Comforter then : and two things are added : 1 *Alium*, and 2 *qui manebit in aeternum*. 1 Another Comforter, and 2 that shall abide with them for ever. Both which are verified of Him, even in regard of CHRIST : but much more in regard of other earthly, fleshly, worldly Comforts and Comforters whatsoever. Another : which word presupposes one besides : so that two there be. 3 One they have already : and now another they shall have (which is no evil news.) For thus instead of a single, they find a double comfort. But both they needed.

6.
Another Com-
forter.

This sets us on work to find the first : and we shall not need to seek far for Him. Speak to them of a Comforter, and they understood it not, but of CHRIST : all their comfort in Him : lose Him and lose all. Indeed, CHRIST was one : was and is still. And the very term of *Paracletus* is given Him by St. John : and though it there be turned an Advocate, upon good reason ; yet the word is the same in both. CHRIST had been their Comforter, while He was their Bridegroom, and they the children of the Bride-chamber. But, expedient it was, He should go, for, expedient it was, they had one in Heaven : and expedient withall, they had one in Earth, and so another in His stead.

1 John 2. 1.

Mat. 9. 15.

For the first : even now absent, He is our Comforter still, that way, we named right now : that is, our Advocate, to appear for us before GOD, there to answer the slanderous allegations of him that is the accuser of us and our Brethren. And a Comfort it is, and a great Comfort, to have a good Advocate there, in our absence : For, then we be sure, our cause shall take no harm.

1.
Apoc. 12. 10.

But secondly, If as an Advocate, He cannot defend us, because the accusation oft falleth out to be true, if *Moses accuse us to* ; yet a second Comfort there is, that as a High Priest for ever, He is entered into the holy places made without hands, there by His intercession, to make atonement for them as sinners, whose innocence, as an Advocate, He cannot defend.

2.
John 5. 45.
Hebr. 7. 17.
9. 11.

And to both these, He addeth a third, at the beginning of this Chapter. That His leaving them, is but to take up a place for them, to be seized of it in their names, whom He will certainly come again, and receive to it ; there, to be for ever with Him.

3.
Ver. 2.

And in the mean time, He will take order, we shall have supply of another : in absence of His Body, the supply of His Spirit. That if we look up, we have a Comforter in Heaven, even Himself ; and if we look down, we have a Comforter on Earth, His Spirit : and so are at an Anchor in both.

For, as He doth in Heaven, for us : So doth the Spirit on Earth in us, frame our petitions, and make intercession for us, with sighs that cannot be expressed. And, as CHRIST is our Witness in Heaven ; so is the Spirit here on Earth, witnessing with our spirits that we pertain to the Adoption, and are the Children of GOD. Evermore in the midst of the sorrowes that are in our hearts, with His comforts refreshing our souls ; Yet not filling them with false comforts ; but (as CHRIST'S Advocate here on Earth) soliciting us daily, and calling upon us, to look to His Commandments, and keep them ; wherein standeth much of our comfort, even in the testimony of a good conscience. And thus these two ; this one, and this other ; this second, and that first, yield plentiful supply to all our wants.

Rom. 8. 26, 27.
Rom. 8. 16.

A second Note of difference, is in the tenure they shall have of this other ; that He shall stay with them still, which, of CHRIST they had not. For, this is the grief ; when we have one that is our comfort, that we cannot hold Him : and this their fear, that when they have, another, still they shall be changing, and never at any certainty. Christ, as Man, they could not keep. Given He was by the Father ; but, given for term of years ; that term expired, He was to return. Therefore His abode is (Chapter 1. verse 14.) expressed by the word *tabernaculum*, the setting up of a Tent, or Tabernacle to be taken down again, and removed within a short time : No dwelling of continuance. But, the HOLY GHOST shall continue with us still, and therefore He is allowed a Temple, which

7.
To abide for
ever.

1 Cor. 3. 16.
6. 19.

is permanent, and never to be taken down. We have in Him, a state of *perpetuity*, to our endless comfort.

Howbeit, it may well be thought, *Alium* and *manebis in eternum*, are not put so much, for *Christ*, to make a difference from Him; as for these same other *Terrena consolatiuncula*, petty poor comforts, and solaces of the World: which *GOD* hath given us, and we may use; but we must look after *Paracletum aliud*, another, and another manner Comforter, when all is done. For, of these, it may be, we shall feel some comfort, while we be in health, and meetly good estate, and in case not much to need it. But, let us come into their cases here, the *heart troubled*, the *mind oppressed*, the *Spirit wounded*; and then, what earthly thing will there be, can minister any sound comfort to us? It will not be: we must needs seek for this *Paracletum aliud* here, at any hand. What speak I of the mind? If but ache come into a joynt, we know, we have tried them and found them, they are not able to drive away the least pain from the least part. And how then, when sickness cometh, and sorrow, and the pangs of death, what comfort in these? Comfort! Nay, shall we not find discomfort in the bitter remembrance of our intemperate using them, and little regard of the true Comforter? Shall we not find them (as *Job* found his friends) like *winter-brooks*, full of Rain in Winter, when no need of it, when it rains continually; but, in Summer, when need is, not a drop in them. So, when our state of body and mind is, that we can sustain our selves without it, then (perhaps) some they yield: but, when sorrow seizeth on the heart, then none at all. In the end, we shall say to them as he did, *miserable comforters are ye all*. Wherefore another comforter we are to seek, that may give us ease in our dis-ease of the mind, and in the midst of all our sorrows and sufferings make us *ire gaudentes*, go away rejoicing. No other will do it but this; that, when we have Him, we need look no further.

Job 6 15, 16.

Job 16. 2.

The other is likewise a difference: of *Staying with us for ever*. For ever? the weak poor comfort we have by the Creatures here (such as it is) we have no hold of it: it stayes not, not for ever, nay, not for any long time. There be two degrees in it: 1 *Non in eternum*, that is too plain. 2 Nay, not *manent nobiscum*, they stay not with us: *fugiant a nobis*, they flee from us many times in a moment; as *Salomons* fire of thorns, a blaze, and out straight.

Numb. 11. 6.

Nay, if they would tarry with us, would they not tire us? Even *Manna* it self, did it not grow loathsome? Do we not find, that when we are ready to starve for hunger, and have meat to drive it away; if we use it any while, the meat is as irksome as the hunger was, and we are as hungry for hunger, as ever we were for meat? That we may not be cloyed, we change them; and even those, we change them for, within a while, cloy us as fast. What shall we do? where shall we find comfort a right? Ever *per quod fastidio occurritur, fastidium incurritur*: so that, if they would tarry, we must put them away: the not tarrying of them with us, that is, the change of them, is it, that makes us able to endure them.

Well then; comfort us they cannot, when we need it: we must pray for *Alium*. If they could, they cannot stay: not, for any space; much less, for ever. If they could, their very stay would prove fastidious, and yield us but discomfort. Seeing then, we cannot intreat them to stay with us; and if we could, in the evil day, they could not stand us; but, then fail us soonest when our need is greatest; Let us seek for another, that through sickness, age and death, may abide with us to all Eternity, and make us abide with Him in endless joy and comfort.

The Application to the Sacrament.

Such is this here, which *CHRIST* promised, and His Father sent this day: and which He will send, if *CHRIST* will ask: and *CHRIST* will ask, if (now we know the *Covenant*, and see the *Condition*) we will seal to the Deed.

Luke 22. 19.

To a *Covenant* there is nothing more requisite, than to put to the Seal. And we know the *Sacrament* is the Seal of the *New Covenant*, as it was of the *Old*. Thus, by undertaking the duty He requireth, we are intitled to the comfort which here He promiseth. And, do this, He would have us, as is plain by His *Hoc facite*.

And sure, of all the times in our life, when we settle our selves to prepare thitherwards, we are in best terms of disposition to *Covenant* with Him. For, if ever we be in state of love toward Him, or toward one another; then, it is. If ever troubled in spirit, that we have not kept His Commandments better; then, it is. If ever in a vowed purpose and preparation, better to look to it; then, it is. Then therefore of all times most likely to gain interest in the promise, when we are best in case, and come nearest to be able to plead the condition.

Hebr. 12. 24.

Besides, it was one special end, why the *Sacrament* it self was ordained, our comfort; the Church so telleth us; we so hear it read, every time to us: He hath ordained these *Mysteries*, as pledges of His love and favour, to our great and endlesse comfort. The Father shall give you the Comforter: why He giveth Him, we see: How, He giveth Him, we see not. The means, for which, He giveth Him, is *Christ*: His intreaty by His Word, in prayer; by His flesh and blood in Sacrifice: For, His blood speaks; not, His voice only. These, the means for which: And the very same, the means, by which, He giveth the Comforter: by *CHRIST* the Word; and by *CHRIST*s body and blood, both. In tongues, it came: but the tongue is not the instrument of speech only, but of taste, we all know. And, even that Note hath not escaped the Ancient Divines; to shew, there is not only comfort by hearing the Word, but we may also taste of His goodness, how gracious He is, and be made drink of the Spirit. That not only by the letter we read, and the Word we hear; but by the flesh we eat, and the blood we drink at His Table, we be made partakers of His Spirit, and of the comfort of it. By no more kindly way, passeth His Spirit than by His flesh and blood, which are *Vehicula Spiritus*, the proper carriages to convey it. *Corpus aptavit sibi, ut Spiritum aptaret tibi*: *CHRIST* fitted our body to Him, that He might fit

Plal. 34. 8

1 Cor. 12. 13.

fit His Spirit to us. For, so is the Spirit best fitted, made remeable, and best exhibited to us, who consist of both.

This is sure: where His flesh and blood are, they are not exanimæ; spirit-less, they are not, or without life; His Spirit is with them. Therefore was it ordained, in those very Elements which have both of them a comfortable operation in the heart of man. One of them (*bread*) serving to strengthen it, or make it strong: and comfort cometh of *confortare*, which is to make strong. And the other (*wine*) to make it chearful or glad: and is therefore to be ministr'd to them that mourn, and are oppress'd with grief. And all this, to shew that the same effect is wrought in the inward man, by the holy *Mysteres*, that is, in the outward, by the *Elements*: that there, the heart is established by grace, and our soul endued with strength, and our conscience made light and chearful, that it faint not, but evermore rejoyce in His holy comfort.

To conclude: where shall we find it, if not here, where, under one, we find CHRIST our Passover offered for us, and the Spirit our Pentecost thus offered to us? Nothing remaineth, but the Father Himself: And of Him we are sure too. *Filium in pretium dedit, Spiritum in solatium: Se servat in pramium.* His Son He gave, to be our price; His Spirit to be our comfort: Himself He keepeth to be our everlasting reward. Of which reward there, and comfort here, this day and ever may we be partakers, for him that was the price of both, *Jesus Christ*.

Psal. 104. 151



A
S E R M O N
P R E A C H E D

BEFORE THE

Kings Majesty,

AT WINDSOR,

On the XII. of May, A. D. MDCXI.

being WHIT-SUNDAY.

JOHN, Chap. XVI. Ver. VII.

Sed Ego veritatem dico vobis : Expedit vobis, ut Ego vadam : Si enim non abiero, Paracletus non veniet ad vos ; si autem abiero, mittam Eum ad vos.

Yet I tell you the truth : It is expedient for you, that I go away : For, if I go not away, the Comforter will not come unto you ; but, if I depart, I will send Him unto you.



UT if I go, I will send Him unto you. And He did go, and He did send Him ; and, this day He did send Him. So that, between this *Text* and this *Feast*, there is that mutual reference and reciprocation, that is between *promissio missionis*, and *missio promissionis* ; the *promise* of the *sending*, and the *sending* of the *promise* : The *promise* of the *sending*, the substance of the *Text* ; and the *sending* of the *promise* the substance of the *Solemnity* : It being the *Solemnity* of *mittam*, and *veniet* (both in the *Text*) the *sending* and *coming* of the Holy Ghost.

CHRISTS words they be : and all is nothing else, but a setting forth, or demonstration of the *non veniet* : Of *non veniet*, the not coming, and of *Expedit*, the Expediency of CHRISTS going, and consequently of this *Feast*.

There seemsto be a question here, whether best, the Comforter come, or not come : that is, whether any *Whit-suntide*, or no ? The question of His coming grew out of another, of CHRISTS going ; whether best CHRIST go, or not go : That is, whether any *Ascension-day*, or no. The Apostles were all mainly against His going, and so opposed hard against the *Ascension*. But CHRIST here resolveth the point thus : If they were against the *Ascension*, they lost *Festum Paracleti*, a *Feast*, which they might not miss out of their *Kalendar* : and so with promising them, this perswades them, to bear with that, to yield to the *Ascension*, in hope of *Whit-suntide*.

Which two *Feasts* are both in the *Text*, and the two main points of it : Here is an *abeam*, a going, and here is a *veniet*, a coming : CHRISTS going, that is the *Ascension* ; the Holy Ghosts coming, that

that is *Pentecost* (the day which we now celebrate) as it were ἀντὶ τῆς ἁμαρτίας, one to make amends for the other. And ye shall observe, it is usual. Anon after *Christmas-day*, and the poor estate of *Christs birth*, there cometh the *Epiphany* with a *starre*, and great mens oblations, as by way of compensation. Presently after *Good-friday*, and the sorrow of His Passion, *Easter-day* followeth straight, the day of His triumph, to revive us again. And even so here, upon His *Ascension*, or going from us, there ensueth *Whitsunday*, the mends together withall. No *impedit*, without an *expedit*: no *abeam*, but a *mittam*: no going away, to bring a loss; but a *coming* too, to make a supply.

The truth is: *Ascension-day*, though to Him it were a day of glory; yet, to them it could not be, but a day of sorrow. It was a *going* to His *Father*; but, it was a *going*, from them. Going from them, they were to lose Him; and loss breeds sorrow; and a great loss (as this was) great sorrow. It did so; the very next words before these are, *Your hearts are full of sorrow*. And good reason: 1. To part with, to forgo any friend, is a grief. Not without some grief, doth the *Apostle* recount, that even *Demas* was fallen off, and had forsaken Him. 2. And if any friend, how much more of such a friend, as *CHRIST* was to them? It was a *Festival*, all the while, and they the *Children of the Bride-chamber*, so long as He was with them. To forgo such an one, must fill up the measure, a good way.

Ver. 8.

2 Tim. 4. 10.

Mat. 9. 15.

3. But to fill it full, if to part with such an one be grievous, at any time; then, to part with Him; then, He to leave us, and we Him, when we have most need of Him, when troubles are at hand is above measure grievous. And at hand they were (ver. 2) *persecutions to rise*, and they to be in that case, that they that cut their throats, should think they did God good service. If needs He would leave them, He should stay, till faire weather: Now, a tempest is toward; then, to be left, is the worst time that may be.

Now, joyne all these, 1 of a friend; 2 of such a friend; 3 at such a time, to be deprived; and tell me, if there were not great reason, *ut tristitia impleret cor eorum*, their hearts should be full of sorrow, For His going: *Non expedit ut abeat*. This for them.

Now for *CHRIST*: we shall see, *quàm incerta providentia nostra*. It falleth out many times, men are grieved with that, which is for their good: and earnestly are set on that, which is not expedient for them. It was their case, in desiring, *CHRIST* might not go. All was out of mistaking. Therefore *CHRIST* begins: *But I tell you the truth*: (as much to say) you are in an error all this while: *your hearts be full of sorrow*, because your heads are full of error. You conceive of my stay as beneficial to you, but falsely: *I tell you true*, it is so far from that, as, *impediat*, it will hinder you, turn to your loss. You apprehend my going, as an hindrance; but erre. 1. *I tell you true*, *expedit vobis*, it shall be your gaine. 2. This gain, and loss, are set down both: 1 The loss, in the not coming: 2 the gaine, in the coming of the Comforter, this day. 3. This coming, or not coming, depends upon *Christs going*, or His stay. *Non veniet nisi*, if *Christ* go not, *He cometh not*: *veniet si*, if *CHRIST* go, *He cometh*. Seeing then, ye shall be losers by my stay, and gainers by my going, be not for my stay: *My stay* will deprive you of Him: *non veniet*. Be not against *My going*, my absence will procure you Him: *Mittam*. I love you not so evil, as to stay with you for your hurt. Be not you grieved; be not against that, which is for your good.

The manner, of this answer is, 1 First *retorquendo* (holden ever to be the best.) You think, it will hinder you: I say *συμψηφει*, it will benefit you, that I go. 2 Then, to prove it, He proceeds, *abducendo ad absurdum*. For why, if I go not, there will follow a main inconvenience, which by no means is to be admitted, and that is, *Non veniet Paracletus*. The expedience of *veniet*, we deduce out of the inconvenience of *non veniet*.

This inconvenience, if He go not. What if He go? He will come certainly: For, He will be sure to send Him. Now choose, whether I shall go, and you have Him: or stay, and you want Him. The answer is clear: have Him ye must; want Him ye may not. So, if this be the case; If no *Ascension*, no *Pentecost*: we yield, *Ascendat Christus, ut descendat Paracletus*.

Where we have to consider of these: 1. Of the reason: *It is expedient*, expedient for you, I

The Division

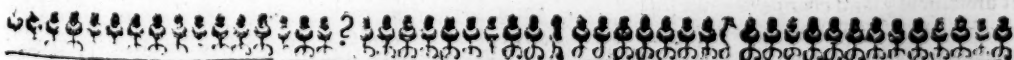
I.

II.

III.

Then, of the two. 1 The inconvenience of *non veniet*, the HOLY GHOST not coming: 2 And of the necessity of *si non abiero*, that *CHRIST* must go, that He may come.

And last, of *Veniet* and *Mittam*, His coming and *Christs sending*. Where we are to Treat, 1 of *Paracletus*, His name and nature first; 2 and then of the time, and manner of His sending.



Here is no act of our Saviour *Christs*, but ever at the first view, there sheweth forth, no speech, but ever at the first hearing, there soundeth some vertue in it. As here, in this, that vertue which the *Apostle* (2 Cor. 1. 10.) calleth *consolatio*, His mildnest and equity; the beams of that vertue brake forth in this. 1 Herein is equity: This very first, that He would yield to yield them a reason of His departure: Not use His authority (as well He might)

I.
The Reason, it is expedient.

come,

come, and go at His pleasure, who could ask Him why? but even condescends to render them (though far His inferiors) a reason of His going and coming; which (sure) He was no way bound to do.

2. And what reason? that is next. It is not *Licet*, what is lawful for Him; but *Expedi*, what is expedient or meet to do.

3. And thirdly, His *expedit* is not *expedit mihi*, but *expedit vobis*: meet or expedient, not for Himself, but for them, to whom He renders it.

1.
A reason given.
1 Sam. 2. 16.

There was, amongst the heathen, one, that would have His will stand for reason. And was there none such, among the people of God? Yes: we find (1 Sam. 2.) one, of whom it was said: *Thus it must be, for Hophni will not have it so, but thus.* His reason is, *for, he will not*: And God grant, none such be found among Christians.

2.
Not licet;
but expedi.
1 Cor. 6. 12.
10. 23.

But, among Christians, there were, that stood with Saint Paul, upon *licet*: what they might do, this was lawful for them, and who should abridge them of it; St. Paul may well seem to have had relation there, to his Masters reason here, where He teacheth them a better rule, if they could hit of it: That *licet* is not it; *expedit* is CHRIST, and is the true Christians reason.

3.
Not expedit
mihi, but expe-
dit vobis.
Chap. 11. 30.

Heb. 13. 17.

And not *expedit*, at large. For so, we know not whom it refers to. It may be to Himself, *expedit mihi*; as, all the worlds reasons tread inward. No: but *expedit vobis*, for them, their profit and benefit, rather than His own. We find one before, in this Gospel Chap. 11.) and He was the High Priest, that made His, from *expedit*; but, it was *expedit nobis*: so reasons Caiaphas, there. But, CHRIST our High Priest taketh it the other way. I do it, because it is expedient for you, that I do it. And, the Apostle followeth Him in that too: Heb. 13. *Use your Rulers* (your spiritual Rulers) so as they may do their office *with joy, not with grief*; *ANNO TIAS*, for that is not good for you: not for you (hear you) and let them go. Well, certainly herein is equity; herein is mildness, in these two first words. It was, to his Father, and to His glory He went: He would not do it, but acquaint them with the reason of it: and that reason was, He would not do it, but that it was for their good. I have enough, from these three, if we learn to avoid 1 *Hophnies non vult enim*, to make our *vult* our *enim*; And the 2 *Corinthians* standing with him, upon his *licet*; 3 And frame our Rule, by *expedit*: and that, not Caiaphas *expedit nobis*, but CHRIST *expedit vobis* for you, it is good; you the Disciples: and make that the rule of our going out and coming in. This for *Expedi vobis*.

II.
The inconve-
nience of non
veniet.

Apoc. 22. 20.

Luk. 24. 29.

If it be good, and good for them, they will not hinder it; *Nemo impedit, quod expedit*: That lesson will soon be learned, to yield to that, which is for our behoof. All the matter will be, to bring [*expedit vobis*] and [*ut ego abeam*] together: to understand that good: how [*Ego abeam*] can be expedient for them. Indeed it is hard to conceive. This we can well conceive: *Expedi vobis, ut ego veniam*, expedient it is, that I come; and say with the Apostle, *etiam veni*, yea, come Lord, come quickly. And this we can also *Expedi vobis, ut ego maneam*, expedient it is, that I tarry, and say with them (Luke 24.) *mane nobiscum Domine*; yea, tarry with us good Lord. It is more than expedient, for thee, so to do. But *Expedi vobis ut ego abeam*, expedient, I go my way, and leave you, *Durus est hic sermo*, it is a hard saying and who can endure it, That it should be good for them, or for any, to have Christ, go from them or forsake them?

And sure, the proposition is not so hard, but the reason that induced it is as hard, and more, if more may be: The Comforter will not come. Be it so: let Him not come; stay you. *In te satis nobis*, we are well enough, we desire no other Comforter. And the other moveth not neither, *unless I go*: why, may He not stay, and he come notwithstanding? What hinders it, but we may enjoy both together? Two difficulties, which must be cleared, or we cannot proceed.

Non veniet, that may be answered with, *Ne veniat*. But, He is a Comforter. No comforter to CHRIST; no loss so great, as to lose Him: if we may keep Him, we care not: *Ne veniat*. Stay His Ascension, we fear not Pentecost. But, He is in earnest, and tells us for a truth, It is altogether expedient, the HOLY GHOST come: So expedient, *Ut expedit, ut ego abeam, potius quam ille ne veniat*: Better I go than he not come; of the twain, better I spared than he. So it must be, else he such nothing: else the balance hang even; one, as good as the other, they may take which they will; say, they were well enough, as they are. But weigh the Feasts together, Ascension, and Pentecost; the expedience of *Ego abeam*, and the expedience of *Ille veniet*; better CHRIST depart, than the HOLY GHOST stay from us. This sets before us and shews us the greatness of this Days benefit: consequently, the highness of this Feast: not only, that it is equal, to any of those precedent; (that the HOLY GHOST is equal to Christ, else should we be at an after-deal, and change for our loss: No, Saint Augustine prayeth well, *Domine da mihi alium te, aliqui non dimittam te*, give us another as good as your self, or we will never leave that, or consent that you leave us.) But, that some inequality there is; else they might stand, as they are, seeing they should be never the better: but sure, as the case standeth, more for their behoof, than Christ Himself.

I.
The inconve-
nience of non
veniet.

We shall never see it in kind, the experience of *veniat*, the absolute necessity of His coming, till we see the inconvenience of *non veniet*; that it by no means may be admitted; we cannot be without Him. First then, absolute necessity it is; in both the main principal works of the Deity, all

all three persons co-operate, and have their concurrence. As, in the beginning of the creation, not only *dixit Deus* was required, which was the *Word*; but *crebatur Spiritus*, the motion of the Spirit, to give the Spirit of life, the life of Nature. As, in the *Genesis*, so in the *Palingenesis* of the world, a like necessity: not only the *Word* should take flesh; but flesh also receive the Spirit, to give life, even the life of grace to the *New Creature*. It was the counsel of GOD, that every person of the *Trinity*, should have his part in both; in one work, no less than the other, and we therefore baptized into all three.

Gen. i. 3.
Gen. i. 2.

Joh. i. 14.

Gal. 6. 15.

But I add secondly, more than *expedient* it is, the work of our salvation be not left half undone, but be brought to the full perfection; which, with *non veniet*, cannot be: if the *Holy Ghost* come not, *CHRIST*s coming can do us no good; when all is done, nothing is done. No, said not *He Consummatum est*? Yes: and said it truly in respect of the work it self; but *quoad nos*, in regard of us and making it ours, *non consummatum est*, if the *HOLY GHOST* come not too. Shall I follow the *Apostle*, and *humanum dicere*, speak after the manner of men, because of our infirmities: GOD himselfe hath so expressed it: A word is of no force, thought written (which we call a deed) til the *seal* be added: that, maketh it authentical, GOD hath borrowed those very termes from us: *CHRIST* is the word; the *HOLY GHOST* the *Seal*, in quo signati estis, *Ephes. IV. XXX. Nisi veniat*, if the *Seal* come not to, nothing is done.

Joh. 19 30.

Rom. 6. 19.

2 Yea, the very will of a *Testator*, when it is *Sealed*, is still in suspense, till administration be granted: *Christ* is the *Testator* of the *New Testament*: The administration is the *Spirits*, 1 *Cor. XII.* If that come not, the *Testament* is to final purpose.

Heb. 9. 17.

1 Cor. 12. 33.

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3 Take *CHRIST* as a *Purchaser*: the purchase is made, the price is paid; yet is not the state perfect, unless there be *investiture*, or (as we call it) *livery* and *seisin*: that maketh it complete. *Perquisitio*, that very word is *CHRIST*s: but, the *investiture* is by the *Spirit*, 11 *Cor. V. V.* If He come not, we lack that: that, we may not lack; and so not lack Him. What will ye, that I say? Unless we be joyned to Him, as well as He to us; as He to us, by our flesh, so we, to Him by His Spirit: nothing is done. The exchange is not perfect, unless, as He taketh our flesh, so He give us His Spirit: as He carrieth up that to heaven, so He send this down into earth. Ye know, it is the first question the *Apostle* asked: Have ye received the *Holy Ghost* since ye believed? If not, all else is to no purpose: without it, we are still (as *Jude* calleth us) *animales*, *Spiritum non habentes*, natural men, but without the Spirit. And this is a certain rule, *Qui non habet*, He that hath not His Spirit, is none of His; *Christ* profiteth him no thing.

Act. 19. 5.

Jude ver. 19.

Rom. 8. 9.

Shall I let you see one inconvenience more, of *non veniet*? As nothing is done for us, so nothing can be done by us, if He come not. No means on our part, avail us ought. 1 Not *Baptisme*, for *nisi ex Spiritu*, if He come not, well may it wash soile from our skin, but no stain from our soul: no *Laver of regeneration*, without *renewing of the Holy Ghost*. 2 No *Preaching*, neither, for, that is but a letter that killeth, except the Spirit come too, and quicken it. 3 No *Sacrament*, we have a plain Text for it: The flesh profiteth nothing, if the Lord and giver of life (the Spirit) be away. 4 To conclude, no prayer: for *nisi*, unless the Spirit help our infirmity, and make intercession with us, we neither know how, nor what to pray. So, the Spirit must come to all: and it goeth through; neither can ought be done for us, or by us without it. Away then with *ne veniat*: we cannot say it; we may not think it: We cannot spare this first. Another *veniat* there must be; a second *Advent*, besides *CHRIST*s. *CHRIST*s *Advent* begins all: this, ends all our solemnities. Come He must: and we must all agree, to say, *Veni Creator Spiritus*: the inconvenience of *non veniet* we cannot endure.

1 Cor. 3. 6.

Joh. 6. 63.

Rom. 8 28.

But then, there ariseth a new difficulty upon *Si non abiero*. We see a necessity of His coming: but, we see no necessity of *CHRIST*s going. Why not *Christ* stay, and yet He come? Why may not *CHRIST* send for Him, as well as send Him? Or, if He go, come again with Him? Before, it was, *Ne veniat ille, mane tu*: now, it is, *Veniat ille, et mane tu*. Why not? Are they like two buckets; one cannot go down, unless the other go up? If it be so *expedient*, He come, *CHRIST* (I trust) is not impediend, but He may come.

2.
The necessity
of Si non
abiero.

CHRIST (sure) and He are not *adversum*, incompatible: they may be, and abide together well enough. We believe, He was conceived by the *HOLY GHOST*: then, no antipathy between them. At His *Baptisme*, He was known by this, that the Spirit rested and stayed upon Him: why not now, as well? We see not, how this holdeth: If I go not, He will not come. It cannot be denied, they two can stay together, well enough; and the time shall come, we shall enjoy them both together, and the Father with them. That time is not yet: now, it is otherwise. Not for any let in themselves; that is not all: but, for some further matter and considerations noted by the *Fathers*, for which, it was *expedient*, *CHRIST* should go, that the *Holy Ghost* might come.

John 1. 34.

First, for *veniet*. The *HOLY GHOST* cannot come, as He should, He should come as GOD. The stay of *CHRIST* would have been a let of the manifestation of His God-head. To manifest His God-head, being to shew great Signes, and work great Wonders, if *CHRIST* had still remained and not gone His way, they would not well have been distinguished; and great odds have been ascribed to *Christ*. So, the *Holy Ghost* have wanted that honor and estimation due to Him: an impeachment it would have been, to his Divinity. But *Christ* ascending; all such imaginations cease.

1 On the Holy
Ghosts part.

2 On Christs.

From *mittam Eum*: a little impeachment it would have been, to *Christs* equality with His Father. For, He not going to send Him, but staying still here, the sending of the Spirit would have been ascribed to the Father alone, as His sole Act. This would have been the most: that the Father, for His sake; had sent Him; but He, as God, had had no honour of the sending. Being ascended and glorified, *mittam* will straight be conceived: *Quem mittet Pater, & quem mittam a Patre*: that with the Father, He sends Him equally, and we alike beholden to them both.

John 14.26.
15.26.3 On theirs, as
their case was
to be.

A third is in *vobis*, on their part also. As their case was to be, it was (so) meet, even in regard of them. They were to be sent abroad into all coasts; to be scattered all over the earth to preach the Gospel, and not to stay together still, in one place. His corporal presence would have stood them in small stead: He could have been resident but in one place, to have comforted some one of them; St. James at Jerusalem; as for John at Ephesus, or Thomas in India, or Peter at Babylon; as good (for them) in heaven as in earth; all one. The Spirit, that was to succeed, was much more fit for men dispersed. He could be, and was present with them all, and with every one, by Himself, filling the compass of the whole world.

4 On theirs, as
their case was
then.1 For His bo-
dily presence.

This as their case was to be. But, the Fathers rather pitch upon their estate as presently it was: *Vobis*, that is, *vobis sic dispositis*: for you, that is, you so disposed, as I find, you are. So, it is ad homines: to them affected in such sort, as then they were. Whereby he giveth us to understand; some are in that case; as it is expedient, Christ withdraw Himself from them. And is there any *vobis*, can any man be in that case, it should be good for Christ to depart for him? It seemeth so. We see oftentimes, the case so standeth, even in regard of this life; that, from some, it is good their meat be taken, and yet is meat the stay of their life; that, from some, it is good their blood be taken, yet blood is natures treasure, and that holdeth us in life; that, from some, light be taken, in some disease of the eyes, yet is light the comfort of this life. All this we conceive, *Expedi, ut cibus, ut sanguis, ut lux abeat*; and all this better, than *expedi ut Christus abeat*; we may spare them all, better than Him.

Joh. 11.21.

Mat. 17.14.

Yet CHRIST it is, that telleth it us, and telleth it us for a matter of great truth: these were: (and whose case is better than these?) But, if these, some there are, in that case, it may be said to them truly, *It is expedient I be gone*. And what case may that be? Even that case, that maketh the mother many times withdraw her self, from her young child, whom (yet) she loveth full tenderly, when the child groweth foolishly fond of her: which grew to be their case just. *Christs flesh*, and His *fleshy presence*, that, and none but that. So strangely fond they grew of that, as they could not endure He should go out of their sight: Nothing, but his carnal presence, would quiet them. We know, who said: *If thou hadst been here Lord*: as if, absent, He had not been, as able to do it, by His Spirit, as present by His Body. And a *Tabuernacle* they would needs build Him, to keep Him on earth still; and ever and anon they were still dreaming of an earthly kingdom, and of the chief Seats there, as if their consummation should have been in the flesh. These phantasies (indeed, errors) they fell into, about the flesh: they had need have it taken from them. The Spirit was gone quite: they had more need, to have Him sent. This was, at no hand, to be cherished in them: they were not to be held as children still, but to grow to mans estate, to perfect age and strength; and so consequently to be weaned from the corporal presence of His flesh; nor to hang all by sense, to which (it is too true) they were too much addicted. The corporal therefore to be removed, that the spiritual might take place: the visible, that the invisible: and they, not in sight or sense, as hitherto; but, in spirit and truth, henceforth to cleave unto Him. To say (with the Apostle) *If we have known CHRIST after the flesh, yet now henceforth we know Him so no more*. This was for them: And we should have been no better, as now we are; the flesh will but hinder the spirit, even the best.

1 Cor. 7.16.

2 For His spi-
ritual presence.

This, for His Bodily presence. But, the Fathers go yet further; and inquire, whether this also be not true, in His spiritual presence: and resolve, that, even in regard of that, it is no less true. To some *vobis*, it is expedient, that, even after that manner also, CHRIST go from them. And who are they?

As grown
faint.

Cant. 3.1.

1. One *Vobis*; when men grow faint in seeking, and careless in keeping Him (as in Cant. 3.) lie in bed, and seek Him. Gone He was; and meet, He should so be, to teach them to rise and seek; to watch and keep Him better.

As overween-
ing.

Pla. 30.7.

Mat. 20.33.

2. Another *Vobis*, when men grow high-conceited and overweening of themselves, and their own strength; and say (with David) *non movebor*, as if they had CHRIST pinned to them; and (with Peter) *Etsi omnes, non ega*. It is more than time, CHRIST be gone from such; to teach them to see and know themselves better.

Psa. 119.67.

But, if CHRIST leave us, if He withdraw His spiritual presence, we fall into sin; and that cannot be expedient for any. Good, that I have been in trouble; for before I was troubled, I went wrong: but, not good for any, to fall into sin. Yes indeed: *Audeo dicere* (saith Saint Augustine) I dare avow it, *Expedi superbo, ut incidat in peccatum* (these are the very terms) it is expedient they fall into some notorious sin (as David, as Peter did) that their faces may be filled with shame, and they, by that confusion, learn to walk with more humility. The Messenger of Satan, that was sent the Apostle, to buffet him, was of this nature, and to no other end sent, but to prevent this malady. In a word: CHRIST must withdraw (no remedy) that we may grow humble, and being humble, the HOLY GHOST may come: for He cometh

2 Cor. 12.7.

Ezay 57.15.

meets to none, rests on none, giveth grace to none, but the humble. So we see, Christ may be, and is, even according to His spiritual presence, withdrawn from some persons, and for their good. *Christus abiit, ut Paracletus veniat*: and that many ways meet it is, it so should be. This makes us say, Go Lord, Set up thy self above the heavens, and thy glory, over all the earth.

1 Pet. 5. 5.

Psal. 108. 6.

If He go not, the Holy Ghost will not come. But, if CHRIST go, will He come? shall we not be left to the wide world, without both? will the Comforter come? He will: for, CHRIST will not fail but send Him. If He take His body from our eyes, He will send His Spirit into our hearts. But, sent He shall be; here is *mittam Eum*, And so He did. CHRIST sent Him, and He came; and in memory of this *Veniet & mittam*, hold we this Day. He did, to them: but, will He also to us? He will. And, shall we see fiery tongues? That, is not Christ's promise, to send fiery tongues; but *illum*, Him, the Comforter. And, Comfort it is, we seek. It is not the tongues, or fire, we care for, or will do us good. We conceive (I trust) after two manners, He came, as this day: 1 One visible, in tongues of fire that sat upon their heads: 2 The other invisible, by inward graces, whereby He possessed their hearts: The former was but for Ceremony at first; the other is it, the real matter, *illum*, Him. And Him, this day as well as that, this day and ever, He will not fail to send. Always, we are to think, His promise and His prayer were not for these only, but for all that should believe on Him, by their word, to the worlds end.

III.

Of *Mittam Eum*.

1 *Eum* the Person.

Now this last point (these two, 1 *Mittam*, 2 *illum*) we are specially to look to. CHRIST is gone, once for all. We have no hold now, but of this promise, *I will send Him*. That we take heed, we forgo not Him, and lose our part in the promise too. A great part of the world is (sure) in this case: CHRIST is gone, and the Comforter is not sent. Not this: for I speak not of the worlds comfort, the rich mans (*Luk. 16.*) *qui habeat hic consolationem*, who had his comfort, here in good fare and bravery, and all manner delights of the flesh; flesh-comforts: but, this here is *Paracletus qui est Spiritus*.

1 *illum*, that is, Spiritus sanctus.

Luke 16. 25.

And because all Religions promise a Spiritual comfort; it is said further, *Paracletus qui est spiritus veritatis*: No Spirit of error, but the spirit of truth. And because all Christians (though counterfeit) claim an interest in *Spiritus veritatis*; yet further, it is added, *Paracletus qui est Spiritus sanctus*: He is no unclean Spirit, but one sanctifying, and leading us into an holy and cleane life. This is the true Comforter (and none other) that Christ promiseth to send.

2 *Paracletus*.

Christ will send Him. But (that we mistake Him not) not, unless we call for Him, and be ready to entertain Him: For [*clatus*] is in *Paracletus*; Of which let me tell you, these three things: It is the chief word of the Text, and chief thing of the Feast. It is translated Comforter: that translation is but *ad homines*, for their turn, to whom He speaks; for, as their case was, they needed that office of His, most. But, the true force of the word *Paracletus* is *Advocatus* (not the Noun, but the Participle) one called to, sent for, invited to come, upon what occasion, or for what end soever it be. For what end soever it be, the person sent for, is *Paracletus* (properly) *pro eâ vice*; for that time and turn, *Advocatus*. But, because the spirit of the world, ruleth in this world, the worldly affairs come thickest, our affections in that kind so many and oft; it is come to pass, that the Lawyer hath carried away the name of *Advocatus* from the rest; and they grown to be the *Paracleti* of this world, called for even from the Prince to the Peasant, and consulted with, none so often. The Physician, he hath his time and turn of *advocation*, to be a *Paracletus* too; but nothing so oft: for *Barnabas* (which is interpreted the son of consolation) never, till both *Zenas* the Lawyer, and *Luke* the Physician have given us over; never called for, but when it is too late.

Act. 4. 35.

But first, from *mittam Paracletum*, this we have. *Mittam*, Christ will send: but *Paracletum*, if you send for Him. *Veniet*, come He will, but not come, unless called: nor sent, but sent for. If we call Him, *veniet*, He will come: if we send for Him, He will send Him. That, is our duty; but what is our practice? We miss in this first, we call not for Him. We find no time for Him, He is fain to call for us, to Ring a Bell for us, to send about to get us, and then are we *Advocati*, not He. When we send for Him, He is *Paracletus*: when He, for us, then we are, and not He: (if we be that, if we be *Advocati*, and not rather *advocati*; every trifling occasion being enough, to call us away.) Thus we stumble at the very threshold: and do we yet marvel, if Christ, send Him not, nor He come?

1 Our duty; to call for Him for Comfort.

Men are sent for, for some end: and divers are the ends, thereafter as our need is. We send not for them, only when we are in heaviness, to comfort us; but when we are in doubt, to resolve us: which is the second signification, and so [*Paracletus*] is turned advocate, or counsellor (*1 John 2. 1.*) And the Holy Ghost looketh to be sent for, for both: for counsel, as well as for consolation: for both; he is good for both. Yea, many are His uses: and therefore He thinketh much to be sent for, but for one, as if He were good for nothing else. If we be in doubt, He is able to resolve us: if perplexed, to advise and to guide: if we know not how, to frame our petition for us: If we know not, to teach; if we forget,

2 For counsel.

to remember us : And not only one use (as we phantasie) if we be out of heart , to comfort us.

a Joh. 4. 5.
b Act. 2. 3.
c Joh. 3. 8.
d Joh. 2. 20.
e Joh. 15. 26.
f Eley 11. 2.

And, because his uses be many , His types are so. ^a Water sometimes , sometimes ^b fire : One while ^c winde , one while ^d oymment : and according to our several wants we to send to Him, for fire , to warme ; for winde , to coole ; for water , to cleanse us ; for oyle , to supple us. And, as His Types , so His names : the ^e Spirit of truth , the ^f Spirit of counsel , the Spirit of holiness , the Spirit of comfort : And according to His several faculties , we to invoke (or call for) Him, by that name , that is most for our use or present occasion. For all these , He looks , we should send for Him.

Verse 8.

Our error is , as if He were only for one use or office , for comfort alone : so , in all others , we let Him alone ; and if never in heaviness , never look after Him , or care once to hear of Him. But , He is for advice , and direction also. No less Paracletus , a Counsellour , than Paracletus , a Comforter : He is not sent by CHRIST , to comfort only. Ye may see , by the very next words : the first thing He doth , when He cometh , is , He shall reprove ; which is farre from Comforting. But sent He is , as well to mediate with us , for GOD : as , with GOD , for us. GODS Paracletus , His Solicitor , to call on us for our duty , as our Paracletus , or Comforter , to minister us comfort , in time of need.

Our manner is , we love to be left to our selves , in our consultations to advise with flesh and blood ; thence to take our direction , all our life : and , when we must part , then send for Him , for a little comfort , and there is all the use , we have of Him. But , he that will have comfort from Him , must also take counsel of Him ; have use of Him as well against error and sinful life , as against heaviness of minde. If not , here is your doom : where you have had your counsel , there seek your comfort : he that hath been your Counsellour , all the time of your life , let him be your Comforter , at the hour of your death. And good reason : He will not be Paracletus at halves ; to stand by at all else , and only to be sent for in our infirmity.

Base it is , to send for Him , never but when in extream need : but , even otherwise *extra casum necessitatis* , for entertaining of acquaintance and to grow familiar , as we use to do those , we delight in. The word [*ἑταῖρος*] giveth as much : He should be near us , by us , one ordinary ; not a stranger , to call or tend for a great way off. It is so expedient , that He may know us thoroughly , and we Him : the best and nearest way to find sure comfort , when most we shall need it. For he that should minister it soundly indeed , had need be familiarly acquainted with the state of our souls , that he may be ready and ripe , then. To go to a Lawyers reading , and not hear it , serves us not for our worldly doubts : nor to hear the Physick Lecture , for the complaints of our bodies. No : we make them Paracletos , we call them to us , we question with them in particular , we have private conference , about our estates. Only , for our souls affaires , it is enough to take our directions in open Churches , and there delivered in gross : private conference we endure not ; a Paracletus there , we need not. One we must have , to know thoroughly the state of our lands or goods : One we must have , entirely acquainted with the state of our body : In our souls , it holdeth not. I say no more : it were good it did. We make him a stranger , all our life long ; He is Paracletus (as they were wont to pronounce him ;) truly Paracletus , one whom we declined , and looked over our shoulders at : And then , in our extremity , suddenly He is Paracletus ; we seek , and send for Him , we would come a little acquainted with Him. But , take we heed of *Nescio vos* ; It is a true answer : We take too little a time , to breed acquaintance in. *Nescio vos* (I fear) they find , that so seek Him : Paracletus , they do not ; Paracletus , rather.

Mat. 25. 12 :

2.
His sending :
1 The Time.
Mittam.

Act. 1. 5.

Ecclef. 12.

This , of Paracletus. Now , of *Mittam* , the 1 time and the 2 manner : both are to the purpose. The time , that when He sends , we make ready for Him. The time of the year was this time , in the Spring , the fairest and best part of it. The time of the moneth , the third day : (so they deduce , from the fifteenth day , the day of the Passeeover , and so fifty days , it will so fall out by calculation :) that is , the beginning of the moneth. The time of the day , it was before the third houre (that is , nine of the clock in the morning plainly.) So it was still prime. These teach us , it would be in our prime , the time of health and strength , when we lay the grounds of our comfort ; not to tarry , till the frost and snow of our life ; till the evil dayes come , and the yeares approach , whereof we shall say , *We have no pleasure in them* , He , in the Spring : we in the end of the year. He , in the beginning of the moneth : we , in the last quarter ; nay , even *pridie calendas*. He , before nine in the morning : we , not till after nine at Night. If we will keep time with Him , we know what His time is of sending.

2 The manner.
Per Paracletum.

1 Cor. 10. 3. 4.

The manner is best : and it is in the body of the word. As the Spirit of truth , by preaching : as the Holy Ghost , by prayer ; the Paracletus (we know , what He meaneth) *per paraclesin* , by invitation. As the Dove to baptisme , the Winde to Prayer (*Aperui os & attraxi Spiritum* , Psal. 119. 131.) the tongue , to a Sermon ; the Paracletus , to Paraclesis , as it were a refreshing : (so , friends meet and nourish love and amity one with another.) And , even *humannum dicere* , after natural men , when our spirits are spent and we wax faint , to recover them (of

(or never) in the natural man, it is done, no way more kindly, than by *nourishment*: specially, such as is apt to breed them (as, one kind is more apt than other.) There is a *spiritual meat*, and a *spiritual drink* (saith the *Apostle*:) in which kind, there is none so apt to procreate the *Spirit* in us, as that *flesh and blood*, which was it self *conceived* and procreate by the *Spirit*, and therefore full of *spirit and life*, to them that partake it. It is sure, to invite and allure the *Spirit* to come, there is no more effectual way; none, whether *CHRIST* will *send Him*, or whether He will come, more willingly, than to the presence of the most holy *Mysteries*. And namely, at this feast; concerning which, our *Saviour Christs* voice is to sound in our ears, *Si quis sitiat; veniat ad me: If any thirst, let him come to me and drink: Which he meant and spake* (saith St. *John*) of the *Spirit*, which was to be given at that time especially, when He was newly glorified. *De meo accipiet* (saith *Christ* of Him:) and it is nowhere more truly fulfilled, that he shall take of *Christs*, and give it us, than it is done, of that, which is His most intrinsically. That was, this very day; and no better opportunity, no fitter time, to receive the *Spirit*, than the day of the *Spirit*; the day of *CHRISTS* sending, and of His coming. When shall He be sent or come; if then, He do not? But, keeping the time, and observing the manner, we trust in His promise, and call upon Him, that so He will *send Him*; and upon the *Holy Ghost*, that so He will come. And as we be His *Paracleti*, His guests, so He will be ours, dwelling with us with His *assistance*, and being in us by His *graces*, to life eternal. Which Almighty God grant, &c.

Joh. 7. 39.

Verse 14.

A



S E R M O N

Preached before the

KINGS MAJESTY,

At WHITE-HALL,

On the XXXI. of May, A. D. MDCXII.

being WHITSUNDAY.

ACTS Chap. XIX. Ver. I, II, III.

And it came to pass, &c. That Paul came to Ephesus, and found there, certain Disciples,

And said unto them, Have ye received the HOLY GHOST, since ye believed?

And they said unto him, We have not so much as heard, whether there be an HOLY GHOST.

And He said unto them, Unto what were ye then baptized? And they said, Unto Johns Baptisme.



Here is a question, *Have ye received the Holy Ghost?* And here is an answer to it: *Nay not so much as heard, whether any Holy Ghost, or no.* There is no fitter time, to ask and resolve this question of His receiving, than this day, the day, He was received visibly: nor to amend this answer (*Not, whether any or no,*) than this day, on which He declared Himself to the world, when it was both heard and seen, that there was an Holy Ghost.

The Narrative is thus, briefly. Saint Paul came to Ephesus, and there he found certain Disciples. At the first meeting, the very first question he asks, is *Si recepistis*, Whether they had received the Holy Ghost? Mark it well. It is the first point, he thinks meet to be enquired of, or to inform himself concerning.

The Apostle (no doubt) hoped for an answer affirmative from them: That they had received Him. Theirs is a strange negative: That, not only they had not received Him; *Sed neque*, But were so far from that, as they had not so much as heard, whether there were any to receive: whether, there were any, at all. Whom they should have received, Him they had not heard of. This was a great rudeness. And yet Disciples they were, and Disciples that had believed, and believed a good while since. And they were twelve (it is said at the seventh verse) that is, a full jury; and yet put the Holy Ghost upon their Verdict, that, they return, is an *Ignoramus*.

The Apostle, little looked for such rudeness, at Ephesus, the most civil place of all Asia. This answer almost posed him; yet, he gives them not over. Nay, he must not leave them thus. *Whether one, or no:* This answer (of force) begets another question, to find where the error was. Disciples they were, and

Act. 2. 37.
The part Narrative.
The first question.
The answer.

The second question.

and therefore baptized; baptized, and yet had not heard of the Holy Ghost? He muses how, or into what they had been baptized, and asks them that. They tell him, into John's baptism, and further they had not gone. Of John's Baptism I will not now stand to enlarge; This is certaine, a Baptism it was, wherein (it seemes) there was no mention, nor no hearing of the Holy Ghost.

Now by this time, their rudenesse, that seemed strange at the first, is not now strange when the reason of it is knowne. And it might seeme in some sort to excuse them, in that, they were but at John's Baptism: and so it did. But, yet to accuse them withall, that they were but at John's Baptism: (for it was now more than twenty yeares since John was dead) that, all this while, they were no further, that (as He saith to the Hebrewes) considering the time, whereas they might have been Teachers, they had need to be catechised, in the very rudiments of Religion.

Yet * quencheth he not this flux, though it did but smock; beares with them; rates them not, but teacheth them; first, that as John was to CHRIST; so was John's baptism to Christ's baptism, in manner of a *Parate viam*, or introduction, in venturum, to one that was to come, and they, no otherwise to conceive of it.

It was Apollo's case (in the Chapter before; Verse 25.) He knew not but John's baptism neither, at the first. And these (it may well be) were His Disciples. But as Aquila, there taught, Him: So doth the Apostle these here, the way of truth more exactly. And so, being taught they were baptized with a baptism, where, they both heard of, and received the Holy Ghost.

Thus doth end the Narrative part: And therein, he gives us an example in himself, of his owne rule to Timothy. If we meet with such, as these at Ephesus, raw and evil catechised Christians, that we grow not abrupt, but exercise our office, in all long-suffering and doctrine: not in doctrine alone, but in long-suffering and doctrine. For without suffering, and suffering long other whiles, all our doctrine will do but little good.

Out of all this, we gather these points. First, the necessity of Receiving the Holy Ghost: in that, it is his first care; his first question he asks. Of the other Persons in the God-Head, it is enough we hear of them and believe in them: Of the Holy Ghost it is not so. To hear of Him, or believe in Him, will not serve, but we are to receive Him to. To know not onely *Quod sit*, that He is; but to certifie our selves, *Quod insit*, that He is in us: For He shall remaine with you and shall be in you (it is CHRIST.) But then, receive we cannot, unlesse first we heare: heare, that there is one to receive, or ever we receive Him. First, notice of His being, and then sense of His receiving. And indeed, the hearing of Him is a way to His receiving: For, though, not every one that heares, receives: yet none receives, but he heares first. So, that ground must first be layd.

And to lay that ground, no better way than the Apostle here directs us to, by his second question; get us to our baptism. Ask, into what we were baptized? There we shall not faile, but resolve our selves, that one there is, receive Him after, as we may.

Now, but that the Apostle had a better conceit of these, here, than there was cause, and so erred of charitie, supposing these Disciples better Schollers than they were; Hee would have begun with the latter, and first asked them, *If ever they heard of Him*: and then after, *if they had received Him*. For, this is first in nature, *An sit*, then *An insit*.

There then let us begin. I am forrie and ashamed, that we shall need deale with *An sit*: Yet (I know not how) as these dayes of ours grow from evill to worse, and from worse to worst of all: it is no more than needs. Not that I doubt of any such, who (as these here at Ephesus) have not heard of the HOLY GHOST: For (no doubt) long yer this, His sound is gone out into all lands: but rather, such other (as Saint Paul found at Ephesus too) I can tell them no better, than he doth, *Beasts in the shape of men*. That have heard, and yet take to themselves, (a Christian libertie (they call it) and that forsooth; humbly, simply, and modestly; but in deed) an unchristian licentiousness, proudly, loudly, and malapertly; to call in question what they list: and, to make Quere's of that which the Christian world hath long since resolved, and ever since believed, concerning GOD, CHRIST and the Blessed Spirit: no lesse matters.

So then, to these two parts, we reduce all: The Hearing of him first: Then the Receiving of Him. 1. The Hearing, and therein, 1. Where we shall hear of Him? and 2. What we shall hear of Him? Where we shall hear of Him? At our Baptism: 2. And what we shall hear of Him there: That one there is (at least) and I trust, somewhat else besides.

2. Then, the Receiving of Him; And in it, three points: 1. First, that this question must be answered to, and so we bound to receive him; And that, either affirmatively, or Negatively. We have, or we have not. 2. Then, Have we received Him? How to know, if we have. 3. Have we not received Him? How to procure, if we have not. In the former, of Hearing: is matter of faith. In the latter, of Receiving: matter of moral duty. Both, meet to be intreated of, at all times, but at no time so fit, and so proper, as at this Feast,

The answer

The error

Heb. 5. 11.

The refreshing
* Mat. 11. 20.

Verse 5. 6.

The Apostles
patience.
2 Tim. 4. 2.The part dis-
positive.

Job. 14. 17.

The right or-
der.

Rom. 10. 18.

1 Cor. 13. 39.

The Division
I.

II

There



The hearing.

Gen. 1. 2.

Num. 11. 26.

Psal. 104. 30.

Pla 51. 11.

Esay 61. 1.

Joel 1. 28.

Luke 1. 35.

Luke 3. 22.

* Joh. 14. 36.

15. 26.

16. 7.

a Mat. 12. 31.

31.

b Joh 20. 22.

c Act. 2. 3.

d Act. 25. 28.

Act. 5. 13.

2.

At Baptisme.

1 That one

there is.

Mat. 28. 19.

Tit 3. 5.

Joh 3. 5.

2.

C. n. Euxam. 1.

2 B. p. vit.

Sanc.

1 Cor. 13. 2.

1 Cor. 13. 13.

THere is no receiving of Him that is not. Therefore, no talk of receiving: no place, for the first question, *Have ye received?* till the latter be first resolved, *Is there one to receive?* For resolution whereof, He might have sent them, to the very beginning of Genesis, where they should have heard, the Spirit of GOD moved on the face of the waters. Or to the Law; where the same Spirit came down upon the seventy Elders. Or to the Psalmes; where they should have heard David say of Him, *Emitte Spiritum & creabuntur*, Send forth thy Spirit, and all shall be made. And *Spiritus Sanctum ne auferas*, Take not thy Holy Spirit from me. Or, to the Prophets: The Prophet Esay: CHRIST'S first Text; Luke 4. *The Spirit of GOD is upon me*. The Prophet Joel: Saint Peters Text this day, *I will powre My Spirit upon all flesh*.

Or if ever they had heard of our SAVIOUR CHRIST, Saint Paul might have sent them, to His Conception: Where they should have heard the Angel, say, *Spiritus Sanctus superueniet in te*, to the Blessed Virgin. To Christs Baptisme, where, He came upon Christ in a visible shape. To his promise so often iterate, of Sending them, the Holy Ghost. To his Caveat, *Not to sinne against the Holy Ghost* in any wise, it was a high and heinous offence, it could not be remitted.

Or, if they had heard of the Apostles: Of Christs breathing on them, and willing them to receive the Holy Ghost. Or but of this day, and in what sort He was visibly sent downe, like fire tongues, upon each of them. Or of their solemn meeting and Council at Jerusalem, and Decrees there, the tenor whereof was, *It seemed good to the Holy Ghost, and us*. Or but of the strange end, that hapned to Ananias, they could not chuse, but have heard his offence told Him by St. Peter, *He had lyed to the HOLY GHOST*: and straight upon it; *he had not lyed to man, but to GOD* directly.

All this, he might; yet, this he did not, but takes a plaine course, sends them to their Baptisme, (still supposing it, to be CHRIST'S Baptisme, they were baptized with, the only true Baptisme.) And, seeing the Apostle, upon good advice, took that for the best way; we cannot follow a better direction: and so, let us take it. We mean not (I trust) to renounce our Baptisme. By it, we are, that we are. And, at it, we shall not fail, but heare, *There is a Holy Ghost*. Express mention of Him, is directly given in charge, in the set form of Baptisme, prescribed by our SAVIOUR: That all should be (as we all are) baptized, in the name of the Father, the Sonne and the Holy Ghost.

Yea, I adde further: He could no better refer them; than to Baptisme. For, a special prerogative hath the Holy Ghost, in our Baptisme, above the other two Persons. That Laver, is His Laver properly; where, we are not only to be baptized into Him (as into the other two) but also even to be baptized with Him: which is proper, to him alone. For, besides the Water, we are there, to be born anew of the Holy Ghost also, else is there no entering for us into the kingdome of God.

This for Baptisme. But let me also tell you a saying: It is St. Basile, and well worth your remembring. He beginneth with, *In hoc baptizamus*, and proceedeth three degrees further, all rising from thence naturally: they be but the train of Baptisme.

1. First. *Et quomodo baptizamus, ita & credimus*. As we are baptized, so we beleeve. As is our Baptisme, so is our belief. And our beleeve, is there (at our Baptisme) repeated from point to point. A point whereof, is, *I beleeve in the Holy Ghost*. And, *we desire to be baptized in that faith*. There He is now again, at our Baptisme.

Yea, before we come so farre: even, at Christs conceiving, there we heare of Him first, *who was conceived by the Holy Ghost*. So, three several times, we there hear of Him. 1 *Which was conceived by the Holy Ghost*. 2 *I beleeve in the Holy Ghost*. and 3 *In the name of the Holy Ghost*. At our Baptisme, all three. And in the mouth of three witnesses, is every point sufficiently established.

2. Saint Basile proceeds, *Et quomodo credimus, ita & glorificamus*. As from Baptisme, to Beleeve: So from beleeving, to giving glory. And there, he flatly avoweth (which all the Christian world knew to be true, nor was there ever Heretik found, so bold as to deny it). That the *δοξολογια* (as they call it) that is, the use of saying, *Glory be to the Father, and the Sonne and the Holy Ghost*; this form of concluding Psalmes, and Hymnes, and thanksgivings, was ever received, and retained in the Church, from the beginning; as with us, still it is. So was Baptisme, so was thanks for the baptized party (the new member of the Church,) so, all concluded. So that way, we hear of Him there, again.

3. Yet one more, and it is His last. *Et quomodo glorificamus, sic & benedicimus*. As we glorifie GOD so we blesse men: As we give glory to Him: so we receive blessing from Him. How? the form is often heard, and well known, it is the Apostles: *The grace of Christ our Lord, the Love of GOD His Father; Communio, and the fellowship of the Holy Ghost, to be with us*. So, after Baptisme; So, after Sermon; So, is the congregation ever dismissed. Then, there we glorifie Him. And

And in Him we there are blessed. And so, we hear of Him, once more, *quod sit*, that a Holy Ghost there is.

Upon the matter: no Baptisme, no Belief, GOD, no glory, men no blessing, but still we hear of Him. So as, if any but see baptisme, hear but the Creed, be at the daily Service, hear the Church rendring glory to GOD, receiving blessing from the Bishop or Priest: by some of these, or all of these, they cannot choose but hear of the Holy Ghost. There is then no saying, for us, *Sed neque audivimus*: Away with that, And say with Saint Basil, *In hoc baptizamur*, there we begin, *Et quomodo baptizamur sic credimus*, *Et quomodo credimus sic glorificamus*, *Et quomodo glorificamus sic benedicimus*. So, we are *baptized*, in Him; *and* as we are baptized, so we believe; and *as* we believe, so glorify we God; and *as* we glorify God, so bless we men; bless, and are blessed. These four, they are all here, and they are not far set, they have no curious speculation in them, they will serve for any honest or good hearted Christian, to rest in, and they need go no further, than *In quo ergo baptizati estis*.

Thus, we are referred, and we know, where we are sure to hear of Him. But, if we stay a little upon [*In quo baptizati*] and look better into it, this is not all, but we shall find further, not only that such an one there is, but take more perfect notice of Him. And first, that He is GOD. And by no other, but by the same steps we went before.

GOD, first. For that, we cannot be baptized into any name, but GOD alone, the Apostle disputes it at large, *1 Cor. 1.* that it cannot be, that it is not lawful, to be baptized into S. Peters name, or into his, or into any name else, but GOD's only. But, in His name, we are baptized: even in the name of the Holy Ghost, that, proves Him GOD.

GOD, secondly. For we believe in Him. We there profess it. *Et nemini Christianorum unquam dubium fuit, nos in Deum, non in Creaturam, credere* (saith Athanasius ad Episcopos Afric.) Never any Christian doubted of this, that we believe not in any Creature, but in GOD alone; Believing then in Him, we acknowledge Him to be GOD;

GOD, thirdly. For, we ascribe to Him glory. And glory is proper to GOD only: So proper, that He saith expressly, *Alteri non dabo*, He will not part with it, to any other. But we render Him glory, and with the Father and the Son, pariter together, He is worshipped and glorified: Therefore, GOD with them, even in that respect.

Lastly, GOD, from blessing also: for, that is one of GOD's peculiars: To bless in His name: by putting His name, upon children, old and young, and upon the Congregation, to bless them. But, with His name, we bless, no less, than with the rest. Therefore, as they, so He; GOD above all, as to bless, so to be blessed for ever.

And upon these four we rest. These four, *1 To be baptized into Him*, *2 To believe in Him*, *3 To ascribe glory to Him*, *4 To bless by Him*, or in His name, They are acts, such acts, as cannot be given to any, but to GOD only; and so evidently, we there hear of Him, that He is GOD also. And such are the two acts, in the Creed of Constantinople, *To be Lord and giver of life*, and *To speak by the Prophets*. Such are many other attributes, and works (that cannot agree to any, but GOD) ascribed to the Holy Ghost; which might be, and which elsewhere have been alledged: But now we are to keep us to our Baptisme, and go no further.

And if we will stay yet, but a little, at our Baptisme; and hearken well: as we hear that He is GOD, so shall we, that, He is GOD in unity. For there, we hear but, *In nomine*, but, of one name. Now as the Apostle reasoneth (*Gal. 3. 16.*) *Abrahe dicta sunt promissiones, & semini ejus. Non dicit Seminibus, quasi in multis; sed tanquam in uno, Semini ejus.* To Abraham and his seed, we the promises made. He saith not, To the seeds, as of many; but to his seed, as of one. So we, are baptized, *Non in nominibus, quasi multis, sed, in nomine, quasi uno*: not in the names, as of many; but in the Name, as of one. One name, and one nature, or essence. *Unum sumus* (saith CHRIST) of two of them: *Unum sunt*, saith Saint John, of all three. This we hear there!

Unum sunt; but not *unus*. For, as from the name, we reduce the unity: So, from the number (*Three*) do we, the Trinity. One in name and nature: yet distinct between themselves. Distinct in number, as in our baptisme. The Father, Sonne, Holy Ghost. And that number, distinct to the sense, as at Christ's Baptism, the Father in the voice, the Sonne in the flood, the Holy Ghost in the shape of a Dove. And that shewed to be, a distinction of persons, in Christ's promise. *1 Ego*, the Person of Christ: *2 Patrem*, the Person of the Father, *3 and Paracletum*, the Person of the Holy Ghost. The Holy Ghost (*I say*) distinct from the Father, The Lord and His Spirit hath sent me, *Esay 48. 16.* From the Sonne Paracletum alium, by alium, the Sonne one, He another. And distinct, as a Person: For (to omit other personal acts, which properly agree to none but a reasonable nature determined: As *a To be the Lord*, *b To speak*, *c teach*, *d reprove*, *e comfort*, *f be a witness*, *g place Bishops*, *h make Decrees in council*:) That which we hear of at our Baptisme, ascribed to Him, to conceive the humane nature of Christ, is an act so personal, as, in propriety of speech, can agree to none, or be affirmed of none, but of an intire Person. This we hear.

A person then, distinct by Himself, yet (as a person) not, of or from Himself. And, this we hear, from the very term it self [*of Spiritus.*] For even as *filius alicujus*, so *Spiritus, alicujus*, est, *ab aliquo*: proceed from Him, whose Son, or Spirit they are, So the Son of God, and Spirit

2 That He is GOD.

1.

2.

3.

Esay 42. 8.

4.

Num. 6. 27.

3 GOD in unity.

Joh. 10. 30. 1 Joh. 5. 6.

4 Distinct.

Joh. 14. 16.

In Person.

Joh. 14. 16.

2 Cor. 17. 18.

6 Act. 11. 12.

13. 2.

1 Joh. 2. 17.

d Joh. 4. 16.

16. 7. 8.

f Act. 10. 28.

g 15. 28.

4 Proceeding.

rit of GOD, do from GOD : GOD of GOD, either. *Et ipso* than, that He is *Spiritus Domini*. He proceeds without more ado.

5 From the Father and the Son.
Joh. 15. 26.
Joh. 20. 22.
Joh. 16. 13, 14.

Proceeds : and from both. 1 From the Father, the *Constantinopolitan Council*, from the express words, *who proceedeth from the Father* : 2 From the Sonne; The Council of *Toledo* the eighth, from the visible sign, where the Sonne breathed on the Apostles, and willed them, from Him to receive the Holy Ghost. And *Non à semetipso loquetur, sed de meo accipiet*, sheweth fully as much. Briefly. Sent by the Father, *John 14. 26. Filioque*, and by the Sonne too, *John 15. 26.* And so, the Spirit of the Father, *Matth. 10. 30. Filioque*, and by the Sonne too, *Gal. 4. 6.*

6 Breath-wife.
Pla. 104. 30.

Proceeding from them; and not by way of generation : (That is *Christ's* proper; He is often termed, the *Only Begotten*, and so, none but He) but by way of, *Emitte Spiritum*, Emission, sending it forth : that is (out of the very body of the word *spirit*) by *spiration*, or *breathing*. One *breathing*, yet from both : even as the breath (which carrieth the name and resemblance of it) is one, yet from both the *nostrils*, in the body natural.

Rom. 5. 5.

All these are expressed, or implied, in our *Baptisme*. And now lastly (to return home to our purpose) *proceeds* from them, to come to us : is *breathed* from them, to *inspire* us : Sent, by them, to be given us : *Per Spiritum sanctum qui datus est nobis*, by the Holy Ghost which is given us : given to receive, and so, to be received of us. Which openeth the way, and maketh the passage over, to the second question, *Si recepistis, Have ye received?* And so, (as we see) the two parts, follow well and kindly, one upon the other. For, this now, is the last thing to be heard of Him; that, it is not enough, to *hear* of Him : but, that we are to *receive* Him also : and to give account to *St. Paul*, that we have so done.

So then, we have now cleared the first question, at our Baptism : and have heard. 1. That such a one there is. 2. And that He is GOD. 3. GOD, in unity of name. 4. Yet, in number, distinct; and distinct as a Person by Himself. 5. A person by Himself, yet not of Himself, but *proceeding*. 6. Proceeding from both Persons; that stand before Him, the Father and the Son. 7. And that *breath-wife*. And so, we have done with that. But yet, we have not done, though. For, the other question must be answered too; no remedy, it imports us. For, as good not *hear* of Him at all, as *hear*, and not *receive* Him.

II.
The second part.

Thither then, I come. *Si Recepistis?* Have ye received the Holy Ghost? Wherein these three points. 1. That we are liable to this question, and to the affirmative part of it, *that we have*, and so are bound to *receive* Him : For so, *si*, presupposeth. 2. If we so have, how to know it. 3. If we have not, how to compass it.

I.
The necessity.

How much it importeth us, to *receive* Him, we may esteem, by this, that *S. Paul* makes it his article of *Imprimis*, begins with it, at the first, as the most needful point.

I.
Of receiving.

Two things are in it. First, that *receive* we must. Secondly, that it must be the Holy Ghost, we are to receive.

Heb. 12. 24.

Receive? What need we receive any Spirit, or *receive* at all? May we not, out of our selves, work that, will serve our turns? No : For *holy* we must be, if ever we shall rest in His holy Hill : for *without holiness, none shall ever see GOD*. But *holy* we cannot be, by any habit moral, or *acquisite*. There is none such in all moral philosophy. As, we have our faith, by illumination : so, have we our holiness, by inspiration : *receive* both; both from without.

To a habit the *Philosophers* came, and so *Christians* may : but that will not serve, they are to go farther. Our habits *acquisite* will lift us no farther, than they did the Heathen men : no farther than the place, where they grow, that is, earth and nature. They cannot work beyond their kind (nothing can,) nor rise higher, than their spring. It is not therefore *Si habitum acquisistis* : but, *si Spiritum recepistis*, we must go by.

2.
Of receiving the Holy Ghost.
1 Pet. 1. 4.

But then, why *recepistis Spiritum. Sanctum*, the Holy Ghost? No *receiving* will serve, but of Him? The reason is, it is nothing here below, that we seek : but, to heaven we aspire. Then, if to heaven we shall, something from heaven, must thither exalt us. If *Partakers of the divine nature*, we hope to be (as, *great and precious promises we have that we shall be*) that can be no otherwise, than by *receiving* one, in whom the *divine nature* is. He being received, imparts it to us, and so makes us *confortes divina natura*; and that is the HOLY GHOST.

1 Cor. 15. 45.

For as an absolute necessity there is, that we *receive the Spirit*, else can we not live the life of grace; and so consequently, never come to the life of glory. *Recepistis Spiritum* gives the life natural. *Recepistis Spiritum Sanctum*, gives the life spiritual.

1. There holdeth a correspondence, between the natural and the Spiritual. The same way the world was made, in the beginning, by the Spirit moving upon the waters of the deep: the very same, was the world new made, (the Christian world, or Church) by the same Spirit moving on the waters of baptism.

2. And look, how in the first *Adam*, we come to this present life, by sending the breath of life, into our bodies. So, in the second, come we to our hold, in the other life, by sending the Holy Ghost into our souls.

3. By that Spirit, which CHRIST was conceived by; by the same Spirit the Christian also must be. Not to be avoided, absolutely necessary all these; it cannot be otherwise.

And

Another necessity of His receiving. For, ^a *The house will not stand empty long.* One Spirit or other, holy, or unholy, will enter and take it up. We see, the greatest part of the world by far, are entered upon, and held, some by the ^b *spirit of slumber*; that pass their time (as it were in a sleep) without any sense of God, or Religion at all. Others by the ^c *spirit of giddiness*; that reel to and fro, and every year are of a new Religion. Others, by ^d *the spirit of error*; given over to believe eyes through strong illusion. And they that seem to know the truth, some with the ^e *unclean spirit*, some with ^f *the spirit of envy*, or some such (for they are many:) that, a kind of necessity there is to entertain and receive the good spirit; that some or other evil spirit, from God, seize not upon us. From which God deliver us.

A third necessity there is, we receive Him: for that, with Him, we shall receive, whatever we want, or need to receive, for our souls good. And here, fall in all His Offices. By Him, ^g *we are regenerate* at the first, in our baptism. By Him after ^h *confirmed*, in the imposition of hands. By Him after ⁱ *renewed to repentance*, when we fall away, by a second imposition of hands. By Him, ^k *taught* all our life long, that we know not; ^l *put in minde* of what we forget; ^m *stirred up* in what we are dull; ⁿ *helped* in our prayers; ^o *relieved* in our infirmities, comforted in our heaviness: in a word, ^p *sealed to the day of our Redemption*, and ^q *raised up again in the last day*. Go all along; even from our Baptism, to our very Resurrection, and we cannot miss Him, but receive Him we must.

And on the other side, *Si non recepistis*, without Him received, receive what we will, nothing will do us good: Receive the Word, it is but ^r *a killing letter*; receive Baptism, it is but ^s *Johns Baptism*; but a ^t *barren clement*; receive His flesh, ^u *it profiteth nothing*; receive CHRIST, it will not do; for ^v *Qui non habet Spiritum CHRISTI, hic non est ejus*; He that hath not His Spirit is none of His. So, CHRIST renounces him, He hath no part in him. To receive CHRIST, and not the HOLY GHOST, is to no purpose. To conclude, if we receive not Him, we be but ^x *animales*, *Spiritum non habentes*; only men of soul, having not the Spirit; ^y *Et animalis homo*, the natural man that never received the Spirit; neither perceiveth, nor receiveth the things of God, hath nothing to do with them. So that, *Spiritum non habentes*, is enough, and there needs no more (but only that) to condemn us. All this, laid together, we see, *Recepistis spiritum*, is no more than needs; and it must needs have an answer.

The next point is, how to certify our selves, whether we have received this Spirit or no. I say ¹ *Whether the Spirit, first*: ² *And then, whether that Spirit be the Holy Ghost*, after.

Of the Spirit the signs are familiar. For if it be in us, (as the natural Spirit doth) At the heart it will beat: At the mouth, it will breathe; At the pulse it will be felt. Some one of these may; but all these will not deceive us.

At the heart we begin; for that is first, ^a *Dabo vobis cor novum, & spiritum novum.* A new heart and a new spirit we shall find. ^b *We shall be renewed in the spirit of our mind.* *Sane novum supervenisse Spiritum, nova desideria demonstrant* (such Bernard:) That a new spirit is received, no better way, to know, than by new thoughts, and desires. That he that watches well, the current of his desires and thoughts, may know; whether, and what spirit it is, he is led by, old or new. Therefore our SAVIOUR CHRIST breathed into them, when he first gave them the HOLY GHOST, that they might receive Him, there within, even ^c *in visceribus*, in the inward parts. ^d *A timore tuo Domine concepimus spiritum salutis*: We shall know the Spirit is conceived, by the fear of God in our hearts; it is, as the systole or drawing in to restrain us from evil. And we shall know it, by ^e *Charitas Dei diffusa est in cordibus nostris*, the love of God there shed abroad in our hearts. Which is, as the diastole or dilating it out, to all, that good is.

But then, this every one may say; All is well within; and their word must be taken, we cannot gain-say them. For no man knows, in so saying, whether they say true or no. Therefore we go yet further, and say: *Item est vita & vocis organum*; the breath that serves us for life; or to live by; the same serves us also for the voice, or to speak by. So, that way ye shall know it. For if ^f *in ore ipsorum non est spiritus*; no breath be to be perceived in their mouths; if they ^g *speak not through their throats*, they are but Idols and no better. Will ye see it at the Mouth? ^h *Credidi, propter quod locutus sum*, said he: And *habentes eundem Spiritum*, if we have the same spirit, (saith the Apostle) we shall do no less. This we know for certain, that upon this day, the Holy Ghost came in the shape of tongues, and they are for speech. And this likewise, that, upon the receiving the Holy Ghost, these here (in the Text) and generally all other, *speak*, and that with new tongues, not such as they spake with before. The miracle is ceased: but the moral, holdeth still; where the Holy Ghost is received, there is ever a change in the dialect, a change from ⁱ *cursed, unclean, corrupt communication*, unto ^j *such as becometh Saints*.

But then again, because even birds may be, and are sometimes taught, to speak, (and that holily phrases for a need;) therefore further yet to the pulse we go, and touch it. To the hand, to the work, and enquire of that. The Holy Ghost was first given and received by the ^k *breath inward*, for the heart. Then, by ^l *fiery tongues*, for the speech. But ever after, and here in this place, the Holy Ghost (we know) was given and received, by ^m *laying on of hands*: and that, to admonish us, that by *imposita*, and by *admota manus*, by lifting up, and laying to our hands, we may know, we have received Him: we have had laying on of hands, if we use laying or putting our hands to any good work.

2:
a Luk. 11. 24.
b Esay 29. 10.
c Esay 19. 14.
d 1 Tim. 4. 1.
e Luke 11. 24.
f Jam. 4. 5.

3:
g Tit. 3. 5.
h H. b. 6. 2.
i 1 Tim. 5. 22.
j Joh. 1. 7.
k Joh. 14. 26.
l 1 Cor. 3. 8.
m Rom. 8. 26.
n Joh. 14. 16.
o Eph. 4. 30.
p Rom. 8. 11.

r 2 Cor. 3. 8.
s Gal. 4. 9.
t Joh. 6. 63.
u Rom. 8. 9.

x Jude 1.
y 1 Cor. 2. 13.

2:
If we have received, how to know it.
1 Whether received the Spirit.

1 The heart.
a Ezek. 36. 26.
b Eph. 4. 23.

c Jer. 31. 33.
d Esay 26. 18.

e Rom. 7. 5.

2 The speech.

f Psal. 115. 7.
g Psal. 116. 10.
h 2 Cor. 4. 13.

i Eph. 4. 31.
j 5. 3.

3 The work.

m Joh. 20. 22.
n A. 8. 23.
o A. 8. 17.

p Jer. 17.9.
q Tit. 1.16.
r 1 Thef. 1.3.
s Gal. 5.6.
t Jam. 2.18.
u Jam. 2.24.

As for what is in the heart; *Quis cognoscit illud?* who knows it? not we our selves: *our own hearts, oft deceive us.* And there is *a verbis confitentur*, confess at the mouth, with a *factis negant*, deny with the deeds: and that deceives too. But there is *opus fidei*, the work of faith, from *fides qua operatur*, faith that worketh, that is, Saint Pauls faith; that can *shew it self* by his working, that is, Saint James faith: and there, may well be the Spirit. But without works, there, it may not be. For without works, S. James is flat, it is but "a dead faith, the carcass of faith, and there is no Spirit in it. No Spirit, if no work, For *usq; adeo proprium est, operari Spiritui, ut nisi operetur, nec sit*: so kindly it is, for the Spirit to be working, *et si it work not, it is not.* There is none, to work: *Spectrum est, non Spiritus*, a flying shadow it is, a Spirit it is not, it work it do not.

Verf. 10. 12.

And yet I cannot deny, works there may be and motion, and yet no Spirit: as, in artificial Engines, Watches, and Jacks, and such like. And a certain artificial thing there is in Religion (we call it *Hypocrisie*) that by certain pins and gins, makes shew of certain works and motions, as if there were Spirit, but surely Spirit there is none in them. Vain men they are, that boast of the Spirit without the work: Hypocrites they are, that counterfeits the work, without the Spirit. You shall easily discover these works, that they come not from the Spirit, by the two signs, in *Psalm 51.* *נר ונר* and *נר ונר*, constant, and *free*. They that come from cunning, and not from the Spirit, ye shall know them by this, they be every foot out; they are not constant, they continue not uniform long, and when the barrel is about, or the plummets down, they stay. But howsoever, long they will not hold, but vanish like the cloud, dry away like the dew of the morning, *נר ונר* no constancy.

Hesai 6. 4.

And ye shall know them again, by the other note *נר ונר* which makes the difference, between the Creatures, and the Spirit. For the Creatures are produced from without: The Spirit doth emanare, proceed from within. So these, they have *principium motus ab extra*, that that makes them go, is something, some Engine without; they flow not freely, they come not kindly, as from within *נר ונר* no natural motion, Ingenious but not ingenuous. Ingenuity and constancy, the free proceeding, the constant continuing of them, will soon disclose, whether they come from a Spirit or no; will soon shew they come from the art of Hypocrisie, not from the Spirit of truth.

2 Whether received the Holy Ghost.

And these will serve, to know whether from a Spirit. Now, whether that Spirit be Holy or no. For divers times doth the Apostle distinguish, and say: *We have not received this Spirit*, but that; as *Rom. 8. 15.* *2 Tim. 1. 7.* and namely, *1 Cor. 2. 12.* *that we have not received the spirit of the world, but the holy spirit which is of God.* This same spirit of the world, it is *sacer spiritus* (for there is no touching it) but not *sanctus*. Sacer, as he is called *sacra flames*: for *sancta flames* he could never have called it. That spirit of the world, be it from policy, or be it from Philosophy, both are *res sacra* (and *sancta* also may be, as they may be used) but of themselves secular they are, and from men: Holy, or from heaven they are not. But this Spirit, this Wind must blow from heaven, not from our caves here beneath. And so you shall soon discern it. Do but mark the coasts, whence and whither it bloweth, the motive and the mark, and you shall distinguish it straight. For if, from a secular reason; if, to an end beneath; *virtus ab imo* it may be, *virtus ab alto* it is not.

Luk. 24. 49.
Mic. 6. 16.

For example, I do forbear to sinne: what is my motive? Because (as Micah saith) it is against Omri's statutes, some penal law; I shall incur such a penalty, be liable to such an Action, if I do not: It is well; but all this, is but the spirit of the world: *E pratorio, non sanctuario*, bloweth out of Westminster-Hall, not out of the Sanctuary.

C. Verf. 9.

I go further, to a better Spirit; Though there were no penal Law, I forbear to sinne, because it is a brutish thing, and so against reason: and ignominious, and so against my credit and reputation. Nay then, further yet; because, I shall thereby endanger my soul, for that it will bar me of heaven, or be a means to bring me to hell (for the Heathen men took notice of both these places:) all this while this is no more, than the spirit of the Philosophy schooles will teach: no more than might be taught in the School of Tyrannus, before Saint Paul ever came in it. It bloweth (this wind) out of Aristotles Gallery, not out of the Sanctuary yet: *E Lycenio, non sanctuario*. But, if with eye to God, I forbear: because in so doing, I shall offend Him, and do evil, against the rule of his Justice, the reverence and Majesty of His Presence, the awful regard of His Power, the kind respect of His Bounty and Goodness; This now, cometh from the sanctuary, this wind bloweth from heaven; this is right *sanctus* indeed.

Verse 25.
Gen. 11. 9.

This is the Line. Again, look to the Level. If it be Demetrius's end, here in the Chapter, *Is hinc est acquisitio nobis*, by this we have our advantage. If it be theirs, *paremus nobis nomen*, so I shall make my name famous upon earth, or any of that level, it is but of the world: *sacer spiritus*, not *sanctus*. But, if of our well doing, God His will be the center, and His glory the circumference: we do it, not that our will, but His be done; not, our name, but his be hallowed: the act is holy; and the spirit is of the same kind. Otherwise, philosophical, politick, moral it may be: theological, religious, holy it is not. Our line and our level, or inducements, or impediments to our doings, mark them, what coast they come from, and whether they bend, ye shall easily conclude; as before, whether *receptis spiritum*; so here, whether *receptis sanctum* or no.

And

And thus we know, whether we have received. But, if we have not, how then? How may we (by the grace of God) so dispose our selves, as we may receive Him. And now we are come to the day of the day: For this, is the day of His receiving.

The ways are two: 1. One, that we lay no bars to keep Him from us. 2. The other, that we use all good means to allure Him to us.

First, that we fall not into Saint Stephens challenge, that we * resist not the Holy Ghost, and His Coming. And resist Him we do, if we lay any impediments in His way; nay, if we remove them not: As the manner is, as they do, that draw the Curtains, or open the Casements, that would take in breath.

Of these, I find three of note: quit they must be all, or no receiving Him.

One, and a chief one, is *Pride*. For the HOLY GHOST will not ^a rest, but upon the lowly, saith *Esay*: nor God, give grace, but to the humble ^b (saith *Solomon*.) That we therefore pray to Him, that giveth grace to the humble, to give us the grace to be humble, that so we may be meet to receive Him. For, at His first coming He came as a Dove; and did ^c light upon Him, that was Himself, humble and meek, like a Dove, and willeth us to learn that lesson of Him, as that which will make us meet to receive the Dove which He received; whose qualities are like His; of a meek and quiet Spirit; which howsoever the world reckon of it, is with God a thing much set by.

In the beginning, the Spirit moved upon the waters and at Baptism; it doth so: And our SAVIOUR CHRIST speaking of the graces of the Spirit, doth it in terms of water: and water (we know) will ever to the lowest place. *Pride* then is a bar, and *humility* a disposing means, to the prime receiving of the HOLY GHOST.

Another impediment is *Carnality*. For spiritual, and carnal, are flat opposites. *Quod sanctum est, mundum est*, ever: No holiness without cleanness. So that, the *neclean Spirit* must be cast out, yer the HOLY GHOST received. A clean box it must be, that is to hold this Ointment. The Dove lights on no carrion. Into our Bodies, as a Temple, He is to come: as into a flower, he will not. And that which we said right now, of water, we here repeat again. The Spirit in the beginning moved there, and at Baptism came thither again; and his gifts are as streames of water; and water (we know) is a cleanser. To keep our selves clean, is a means; to pour our selves out into riot and excess, is a bar, keeps Him far away from us.

But the third is *ex tota substantia*, against the HOLY GHOST: and that is, the Spirit in us, that (as Saint James saith) lusteth after envy; after envy, or malice, or whatsoever savoureth of the gall of bitterness; in which whosoever are, S. Peter saith plainly, they have no part or fellowship, either in giving, or receiving of the HOLY GHOST. The HOLY GHOST, as, in the body, He expresseth by the breath, and in that form given by CHRIST: so in the soul, by mutual and reciprocal love, which is (as it were) the lives-breath of the soul. So is His Nature; and so is His Sign: the Dove brought an Olive branch, and that is the sign of love and amity: and so is His Office, to shed abroad love in our hearts: And how can that be received, if malice be not first of all voided out? They are as opposite; as S. Lukes fire from heaven, and S. James fire from hell: one must be quenched, or the other will not burn.

Now these being removed, 1. *Pride*, 2. *Lust*, and 3. *Malice*, and so a place made; we are to invite the Spirit, by all good means he loveth; and as it were to gather wind as much as we can. To that end to get us to the place, and to visit it oft, where this aire breatheth: and, that is (as we find, (Numb. XI. XVI.) The door of the Sanctuary. If any be stirring, if any be to be found, there it is. No place on earth which the Holy Spirit more frequenteth, hath duer commerce with, than the Holy places, where the remembrance of His name is put; for thither He will come to us and bless us with His blessing.

Being there, it is but an easie lesson, yet David thinks meet to teach it us, by his example; *Os meum aperui, & Spiritum attraxi*, To open our mouth and draw it in. And that opening is by prayer. Zachary calleth it *Spiritum precum*; the spirit, that is, the active inspiration or attraction of it, where we express our desire to draw him in. Which very attraction or desire hath a promise, by the mouth of our Saviour Christ Himself, that His heavenly Father will give the Holy Ghost *aiōnō aiōnō* to them that will make petition, seek and sue, open their mouth, and pray for it.

Then secondly, look, how the Breath and the Voice in *naturalibus* go together; even so do the Spirit and the Word in the practice of Religion. The HOLY GHOST is Christs Spirit; and Christ is the Word. And of that Word, the Word ^c that is preached to us, is an abstract. There must then needs be a nearness, and alliance, between the one and the other. And indeed (but by our default) The Word and the Spirit (saith *Esay*) shall never faile, or ever part; but one be received, when the other is. We have a plain example of it this day, in S. Peters auditory (Acts. 2.) and another, in Cornelius and his family (Acts. 10.) even in the Sermon time, the Holy Ghost fell upon them, and they received Him.

Yea, we may see it by this, that, in the hearing of the Word, where He is not received, yet He maketh proffers, and worketh somewhat onward. Upon Felix, took him with a shaking, and further would have gone; but that he put it over to a convenient time, which convenient time never came. And upon Agrippa likewise, somewhat it did move him, and more it would, but that he was content to be a Christian, *ἐν δαίμῳ*, to take his Religion, by a little (as it were upon a knives-point) and was afraid to be a Christian in multo, too much a Christian.

That

2.
If we have not
received, how
to procure it.

1 The remo-
ving impedi-
ments.
* Acts. 7. 51;

1 Pride.
2 Esay 57. 15.
3 Prov. 3. 34.

c Mar. 3. 16.
d Mat. 11. 19.

1 Pet. 3. 4.

Joh. 7. 39.

2 Carnality;

1 Joh. 2. 27.

1 Cor. 6. 19.

3 Malice;

Acts 8. 13;

Gen. 8. 11.
Rom. 8. 5.
Acts 2. 3.
Jam. 5. 6.
2 The using
the means.

Exod. 19. 14.

1 Prayer.
Psal. 119. 131.
Zach. 12. 10.

Luke 11. 13.

2 The word.
a Rom. 8. 9.
b Joh. 1. 14.
c 1 Pet. 1. 15.

Esay 59. 21.

Acts 24. 26.

Acts 26. 28.

Pla 85.10.
Esa 30.21.
Job 4.16.

Psa 39.3.

3.
The Sacrament

1 Cor. 10. 3.
12.13.

All together
joyfully.
Hos. 14.7.
Jam. 1.21.

That we see not this effect, that with the *Word* the *Spirit* is not received as it would be, the reason is, it is no sooner gotten, than it is lost. We should find this effect, if after we had heard the *Word*, we could get us a little out of the noise about us, and withdraw our selves some whither, where we might be by ourselves, That when we have heard Him speak to us, we might hear what He would speak in us. When we have heard the voice before us, we might hear the other behind us, *hec est via*. When, the voice that soundeth; the other of Job, *vocem audiui in silentio*: there, hear Him, reprove, teach, comfort us, within. Upon which Texts are grounded the *siliquies*, the communing with our own spirits, which are much praised by the Ancients, to this purpose: for, in *meditatione exardescit ignis*, by a little musing or meditation, the fire would kindle and be kept alive, which otherwise will dye. And certain it is, that many sparkles kindled, for want of this, go out again straight: for, as fast as it is written in our hearts, it is wiped out again: as fast as the seed is sown, it is picked up by the fowles again, and so our receiving is in vain, the *Word* and the *Spirit* are severed, which else would keep altogether.

Lastly, is the *Word* and the *Spirit*; so the *Flesh* and the *Spirit* go together. Not all *flesh*, but this *flesh*, the *flesh* that was conceived by the Holy Ghost, this is never without the Holy Ghost, by whom it was conceived: so that, receive one, and receive both. Ever with this blood there runneth still an artery, with plenty of Spirit in it: which maketh, that we eat there *escam spiritualem*, a spiritual meat, and that in that *Cup*, we be made drink of the Spirit. There is not only *impositio manuum*, but after it, *positio in manus*; putting on of the hands, but putting it into our hands. *Impositio manuum*, putting on of hands, in *Accipit panem & calicem*: And *positio in manus*, putting it into our hands, in *Accipite, edite, bibite*. And so, we in case, to receive body, blood, Spirit and all, if our selves be not in fault.

Now then if we will invite the spirit indeed; and if each of these, by it self in severall, be thus effectual to procure it: put them all, and bind them all together, *Accipite verba*; take to your words, *Hosces words*, words of earnest invocation. *Insipite infitum verbum*, receive or take to you the *Word* (S. James word) grafted into you, by the Office of Preaching. *Accipite corpus, accipite sanguinem*, take the holy mysteries of His body and blood, and the same, the holy arteries of His blessed Spirit. Take all these in one, (the attractive of Prayer; the *Word*, which is Spirit and life; the bread of life, and the cup of Salvation:) and is there not great hope, we shall answer S. Pauls question, as he would have it answered, *affirmative? Have ye received? Yes; we have received him*. Yes sure. Then, if ever, thus, if by any way. For on earth, there is no surer way, than to joyn all these: and He so to be received, if at all.

So, we began with hearing outward, and we end with receiving inward. We began with one Sacrament, *Baptism*; we end with the other, the *Eucharist*. We began with that, where we heard of him; and we end with this other, where we may and shall (I trust) receive him. And Almighty God grant, we so may receive Him at this good time; as in His good time, we may be received by Him, thither, whence He this day came of purpose to bring us, even to the holy places made without hands, which is His heavenly kingdom, with God the Father who prepared it, and God the Son who purchased it for us. To whom, three Persons, &c.



A
S E R M O N
P R E A C H E D

BEFORE THE

Kings Majesty,

AT WHITE-HALL,

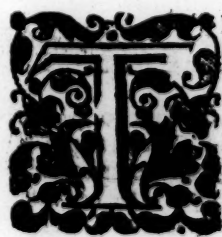
On the XXIII. of May, A. D. MDCXIII;

being WHIT-SUNDAY.

EPHES. Chap. IV. Ver. XXX.

Nolite contristari, &c.

And grieve not (or, be not willing to grieve,) the Holy Spirit of God ; by whom ye are sealed unto the day of Redemption.



His Request; or Counsel, or Caution, or Precept (or what ye will call it) of the Apostles, is sure very reasonable : *The Holy Ghost, by whom we are sealed to the day of Redemption, that we would not grieve Him.*

Not the HOLY GHOST. He is the Spirit of the Great and High God : And so, for His Dignities sake. Not Him again, as by whose means we have our signature against the great Day of Redemption : And so, even for His benefits sake. These two, 1 for His Greatness, or 2 for His Goodness ; Greatness in Himself, Goodness to us : For either of these, or for both of these, we would be so respective of Him, as not to grieve Him.

Not to grieve Him. He might well, and (as one would think) should rather have said *yield him all cause of joy and contentment* : It had been but reason, so. Now, that He doth not move ; only this, that we would not minister unto Him any cause of grievance : And what could He say less ? To such a Person, and for such a Benefit, it is but even a small pleasure. If not rejoice him, yet Grieve him not. And it is so reasonable, I see not how well it can be Denied Him.

Now then as we see it is but reasonable (this Request,) So is it exceeding fit for this time. It is for the Holy Ghost : And this is the Holy Ghost's Feast. It mentioneth His Sealing (for a reason :) And this is (as I may call it) His first Sealing-day : this the day, on which the Spirit of God first set His Seal upon the Fathers of our faith, the blessed Apostles. On which He then did, and on which He ever will, though not in like manner, yet in like effect (it being His own day) visit us from on high, if by some grievance or other, we disappoint Him not, and so drive Him away.

So, what easier request than this, *Nolite contristari* ? And what fitter time to move for the Holy Ghost, than upon His own Feast, and upon His Sealing-day ? And this is the Summe,

The

The division.

The parts fall out evidently two, ¹ The Party, for whom this Request is preferred: ² And a Duty, or (it is not worth making a duty) rather a common ordinary Courtesie to be done Him. 1. The Party, The Holy Spirit of GOD, by whom we are sealed to the Day of Redemption. 2. The Duty (or what ye will call it) *Nolite contristari*.

- I. In the Party, two Motives there be: ¹ His Person, and ² His Benefit. 1. His Person in these: The Holy Spirit of GOD. 2. His Benefit in these: By whom ye are sealed to the Day of Redemption. His Person set forth in the original, with very great energy: such, as our tongue is not able to express it fully enough. For it is not *πνεῦμα ἅγιον θεοῦ*, but with greater emphasis; but three words, and three Articles, every word his several Article by it self, *τὸ πνεῦμα, τὸ ἅγιον, τοῦ θεοῦ*. The Spirit, not a Spirit; and not Holy, but The Holy; nor of GOD, *θεοῦ*; but of *ἰσθ*, The GOD, that is, the only, living and true GOD. All, The's; never an A among them.

2. Then, His Bounty or Benefit vouchsafed us: By whom, we have our sealing to the Day of Redemption. Wherein, these four points come to be weighed: 1. Of Redemption. First, What and how it is. 2. Then, that it hath a Day; the Day of our Redemption. 3. That, against that Day, we are to be Sealed. 4. That, the Holy Ghost keepeth that Seal; and His Office, it is to pass it to us. This is the Benefit.

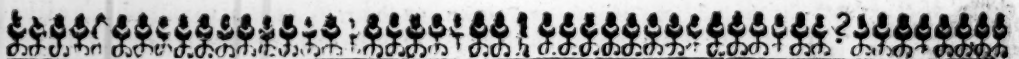
Now, either of these is a Motive of it self. ¹ His Person: Grieve not the holy Spirit of GOD, and there stay: for, that, of it self, is reason enough: ² Or, leave out His Person, let that by, and say, but even, Him, Who seals unto you, so great a favour, as to save you, at the great Day: Him (be He what He will, GOD, or Man, Spirit or flesh, holy or common) grieve Him not. This is reason enough too: Grieve Him not, for His own: If not for His own, yet not, for His Seals sake.

- II. The Duty followeth. To this Person great, and of great bounty beside (to speak as Naaman's Servants did to him) *Si rem grandem dixisset Apostolus*; if the Apostle had enjoined us some great piece of service, we ought not to have thought much of it. How much more then, when he saith, but this, Do not grieve Him (and there is all?) which is no positive, or actual piece of service, of pains, or of peril; only a privative, of dis-service (as they call it) which is ever as little as can be required: *Non contristari*.

1. *Non contristari*: or at least, *Nolite contristari*; for, there be two degrees: 1. That we do it not. 2. That willingly we do it not. That we have a will not to do it. Which reading, offers more grace. For, much depends upon our willingness, or not willingness to it.

In both which, we have ¹ first to weigh, whether we can grieve Him, or He be grieved: (that so we may understand the phrase, and take it right.) ² Then, how it is, we do it, and what those grievances be; that so, we may take notice of them, and be careful to avoid them.

3. Last of all, the fitting it to the Time and shewing it seasonable. For, by occasion of the Person, His Feast; and by occasion of the day of Redemption, the Day of Sealing also will fall in; and the intended action, with it. Which (as we shall shew) is it self a kind of Signature. Do it not; This time, do it not: It is His own Feast, now; It is His Sealing-day, this; Now then, *Nolite contristari*. Thus lie the Parts. Of which, that what shall be spoken, &c.



I. Grieve not.

Two sorts of persons there be, that (if we be well advised) we would be loth to grieve: ¹ Great Persons; ² and such as carry the reputation of being Good. Not Great, in regard of their power: They may do us a displeasure: The motive of fear. Not good, in regard of their bounty: Others are, and we may be, the better for them: the motive of hope. If He be Great, though He Seal us nothing, no wisdom, to offend Him. If He be to seal us a favour (though otherwise He be not great) for His favours sake favour Him so much, as grieve Him not. Either of these available; but where they meet, there is *vis unita*. Specially, if we add, *In quo vos*; that our parts be in it; and *Signati estis*, that either He already hath, or is ready to do it for us: The motive of love, and of the greatest love, the love of our selves. Then it comes home indeed. These three meet all in this Party. 1. He is *τὸ πνεῦμα τὸ ἅγιον τοῦ θεοῦ*. 2. *Sigillum habet*. 3. *In quo vos*.

I. Not the Spirit of GOD.

I begin with *Quantum*, how great. He is the Spirit of GOD. And were it but the Spirit of man, our own Spirit; Sins of the greater size, would be forborne, as for other divers, so even for this reason, that they be *gravamina spiritus*, grievances against our own spirit; which, every one feels, whose conscience is not seared. And if the Apostle had said, Eschew them, for that they breed *singulum & scrupulum cordis*, the up-braiding or yexing of the heart (as ^a Abigail excellently termeth it,) or (as ^b Solomon) *vulnus spiritus*, the wound, or gall of the Spirit; or (as ^c Esay) *compunctionem*, the prick or sting of conscience; or (as our ^d Saviour Himself) a worme, which once bred, never dies, nor, never leaves gnawing: he had said enough. But this, even the Heathen could have said too.

a 1 Sam. 25. 31.
b Prov. 18. 14.
c Esay 29. 10.
d Mar. 9. 44.

The *Apostle* doth like an *Apostle*; tels us truly, there is a greater matter longs to it than so. There is a farre higher *Spirit* than ours, than any in man (our Spirit is nothing to it) the *Spirit* of GOD: they be grievances against it.

To speak then of the *Spirit* of GOD: GOD is a *Spirit*; and GOD hath a *Spirit*. Hath many, created, in His power, and at His command: but hath one, one above all, uncreated, *inimūm substantiæ*, of His own substance: Known ever, by the article *in*, (as S. Basil observeth) the *Spirit*, the sovereign *Spirit*: Styled ever, with this addition, His own *Spirit*; the Spirit not of any Saint, *in concreto*, or *in abstracto*, but even of GOD himself.

Our *Saviour* CHRIST teacheth us, to take notice of Him, as we do of the *Wind*; By His effect. For the wind: it is a body of ayre, but so thin and subtile, as it is next neighbour to a Spirit. We see foul rule here in the world sometimes, houses blown down, trees blown up by the roots. When we see this, we know straight, this cannot be done without some power. And that power (we are sure) cannot subsist of it self (it is an accident:) must (needs) have his inherence in some substance. That substance, if it be visible, we call it a *body*: if invisible, a *Spirit*. So our *Saviour* tels us, *Spiritus est qui spirat*; It is the *Wind* did this, blew all these down.

And even so, of the *Spirit* of GOD, when (as upon this day) they that could scarce speake one tongue well, on a sudden, were able perfectly to speake to every Nation under heaven, every one in his own tongue: this (we know) could not come to passe but by some power. And sure we are, that power must have for His Subject, some substance: And not any visible or bodily; Then, some *Spirit* it must be: And no *Spirit* in the world could effect this: And so the *Spirit* of GOD.

But the relation of these tongues depends upon S. Lukes credit. There was after, a more strange and famous operation, which in all Stories we find. The Temples of Idols blown down all the world over: yet the world it self blown quite about, turned up-side down (as it were) from Paganisme, and the worship of Heathen gods to the truth of Christ in Religion. And that, maugre the *Spirit* of the world, which blustered, and bent it self against it, *totis viribus*. This we find: And for certain, this work and this power could not come from any other *Spirit*, but the *Spirit* of GOD only. Thus we take notice of Him by His effects: and of his Greatnesse by the greatnesse of his effects.

The *Spirit* of GOD; and the *Holy Spirit*: what needs this? To make Him great (as the world goes) what needed *Holy*? Or, if a title must be added, to that end, there were other styles many, in the eye of flesh, more magnificent and likely to shew Him for Great, than this of Holinesse. The Spirit of Principality, of Courage, Power, Government; divers other. And all these, are from Him too; He the fountain of all. So the *Apostle* tels, 1 Cor. 12. And, though the Spirit be all these; yet choyce is made of none of all these, but only of this one [*Holy*] from among them all, *ἐκ τούτων*. And His title is not *The High and Mighty*: nor, *The Great and Glorious*: but only, *The Holy Spirit*. Nor, do the Seraphims and Powers of Heaven cry, *Magnus*, or *Celsus*, or *Fortis*, thrice; but *Sanctus*, *Sanctus*, *Sanctus*; *Holy* and thrice *Holy*, to GOD Himself: making choise (I doubt not) of His Sovereign Attribute, to laud and magnifie His glorious Name by. Which teacheth us a lesson (if we would learn it) That, it is the Attribute in GOD, which of all other, He doth, and which of all other, we should most esteeme of. And by vertue of this (if we kept right) Places, and Times, and Persons, and things sacred shoul be in regard accordingly. For this we may be sure of: were there in GOD's titles, a title of higher account, the *Spirit* of GOD should have been stiled by it. But in GOD, *Holy*, *Holy*, is before *Lord of Hosts*: His Holinesse, first; His Power, after.

Thus, have we two reasons *de non gravando*: First, were He but the *Holy Spirit*, for that He would be spured. For, without all question, He is the more to be set by, by reason of that Attribute: It is GOD's cheif, as ye may see in the High Priests forehead; as ye may hear, out of the Angels mouths.

Then again, that He is GOD's; and not a *Spirit*, but *The Spirit* of GOD; we will forbear Him somewhat (I trust) for His sake, whose He is. Put these two together.

And to these two for a surplusage joyn that, He is not only *Dei*, but *Deus*; Of GOD, but GOD also: and then, we have our full weight for this part, for His Greatnesse.

And this we shewed, last Feist. We are Baptized into Him: We believe in Him: We yield Him equal glorifying: We blese by Him or, in His name: no lesse than of the other two: So, in the Deity, He is: And a Person He is: For, to *Seale* (which he is said here to do;) to *seale*, is ever an act personall. Thither then, I now come, even from His Greatnesse to His Goodnesse.

For He is not great, as the Great CHAN: but, He is Good withall. And Great, and Good withall, that carries it ever; If, *In quo vos* come to it, that this goodnesse reach to us.

And sure, this Party His (Greatnesse set apart) is, to us, the Authour of many a benefit. No person of the three hath so many, so divers denominations as He; And they be all, to shew the manifold diversity of the gifts, He bestoweth on us. They count them, 1. His *רוח* or agitation, which maketh the *vegetable power* in the world. 2. His *נפש* Spirit or soul of life, in the living Creatures. 3. His *רוח* heavenly Spirit of a double life, in mankind. 4. Then, that in Bezaleel, that gave him excellency of art. 5. That in the LXX. Elders, that gave them excellency of wisdom to govern. 6. That in Balaam and the Sybils, that gave them the word of Prophecy, to foretell things contingent. 7. That of the Apostles (this day) that gave them skill, to speak all tongues. All these are from Him. All these he might, but doth not reckon up any of them. And that, because, though they be from the *Holy Spirit* of GOD, yet not from Him

The Spirit of GOD.
a Joh. 4. 24.
b Esay 48. 16.

Joh. 3. 8.

2 The Holy Spirit.

Verf. 4. 11.

Esay 6. 3.

Esay 6. 3.

3 The Holy Spirit of God.
Exod 28. 36.

Esay 6. 3.

2 The Holy Spirit of God, by whom sealed.

a Gen. 1. 2.
b Gen 1. 20.
c Gen 1. 7.
d Exod. 31. 13.
e Num. 12. 26.
f Num 24. 4.
g Act. 2. 38.

Him, as *Holy*; but, as the *Spirit of God* only, without eye or reference to this Attribute [*Holy*] at all.

But from the *Holy Spirit* (or the *Spirit*, as He is *Holy*) cometh the *gratum faciens*, the gift of gifts, the gift of *grace*, which He bestoweth on His Saints and servants, and maketh them such, by it. We waive all the former, all the *gratis data*, and take our selves only to this. And here again, there come in upon us as many more. 1. The grace ^a *reproving* and checking them within (when they are ready to go astray) *Spiritus reflans*, the wind against them, ^b *not suffering them to go into Asia or Mysia* (when they shall do no good there) but making them even *wind-bound* as it were. 2. *Spiritus afflans*, the wind with them, ^c *guiding them*, and giving them a good pass into all truth. 3. The grace ^d *teaching them* what they knew not, and calling to their minds, that they did know, and have forgot. (And so, *Spiritus diffans*, blowing away and scattering, as it were, the mists of error and forgetfulness.) 4. The grace ^e *quickning* them and stirring them up, when they grow dull, and even becalmed. 5. The grace inspiring, and ^f *inditing their requests*, when they know not what, or how to pray. 6. The Spirit breathing, and ^g *shedding abroad His love in their hearts*: which makes them ^h *go bound in the spirit*, and (as it were) with full fil to Jerusalem (when it is for His service.) 7. And last, the Spirit ⁱ *sealing them* an assurance, of their estates to come: which is the most sovereign of all the seven; as that, which doth sanctifie (that is) sever and set us apart, from the rest of the World, and *proprios discere*, make us His own peculiar.

^a Joh. 16. 8.

^b Acts 16. 6, 7.

^c Joh. 16. 13.

^d Joh. 14. 26.

^e 2 Cor. 3. 6.

^f Rom. 8. 16.

^g Rom. 5. 5.

^h Acts 20. 22.

ⁱ 1 Cor. 1. 22.

Now, this *Benefit* we find (here) woven and twisted with another: For, two are mentioned, 1. *redeeming*, and 2. *sealing*. We must look to *sumus cuique*. Both, are not the *HOLY GHOST*'s: One belongs to *CHRIST*. His, the Office to *redeem*, and that day (the day of *Redemption*) His. The other, to the *Holy Ghost*. The *seal* is His; and His, the day of *sealing*. We are to pass both these Offices. To be *redeemed*, questionless: But, take this withal; it is not enough, that (to be *redeemed*) if by this *seal* also, it be not passed to us.

Of these then briefly. 1. *Redemption* there is. 2. That, hath a day. 3. Against that day, we to be *sealed*. 4. The *Holy Ghost* hath that *seal*: He is to do it; that Office is His.

CHRIST's is first: we must then go a little from the *Holy Ghost*: we will come to Him again, straight.

1 *Redemption*.

Of it we have heard; in *Redemption*, there is *emprion* (a buying) and *Re* (that is) *back*: a *buying back* of that, which formerly hath been lost, or made away.

Job 2. 4.

It is of two sorts: 1. *Real*, and 2. *Personal*. *Redemption real*, of our estates, lands, or goods: *Redemption personal*, of our own selves, souls and bodies. This, in the Text, seemeth to be *personal*: *In quo vos*, by whom you; you *your selves*: there is not mention of any possessions. And ever, of the twain, this is the greater. You know, who said *skin for skin*, all that a man hath, to redeem himself. But indeed, upon the matter; this *Redemption*, is of both. For, *CHRIST*'s *Redemption*, is not of one half; but, a total entire *Redemption* both of *Persons* and *Estates*.

Now, mens persons come to need *redeeming*, by *Captivity*: And in that case, there must be a *ransome*. Mens estates, come to need it, upon a *sale out-right*: and in that, there needs a new *Purchase*.

We were gone both ways. Both are in the 7. to the *Rom.* at the 23. Verse, *There is a Law in our members leading us captive*: when, either we are taken, and carried away by strong hand, with a temptation: or over-wrought by the sleights of the enemy. At the 14. verse: there is a *sale, Carnal and sold under sin*: when, for some consideration, as we think (but many times, scarce valuable) we make away our estates, by our own voluntary act.

Num. 35. 28.

CHRIST Redeemes us from both. His *Ransome* ye shall find, 1 *Tim.* 2. 6. *Ἀντίλυτρον*. And His *Purchase*, Chap. 1. 14. *Redemptionem redemptionis*; that is of *Purchase*, plain. His *purse* went not for either, but His *Person*. His death, as the High Priests, freed us from *captivity*; His blood, as the blood of the *Covenant* was the *price*, that cleared our estate, from all former bargaines and sales.

2 The Day of Redemption.

This *Redemption* hath a *Day*. But by this reckoning, that *Day* should be past. The *Day* of His *Passion*, was the *Day* of that payment, and that is past: How can we be *sealed* against it, then? But (if ye mark it well) Lightly, there are more dayes, than one, go to a full *Redemption*: Two, at least: And, till the second come, the *Redemption* is not complete.

In the *Real*: there is one day of *paying* the mony; another, of *putting in possession*, ever. That (lightly) is not the same day; but sometimes, a good while after.

In the *Personal*: 1. One day, when concerning a Prisoner, a condemned man, it is graciously said by His Majesty, he shall not dye. 2. Another, when this is put under *Seal*, and brought to the prison, for his release: And possibly, a good distance, between these.

I know, all is counted as good as done, when the money is paid, or the word spoken: But, the Prisoner lieth by it still; and the possession is out of our hands, till the second day cometh: So, that is the *Day of Redemption consummate*.

And

And even so, stands it with us. The *Ransome* was paid down; the *sentence reversed*, the day of His *Passion*. The putting us in possession; the perfect setting us free; that hath another day, not yet come. For, out of possession we are as yet; and, in a kind of prison, we are still. The first day, the *pay-day*, is past; we hold a memory of it; of all dayes, on *Good-friday*. But Himself tells us, of another day after that (the day of His *second appearing*) and, *when that comes, then He bids us lift up our heads and look up cheerfully*; for then our *Redemption draws nigh*; is even at hand; (that is) our full, perfect, plenary *Redemption*, indeed. And till that come, for all the first fruits of the *Spirit*, *We groan still, as subject to vanity and corruption* (our prison-irons, as it were) and all the creatures together with us, do the like. Thus far *Redemption*, and the *Day* of it: And thus far *CHRISTS Office*.

Luke 21.28.

Rom. 8.23, 23.

Now between these two *Redemption-dayes* (the first and the second) cometh in the *Seal*. And, against that second day come (which is in truth, the very *Day* of full *Redemption*) it will stand us in hand, to provide, we be *sealed*; and have this mark of separation. It is exceeding material. No claim of *Redemption* without it. In vain shall we say, we are *redeemed*; unless, we then have this *seal* to shew. Therefore, not to rest upon *Redemption* with a blank, or the conceit of that: but know, there is a further matter still (even *obsignari estis*) and look to that. For, when that *Day* comes, all will go by it. In very deed (upon the point) the *Day* it self goes by it: for, if *sealed*, then a *Day* of *Redemption*: If otherwise, then no *Day* of *Redemption*; but a *Day* of utter *desolation*.

3 Ye are sealed against that day.

Ye have a type of this, in the old Testament (*Ezek. 9.*) Six fellows came forth with *Axes*, to make havock and destroy. There goes one before, and makes a *Tau* in the *fore-heads* of some certain persons: they, and none but they, spared: the rest, hewed in pieces, every mothers Son.

Ezek. 9.4.

The like again, in the New Testament (*Apoc. 7.*) the *four Angels* hold the *four winds*, ready to *destroy the earth*. But first goeth one with a *seal*; and a proclamation there is, to make stay, till we have *sealed* some: and (that done) as for the rest; destroy them and spare not. As much to say: these with the *seal*, are they, to whom the *Redemption* shall be applied, and for whom only, it is available. Pass over these: these are mine; *I see my seal* upon them. Therest, *nescio eos*; I find not my mark, *I know them not*. Do with them, what ye will.

Rev. 7.2.

And (because I spake of *passing over*) in the *Pass-over*, it was so; both acts, there, The *Lamb slain*, there is *Redemption*: the *posts* stroken with *Hyssope dipped in the blood*, there is the *signature*. Answerable to these two, with us; *Redemption* by the SON of GOD at *Easter*: and the *sealing* by the HOLY GHOST at *Whitsunide*.

Exod. 12.6, 7.

But, further yet: these with the *seal*, not only save them, destroy them not: but, let them also enter into my rest, my glory, my joy. I did not only ransom their persons; but, I redeemed also their estates: purchased an estate of blis, for them, and in their names. This was prepared by the FATHER, Redeemed by the SON, and now, the conveyance of it sealed by the HOLY GHOST: Let them possess it.

Heb. 4.11.
Mat. 25.21.
Mat. 25.34.

And by this, ye see, how great matters both *personal* and *real*, depend upon this *Seal*: how much it importeth us, not to miss it. What reckoning we now make of it, how light, it skills not: The day will come, if we had the whole world to give, we would to be found with *Seal* upon us.

This *seal* (which makes up all, and without which nothing is authentical) is in the dispensing and disposing of the *Holy Ghost*. We are therefore of necessity to pass His Office also: that so, all the Trinity may co-operate, and every Person have a hand; in the work of our Salvation. Remember, I have told you heretofore, that *CHRIST*, without the *Holy Ghost*, is as a *Deed*, without a *seal*; as a *Testator*, without an *Executor*. It is so: For all he hath done; *Redemption*, or no *Redemption* goeth by this *seal*: all, that *CHRIST* hath wrought for us; by that, the *Holy Spirit* doth work in us. And the *Apostle*, as he saith here, *He the party, by whom ye are sealed, to the day of Redemption*: So he might have added, and without whom, ye are left blank, for the day of destruction. For, by and from Him we have it: and by and from any other; we have it not.

4 By whom ye are sealed;

And, if it be not to be had, from any other: We may well think it excludeth our selves, and our own spirit. There were (I wot well) in the heathen, and may be in the Christian, other good moral virtues: But, they will not serve, to *seal* us against the day, here specified. One may have them all, and be never the nearer, at the day of *Redemption*. That, which is, then, to stand us in stead (let us not deceive our selves) we spin it not out of our selves, as the Spider doth her web: It is of the nature of an *aspiration*, or of an *Impression*. It is from without; as *breathing*; and, as *sealing* is. And it is the *breath* of this *Spirit* (the *Spirit* of GOD:) and the *print* of His *seal*, must do this. From without, it cometh, from the *Spirit* of GOD, not our own spirit. That we phanise not, we may have it, some other way, from our own selves. It is He, that hath made us, and not we our selves, GOD the Father: It is He, that hath redeemed us, and not we our selves, GOD the Son: and, it is He that hath sealed us, and not we our selves, GOD the Holy Ghost: That the whole glory may redound to the blessed Trinity; and he, that rejoiceth, may joyce in the LORD.

Then to end this point. 1. There is a day in coming. 2. A day of Redemption to some it is; and may prove so, to us. 3. To us it may, if we be found sealed. 4. Found sealed we cannot be, but by the Holy Ghost's means, we must be beholden to Him: He keeps the Seale: He sets it to. 5. To Him we shall be beholden, and He will set it to, if we Grieve Him not. Why then, this brings us directly to the duty, *Nolite contristari*, Grieve Him not.

II. This Party, whose favour may thus much stand us; and that, against a time we shall so much stand in need of it; what can we say, or do worthy of Him? We (no doubt) will rise straight in our magnificent lofty style, and say, What? Why, work Him all possible joy and jubilee; and all too little. Sure, it were so to be wished. But hear you, *Interim*, I would (saith the Apostle) we would but do thus much for Him, and not grieve Him. Even as, in another place touching GOD'S Name; we in our rising vein would say, GOD'S Name. What, but glorifie it, make it famous, renowned everywhere? Ye say well, saith He; In the mean time, I would His Name might not be evil spoken of by your means. Let your laudat, and glorificat alone, and but even *Nolite contristari*. The Apostle pleads but for that; that will content Him: And I would, He might not fail of that, till the other come.

And that (I trust) He shall not fail of, *Non contristari*. We will never stand with Him for this. It is but a small matter, this, but even *rationabile obsequium*, a request of great modesty; rather a courtesy, than a duty, *Not to grieve*.

Not to grieve? Why reason would (saith Solomon) we should not grieve any of our Neighbours, seeing they dwell by us, and do us no hurt. But (as I said) not the great, if there be any wisdom: nor the good, if there be either grace, or good nature in us.

Well, howsoever we deal with men, here (high or low, good or otherwise) in any wise take heed of offering it, to GOD. Why (saith Esay) *Is it not enough for you to grieve men, but will ye grieve my GOD also? Provoke we Him* (saith the Apostle) *Are we stronger than He?* As if he should say, that were extream folly.

But yet one step further: I say, and CHRIST saith as much: If God, yet not the Holy Spirit of GOD though; not that Person. Sinnes and grievances against the other two, may and shall; sin against Him, shall never be forgiven. Grieve not Him then, at any hand.

But I ask: Can we grieve the Spirit of God, that is, God? Can He be grieved? Indeed; they be two Questions: 1 Can we? and 2 can He? I should answer somewhat strangely (but truly) to say, we can, and He cannot. For we may (on our parts) grieve; (that is) do what in us lieth, to grieve Him. And with Him, the endeavour, is all; and to do what we can, *habetur pro facto*, though the effect follow not. This, we can: So badly demean our selves; as, if it were possible by any means in the world, that grief could be made to fall into the divine Essence (let Him look to it) we would do that, should provoke it in Him; that, should even draw it from Him. Let Him thank the high super-eminent perfection of His nature, that is not capable of it: If it were, or any way could be, we would put Him to it.

Now, I find in the Gospel (from our SAVIOUR'S own mouth) *he that looketh on a woman with lust after her, hath (on his part) committed adultery with her*: (the woman in the mean while, remaining chaste, as never once thinking of any such matter.) Then, if the one party may be an Adulterer, and the other (as I may say) not adulterated: why not, in like sort, one grieve, and yet the other not grieved? Alwayes, this use we may make of it, *ad exaggerandum peccati malitiam*, to aggravate some sins, and shew the heinousness of some sinners, that do (on their part) all they can, to do it; and that is all one, as if they did it. This is * *Tertullians*.

* Contra Marcion. l. 2.

How to understand this phrase.

1 Sam. 15. 11.
Gen. 6. 6.
Psa. 10. 11.

But, GOD forbid, it should lie in the power of flesh, to work any grief in God: or, that we should once admit this conceipt, the Deity to be subject to this, or the like perturbations, that we be. And yet, both this passion of grief, and divers other (as, anger, repentance, jealousy) we read them ascribed to God in Scripture: And, as ascribed in one place, so denied as flatly in another. One where it is said, *It repented God, He had made Saul King*: In the same place by and by after, *The strength of Israel is not as man, that He can repent*. One, where GOD was touched with grief of heart: Another, *There is with Him the fulness of all joy for ever*; which excludeth all grief quite.

How is it then? How are we to understand this? Thus: That when they are denied; that is to set out unto us, the perfect steddiess of the Nature divine, no wayes obnoxious to these our imperfections. And that is the true sound Divinity.

Rom 6. 19.

But, when they are ascribed, it is for no other end, but even *humanum dicere*, for our infirmity, to speak to our own language, and in our own termes: so to work with us the better. Lightly, men do nothing so seriously, as when they do it in passion: Nor indeed any thing thoroughly at all, or (as we say) home, unlesse it be edged with some kind of affection. Consequently, such is our dull capacity, we never sufficiently take impression, God will do this, or that to purpose; except He be so represented unto us, as we use our selves to be, when we go through with a matter. In punishing, we pay not home, unlesse we be angry: When GOD then is to punish, He is presented unto us as angry, to note to us,

He

He will proceed as effectually, as if He were so indeed. We are not carefull enough (we think) of that we love, unlesse there be with our love, some mixture of *jealousie* : When GOD then, would shew, how chary He is of the entirenesse of our love towards Him, He is said, to be a *jealous* GOD. We alter not what once we have set down, but when we *repent* : When GOD then, changeth his course formerly held, he is made, as if He did *repent* (though, so to do, were ever His purpose.) And so here: we withdraw not our selves, from whom we have conversed with before, but upon some grievance : When the *Spirit* of GOD then withdraweth himself for a time, and leaves us, He is brought in as *grieved*. For that if it were otherwise delivered, it would not so affect us, nor make in us the impression, that this way it doth. So that, *Grieve Him not*, that is (in direct termes) Give Him not cause to do that, which in *grief* men use to do, to withdraw Himself, and to forsake you. If ye do, believe this; He will as certainly give you over, as if He were *grieved* in earnest. This is from Saint *Augustine*.

By this time, we know how to conceive of this phrase aright. Now, how to have use of it. And of this *humanum dicit*, this use we may have. First, upon these places, where we thus find affections attributed to God, Our rule is ever, to reflect the same affection upon our selves, which is put upon Him; to be *jealous* over our selves, to be *angry*, or *grieved* with our selves, for that, which is said to *anger*, or to *grieve* GOD. And that, upon this Soliloquy with our selves, That, how light soever we seem to make of sin, yet in that, it is said, thus to *grieve* GOD's *Holy Spirit*, it must needs be some grievous matter certainly. And yet (methinks) it toucheth not the *Spirit* of GOD though: He shall lose nothing by it. He needs not to *grieve* at it. Of the twain, it should rather seem to concern us; we may come short of our *Redemption*, by the means; and (a worse matter than that) be cast into eternal perdition. The loss is like to be ours. And is this said to *grieve the Holy Spirit* of GOD, and shall it not *grieve* us, whom it more nearly concerneth? Shall we be said to *grieve* Him with it, and not our selves be *grieved* for it? This, or some, to like effect.

Then, it teacheth us (this phrase) withal, what in this case we are to do, when it happeneth. Sure, even that, which we would do, to one *grieved* by us (whom we make special account of, and would be right loth to lose his favour:) never to leave, but to seek, by all means, to recover him; by shewing our selves sorry, and *grieved*, for *grieving* of him; by vowing, never to do the like more; by undertaking any thing, that may win him again. The only way to remedy it, is, to take us to the same affection: As here, that it *grieve* us to do any thing, may turn Him to *grief*, or, if we have done it, never cease to be *grieved* with our selves, till we have recovered Him; His favour, and His grace again.

Now then, were it not well, to take notice of these *grievances*, that we might avoid, not offer them: and so fulfill the *Apostles Nolite Contristari*? Divers there be. But one of them, we cannot but take notice of (This verse is so hemmed in with it, on both sides.) Our verse begins with [And] which couples it, to the former. And the very same that is in the former, is repeated over again, in the next after. And this it is: To set a *seal* upon our lips, from *fool language*, *bitterness*, *cursing*, *swearing* without any sense at all. That these, come not out of our mouths. That we leave these in any case; and then, follows our verse, *And grieve not the Holy Spirit*: as if He pointed us to these, and said, These are such, whereby we *grieve the Spirit* of God, and all good men, that hear them. (And that is one special way to *grieve the Spirit*, to *grieve good men*, in whom it is.) His very coming (this day) in shape of *tongues*, sheweth, He would have the print of His *seal* upon that part, upon the *tongue*: and His *fire from heaven*, *breath*; not this *fire from hell*, thus sparkle from it. S. James makes short work: *If any would be holden for religious, and refrain not his tongue from these, that mans religion is (to be prized) as little worth.* This, from [And] the first word, the *Copulative* to the bordering verse, which I could not avoid.

But I choose rather to hold my self to the point of *sealing*, within the Text; and the *grievances* against it: which I reduce to these two: 1 Either, *Before* when we are not yet sealed, but are to be; when He offers to do it: 2 Or, *After*, when we are already past his hand, and his *seal* upon us. There are *grievances*, both ways.

First, the *Spirit* of God doth come, and offer to *seal* us: our part were to invite Him to come if He did not; but if He come, to be glad of it; but in any wise, to be willing, withal. Otherwise, *Ipsum nolle, contristari est*. For if we be not willing, but refuse and shift Him off still, is it not *justum gravamen*? But, even as there were, that, when *Christ* set His foot on land, and offered to come to them, *intreated* Him, He would be gone again: So when the *Holy Ghost* makes the like proffer, He hath his *Gereges* too, that can spare Him and His *seal* both. Men are (I know not how) even loth and (as it were) afraid; think it a disgrace to them, many (and, that would be called *men of spirit*) that any *seal* or mark of *holiness*, should be set, or seen upon them. Content with a *Label*, without any *seal* to it, all their life long. And of those *Label-Christians*, we have meetly good store. As the *Spirit* of God, they like Him well enough to have their *breath*, and *life*, and *moving* from Him: yea, arts and *tongues* too, if He will: But, as the *Holy Spirit*, not once to be acquainted with Him. And what is this plain, but their speech, *Cause the holy one to cease from us*? But yet I do not say [not at all:] For, if He will come and *seal* them, some quarter of an hour before they dye; for that, they will not stand with him. But they desire to wear the *Signature* of the *flesh*, or of the *world*, of *pride*, or of *lust*, as long as they are able to stand on their legs. *Animales*, all their life: and *spiritum habentes*, at the hour of their death. *Clinici Christiani*,

How to have use of this phrase.

2 How we do grieve Him.

And grieve not.

James 3. 8.
James 1. 26.

How in the act of Sealing.

1 Before it is.

Mat. 8. 34.

Eph. 30. 11.

Jud. 19.

stiani, beddered *Christians*, (as the *Primitive Church* calleth them) when the *flesh* leaves them, let the *spirit* take them and seal them: Then the *seal* (and ye will;) but, not before. But, this is an indignity, and cannot be well taken. He will not endure, thus to be trifled with and shifted off, when He would: and if, then He seals us not; when we would, we have our mends in our own hands.

But secondly, say we be willing He come: Is it not our part, against He comes, to dispose our selves, and be ready wrought, to receive the figure of His *seal*? Then, if either He find us so *indurate*, in malice and desire of revenge, or sins of that sort; that, as good offer him a *flint* to seal, which will take no print: Or, on the other side, find us so *dissolved* (as it were) and even molten in the sins of the flesh, that, as good offer Him a dish of *water* to Seal, that will hold no figure: Both come to one: 1 Not to suffer Him, to do it; and 2 not to be in case, to receive it: 1 Not disposed to it; Or, 2 indisposed for it. And can be choose, but reckon this as a second *gravamen*, and go His way, and leave us as He found us?

After it.

1.

These two, before we be: Two more, when we be sealed. For, when we have well and orderly received it; then doth it behove us, carefully to keep the *signature* from defacing or bruising: If we do not, but carry it so loosely, as if we cared not what became of it; and, where we are *signati* to be close and fast, suffer every trifling occasion to break us up; have our souls lie so open, as all manner of thoughts may pass and repass through them: Is not this a third? When one shall see a poor *Country-man*, how solicitous he is, if it be but a bond of no great value, to keep the *seal* fair and whole: But if it be of higher nature, as a *Patent*, then to have his *box*, and *leaves* and *wool*, and all care used, it take not the least hurt: And on the other side, on our parts, how light reckoning we make of the *Holy Ghosts* seal; vouchsafe it not that care, do not so much, for it, as he, for his *Bond of five Nobles*, the matter being of such consequence: This *contempt*, must it not amount to a *grievance*? Yes, and that to a *grave* *gravamen*, a *grievous* one. For this is even *Margaritas porcis* right.

2.

But yet further: If having received this *seal* upon us, we so far forget our selves as we be brought, to let His *amulus*, the *fiend*, the *evil spirit*, (whom He can by no means endure) even to *Super-signillare*, set his mark over it, seal upon seal; put his print, with his image and *Superscription*, above and upon the *HOLY GHOSTS*: This is so foul a disgrace, as He can never brook it. And shall we once conceive, but, upon so bad usage as this, He will do, what men *grieved* use to do, say presently, *migremus hinc*, away, here is no place to stay, and so leave us, with our *new image* upon us?

Luk. 11. 26.

And if so, a worse matter, than all yet. For, He no sooner gone, but in His place another will come, and, as he hath sealed us, so seize on us: and, not alone neither, but company with Him, *Seven more worse than Himself*; and the end of that man, worse than His beginning, a thousand-fold. These they be then, these four: Not to offer these, is *Non contristari*.

2.
Nolite contristari.

But then, if our hap be so evil, as we do; yet that we remember, *Nolite*, do it not willingly: Have a will, not to do it. If we fall into any of the former four, 1 neglect to receive Him, when He cometh: 2 dispose not our selves, as we should, against He cometh: Happen to 3 bruise, or marre our seal: Yea 4 admit a sealing upon it (of the world upon God, the flesh upon the Spirit, prophane upon Holy:) yet let not our will be to it: At least, not our whole will; not our full consents. Let it but happen *per accidens* (as we say) either surprised with the violence, or wearied with the importunity of the temptation; or circumvented with the sleights of the *Serpent*: but ever carry *voluntatem* (if it may be,) or else (as in the Schools they call it) *velleitatem de non contristando*. A great matter depends on this: For, *wisfully* to do it, that is indeed, to *grieve*, if it be not more, even to *work despite* to the *Spirit of Grace*.

Heb. 10. 29.

Application to the time.

Now, to draw to an end. This request never comes so fit, as on this Day. For there is in the Text, a day of *redeeming*; and there is by like analogy, a *Day of sealing*. As that, *CHRISTS*: so this, the *Holy Ghosts* Day. Now, if the *sealing-day* be the *Holy Ghosts*; then, *reciprocè*, the *Holy Ghosts* Day, that is the *Day of sealing*. And this is the *Holy Ghosts* Day. And not only, for that originally so it was; but for that it is to be intended, ever, He will do His own chief work, upon His own chief Feast; and *opus Diei*, the days work, upon the Day it self. So that, now we are come about, to our first *grievance*, Not to refuse Him: not at any time; but not, at His own time; not then, when He sits in His office, and offers to set His seal on us.

Application to the Sacraments
2 Cor. 5. 5.

And, that, He now doth. For, when we turn our selves every way, we find not (in the Office of the Church) what this *Seal* should be, but the *Sacrament*; or what the *print* of it, but the *grace* there received, a means to make us, and a *pledge*, or *earnest* to assure us, that we are His.

Rom. 4. 12.

The outward seal should be a thing *visible*, to be shewed: And the *Sacrament* is the only *visible* part of Religion, and nothing subject to that sense, but it. This I find, that the School-men, when they numbred *seven*, those *seven* were the *seven seals*: So, for seals, they have been ever reputed. But what doubt we? One of them, is by the *Apostle* named a seal, in expresse terms: The seal of *righteousness*. And, if one, then the other: Both are of like nature. Only this difference between them (for which we have great cause, highly to magnifie the goodness of God:) That, where the one seal, (the seal of *Baptism*) can be set to but once, and never repeated more; this other should supply the defect thereof, as whereby, if we have not preserved the former figure *entire and whole*, we might be (as it were) *new signed* over again. And that, not once alone, and no more; but, that it should be *iterable*: whereby it cometh to pass, that of this *sealing*, there be many days; many days, to seal us well, and make us sure against that one Day, the *Day of Redemption*. Go to therein providing for our frailties. As indeed, without it, a great many of us, I know not how we should have done.

A seal of Redemption.

This then, is the *Seal*. I add further, that it may be rightly called, the seal of our *Redemption*,
as

as whereby the means of our *Redemption* is applied unto us: the *Body* and the *Blood*, one *broken*, the other *shed*, of Him, whom God sealed to that end, even to *redeem* us.

Joh 6. 27.

And by, and with these, there is grace imparted to us; which grace is the very breath of this *Holy Spirit*, the true and express *Char after* of His seal, to the renewing in us, the image of God, whereunto we are created. And with grace, which serveth properly (*pro tota substantia*) to and for the whole substance of the soul, the two streams of it, one into the *understanding* part, the other into the seat of the *affections*. Into the *understanding* part, the assurance of *faith* and *hope*: Into the part *affective*, the renewing of *charity*, the offensive part of this seal, *In quo cognoscunt omnes*, by which all men may know, and *sine quo cognoscet nemo*, without it no man, that we are sealed aright, and are truly His. This grace we are thus to receive there: Only, that we ^areceive it not in vain: ^bbe not wanting to it, after: ^cneglect it not: ^dQuench it not: ^efall not from it: but ^fstand fast, and continue in it: Be careful to ^gstir it up: Yea, ^hto grow and increase in it, more and more, even to the consummation of it, which is *glory*. *Glory*, being nothing else, but *grace consummate*: the figure of this stamp, in His full perfection.

The print of this seal.

Joh. 13. 35.

a 2 Cor. 6. 1.
b Heb. 12. 15.
c 1 Tim. 4. 15.
d 1 Thes. 5. 19.
e Gal. 5. 4.
f Rom. 5. 2.
g 1 Tim. 1. 6.
h 2 Pet. 3. 18.

Resolve then, not to send Him away (on His own Day) and nothing done; but, to receive His *Seal*, and to dispose our selves, as pliable and fit to receive it. And, that shall we but evil do, may not at all, unless it please Him, to take us in hand, and to work us ready for it. To pray Him then, so to do, to give us hearts of wax, that will receive this impression: And, having received it, to give us careful minds withal, well to look to it, that it take as little harm, as our infirmity will permit. That so, we may keep our selves, from this unkind sin, of *grieving Him*, that *hath been* and is so good to us. Which, the God of mercy grant us, for His Son, and by His Spirit, to whom, &c.



A
S E R M O N

Preached before the
KINGS MAJESTY,

At GREENWICH,
On the XII. of June, A. D. MDCXIV.
being WHITSUNDAY.

PSAL. LXVIII. Ver. XVIII.

Ascendisti in altum, &c.

*Thou art gone up on high; Thou hast led captivity captive, and received gifts
for men: yea, even the rebellious hast Thou led, that the LORD GOD
might dwell * there.*

* Or, for thine
enemies.
* Or, among
men.



HIS is CHRIST (the Prophet here speaketh to.) That He it is, the Apostle is our warrant (Ephes. 4. 8.) There, he applies it to CHRIST: *Thou art gone up* (saith the Prophet here) in the second person: *He is gone up* (saith the Apostle there, of Him) in the third.

TO CHRIST then: And to CHRIST *gone up*, or *ascended*: and therefore *ascended*, they be the last words of this Verse; that God, might dwell among us. Which cannot be applied to CHRIST Himself in person, for then, He was not to go up on high, from us: but to stay here still below with us. Therefore, GOD here, is GOD the HOLY GHOST: who this day, came down, after CHRIST was gone up, to be not only among us, but even in us, (saith our Saviour:) *To be in us and abide with us for ever.* So, the Text begins, with the ascending of CHRIST: and ends, with the descending of the Holy Ghost. And, that was upon this day: And so, we are come to CHRIST's *hodie impleta est, This day is this Scripture fulfilled*; the best application of every Text.

Joh. 14. 17, 16.

Luk. 4. 21.

The Summe.

Our books tell us, the Scripture will bear four senses: All four be in this, and a kind of *ascent* there is in them.

1.

First, after the letter, and in due consequence to the word immediately next before this (the last word of the Verse) which is, *Sinai*. It is a report of Moses's ascending thither. For, he, from the bottom of the red Sea, went up to the top of *Sinai*, leading with him the people of *Israel*, that long had been captive to *Pharaoh*: and there received gifts, the Law, the Priesthood (but above all) the *Ark of the Covenant*, to be the pledge of God's presence among them. This is the *Litteral*.

2.

2 Sam 6.

This of Moses, by analogy, doth King David apply to himself. To his going up to Mount *Sion*, and carrying the *Ark* up thither. For all agree, this Psalm was set, upon that occasion. The very beginning of it, [*Let God arise, &c.*] sheweth as much: The acclamation ever to be used, at the *Ark*'s removing, as

is

is plain by Num. 10. ver. 35. Now, this was done immediately upon His conquest of the *Jehusians*: whom a little before he had taken *Captives*, and made tributaries there. What time also, for honor of the solemnity, *doma dedit*, he dealt bread and wine, to all the people, gift-wise (as we find 1 Chron. 15.) This is the Analogical: as Moses to Sinai, so David to Zion.

1 Sam. 8.
2 Sam. 6. 19.
1 Chron. 16. 3

From these two, we arise to the Moral sense: thus. That, as whensoever God's people are carried captive, and made thrall to their enemies; as then, God seemeth to be put down and lie foiled for a time; that one may well say, *Exurgat Deus* to Him: So, when He takes their cause in hand, and works their deliverance, it may well be said, *Ascendit in altum*, He is gone up (as it were) to His high throne, or judgement-seat, there to give sentence for them. Ever, the Churches depressing is (as it were) God's own humiliation; and their deliverance (after a sort) His exaltation. For, then He hath the upper hand. And this is the Moral.

3.

Now from this we ascend to the Prophetical sense, to the testimony of Jesus which is the Spirit of all Prophecy. For, if in any Captivity (as of Egypt, of Babylon) God be said to be down: And, in any strange deliverance (such as those were) to be got up on high: in this of Christ, of all other, it is most pregnantly verified. That, the highest up-going; higher than Zion, or Sinai far: That, the most gracious Triumph, that ever was. When the Principalities and powers, that had carried, not Israel, but mankind, all mankind into captivity; they as Captives, were led before His Chariot: attended, as it is in the next verse before, with twenty thousands of Angels. What time also, the gifts and graces of the Holy Ghost were shed forth plentifully upon men; which was, this very day: and God, not by a wooden Ark, but by His own Spirit came to dwell among them.

Rev. 19. 10.

Verf. 17.

And, in this sense, the true Prophetical meaning of it, doth the Apostle deliver it to us; and we, to you. That, God, which ever and at all times, doth then, and at that time did most specially shew the valour of His victory, and the bounty of His triumph, when He went up on high, &c.

To put that in other order, which is it self, well ordered already, were but to confound it. The order, as it stands, is very exact. 1 Christ's ascending, first: 2 Then, the Manner. 3 And last, the end of it. 1 The Ascending, in these: *Thou art gone up*, &c. 2 The Manner, is triumph-wise; and that two ways: 1 Leading His Captives before Him: 2 Scattering His gifts about Him: 3 And then thirdly, all to the end, that God, by His Spirit (the true Ark of His presence indeed) might rest with us for ever. Or, you may (if you please) of these four, make two moities: and give the two former, to Christ's ascending; the two latter, to the Holy Ghost's ascending, in *doma dedit hominibus*; the peculiar of this Day.

The division,

I.
II.
III.

Thou art gone up, a Motion: and, on high, a Place. Christ, in His ascendent going up; Christ, on high, is a good sight. A better sight to see Him so, *tanquam aquila in nubibus*, than *tanquam vermis in pulvere*; an Eagle in the clouds, than a worm in the dust, as a great while we did. To see a cloud to receive him, than a gravestone to cover Him. Better leading Captivity, than Himself led Captive: Better, receiving gifts for men, than receiving wrong from them. Yet, it is strange, S. Paul (Eph. 4.) commenting upon this verse (wherein we shall often have recourse,) as we are looking at His going up on high, pulls us back, and tells us of His being here down below: *In that he ascended*, what is it (saith He) but that He descended first? A note, out of season, one would think. But, he best knew, what was proper and pertinent; and that is, that Christ's going up, is *ascensus post descensum*.

I.
Christ's ascending: The motion.
Act. 1. 9.

1 From whence;
Eph. 4. 9.

And this, as it is for His glory: (For, when one hath been down, then to get up, is twice to get up) Far more, for His glory, than if He never had been down. And, the lower He hath been down, the more glorious is His getting up. *Bis vincit qui vultus vincit*; being overcome, to overcome, is twice to overcome: For so, he overcomes his overcomers, (and that is a double victory) As, for His glory; so, for our good. For, His being above, before He was below, is nothing to us. But being below first, and then, that He went up, that is it we hold by. As the Son of God, he came down: As the son of man, he went up. If, as the son of man; there is hope, that the sons of men may do the like.

But, always remember, there must be a descent before. *Ascendit Angelus, & factus est diabolus*: Why? He never descended first, and therefore is now in the bottom of Hell. But, He that first descended, and ascended after, is now in the top of heaven. To teach us, this high top must have a deep root. He that is thus high now, was once low enough. We to be as he was, before we be as he is. Descending, by humility; condescending, by charity. For, he that so descends with Hum, he it is, and none other, that shall ascend up after Him. This is Saint Paul, upon *Ascendisti*, His Motion.

Now, will you hear him upon *in altum*, on high, the pitch of his motion? On high, is some what a doubtful term: if it be but to some high mountain (as they thought of Elias) it is on high, that. How high then? The Apostle takes the true altitude for us. Neither, to Sam, nor to Samai, set one upon the other, and put one upon the other, it is higher yet. So high (saith St. Luke)

1 The place
whither,
On high.
2 King. 2. 16.

Luke 19.
Ephes. 4. 10.

till a cloud came and took him out of their sight. And what became of him then? That the Apostle supplies: He came *superius*: *super* above, *superius* aloft: *superius* *super* *superius* *superius* *superius* above all the heavens, even the very highest of them.

Keeping just correspondence between his high, and his low. That, was *ad ima terra*, to the lowest parts of the earth, than which none lower, none beneath them. This was *ad summa Cæli*, the highest top of the heavens, than which none higher, none above them.

Psalms 57. 5.

So, *Exurgat Deus*, the first verse is not enough: that was but from the lower parts of the earth, to the upper parts of it. *Ascendat in altum*, Let him go up on high; set up thy self O Lord above the heavens; there is His right place. And so now, He is where he should be. This for in *altum*.

Acts 1. 11.

But, we must not stand taking altitudes: This is but the gaze of the *Ascension*. The Angels blamed the Apostles; that blame will fall upon us, if we make but a gaze of it. What is there in it, *hominibus*, for us men?

First, is He gone up on high? We may be sure then, all is done and dispatched here below. He would not hence *re infecta*, till his errand were done, He came for. All is dispatched: for look to the Text: He went not up till the battel fought, and the victory gotten. For the next point is, *Captivity is led captive*. So, no more for Him here to do: *Consummatum est*. And after it was *consummatum est* for us, no reason but it should be *consummatus sum* with Him also.

John 19. 30.
Luke 13. 32.

But though all be done here, all is not there; there above, whither He is gone. There is somewhat still to be done for us. We have our cause thereto be handled, and to be handled against a false and slanderous adversary (so Job found him.) By means of His being there on high, *habemus Advocatum*, (saith Saint John) we have an Advocate, will see it take no harm. And what were such an one worth in place where?

Job 1. 10.
1. 5.
1 John 2. 1.

But as our case is (for the most part) we rather stand in deed of a good *High-Priest*, to make intercession; than of a ready *Advocate*, to put in a plea for us. And he is there likewise to that end: on high within the *sanctum sanctorum*, as a faithful *High-Priest*, for ever to appear, and to make an atonement with God for our transgressions. Thus, there, all is well.

Heb. 2. 17.

But how shall we do here, if he be gone up on high from us? Not a whit worse: *Ascendor cali*, auxiliator, saith Moses, *Deut. 33. 26.* By being there, He is the better able to help us: to help us against our enemies. For, in that He is on high, He hath the vantage of the high ground; and so able to annoy them, to strike them down, and lay them flat (as Saint Paul found it:) yea, yea, to raine down fire and brimstone, storme and tempest upon them.

Acts 9. 4.
Psal. 11. 6.

1.
Verse 9.

To help us against our wants. Wants, both temporal; (for, from on high, He can send down a gracious raine upon his inheritance to refresh it:) and spiritual; for from on high He did send down the gifts and the graces of the spirit, the *dona dedit* of this Feast, and of this Text, both. Look to the Text. He is so gone up, that our enemies are His captives: we shall not need to fear, they can go no farther than their chain. And, though He be gone, *dona dedit*, He is ready to supply us, upon our need, with all gifts requisite. We shall not need to want: for, no good thing will he withhold from them, that have, *Ascensiones in corde*, that have their hearts upon Him and upon His *ascension*: that lift up their hearts to Him there.

Psal. 84. 5.
6.

Heb. 10. 20

Psal. 27. 22.

There is yet one, and I keep that (for it shall be the last.) In that He is ascended into heaven, *Heaven* is to be ascended to: By the new and living way, that is prepared through the veil of His flesh, a passage there lieth thither. They talk of discoveries, and much ado is made of a new passage found out to this or that place: what say you to this discovery in *altum*, this passage into the land of the living? Sure, it passes all. And this discovery is here: and upon this discovery, there is begun a commerce, or trade of entercourse, between heaven and us. The commodities whereof, are these gifts: (we shall after deal with them) And a kind of *agencie*: Christ being there, for us; and the spirit here, for God; either *Agent* for other. It is the happiest news, this, that ever came to mankind. For, *hominibus*, for mankind it is, He is gone up: far, that is to be repeated to all three, and every of them *and words* 1 He is gone up on high, for men; 2 Led captivity captive, for men, 3 as well, as received gifts for men.

Heb. 6. 20.

Mica 2. 13.

Acts 1. 11.

Matth. 25. 23.

His going up then, is not all for Himself; some part (and that no small) for us. For, *thither* He is gone, *ut præcursor noster* (Heb. 6.) as our fore-runner or harbinger, *Pandens iter ante nos* (saith the Prophet Mica) To make way before us. To prepare a place, and to hold possession of it in our names (saith He Himself.) Till (say the Angels) as He was seen to go up, so shall he likewise be to come down again. Once more to descend (it is his last:) and upon it, His last ascending into His high Tribunal-seat; there, as our favourable Judge, to give us the *Ite benedicti*, the immediate warrant for our ascensions. And so he shall take our persons thither, where He now is in our person, that *where he is, we may be there also*. And thus much, for His going up on high.

II.
The manner of
His ascending.
In Jubilee.
Psal. 47. 5.
In triumph.

Now, the Manner, how He went. *Ascendit Dominus in iubilo*, saith the XLVII. Psalm, a proper and peculiar Psalm for this day. For, this is the fiftieth day, and fifty is the number of Jubilees; we must look for a Jubilee ever at Pentecost. He went up in Jubilo. Now, to a Jubilee, there go two acts: 1 The releasing of prisoners, one. 2 And the new giving or granting estates gratis (*dona dedit*) the other. And both are here.

He went up in triumph, as a Roman victor up to the Capitol; as David, after his conquest, up to Sion: so He, to the Capitol in Heaven, to the Sion that is above, the high and holy places made without hands. Now, two *actus triumphales* there were: 1 One, Captives led bound before the Chariot: 2 The

1 The other, casting abroad of new coine; or (as they called them) *missilia*, among the multitude. And these two are in this. This the manner of his going up, like the *Jemes Jubilee*, like the *Heathens triumph*. 1 First then, of His valour in his victory, leading his Captivity. 2 Then, of His bounty in his triumph; dispersing His gifts.

Of the first. Here is a Captivity led in Triumph. A triumph is not but after a victory: nor a victory, but upon a battel: and (ever) a battel presupposeth hostility; and that, some quarrel, whereupon it grew. His Ascension is His triumph; His Resurrection His victory; His death His battel; His quarrel is about *hominibus*, about us men, for another captivity of ours, that had happened before this.

7.
Leading capti-
vity capt. v.

I ask then, what was this Captivity here? Of whom? when taken? when led? (For, taken it must be, before it can be led in triumph.) Some interpret it by Satan; say, it was by him, and the powers of darkness. Some other, that it was Adam and all his progeny: and so, we are in it too. And both say well: they and we are taken together. For, when they were taken Captives, we that then were in their hand and power, as captives to them, were taken together with them. So both were taken; and by CHRIST, both: but not both alike. Both were taken, but not both led. They were taken; and led: we are taken and let go. And not let go barely, but rewarded with gifts, as it is in the Verse. Both these are within the compasse of this Psalme.

To begin with this of the Verse; we find it more particularly set down, Col. 2. There, of the Principalities and powers of hell, it is said, *Christ spoiled them, made a shew of them, triumphed over them in His own person.*

Col. 2. 19.

With this: He had battel at His death, and then He seemed to lose the field. But, up again He got at His Resurrection: and then got the day, carried the victory clear. For so, as with a trumpeter, the Apostle soundeth the victory, *Absorpta mors est in victoria*, death is swallowed up in victory.

1 Cor. 15. 44.

But what was the quarrel? That, began about us, *hominibus*: (In every branch, we must take in that word:) for no other quarrel had He, but that these, whom He leads away captive here, had led us captive away before.

And the quarrel was just: for, we were His: twice his. 1 His once, by creation, the work of His hands. 2 His again now, by redemption, the price of His blood. He had no reason to lose that, was His quite. It stood not with His honour, to see them carried away without all recovery.

Psal. 138. 8.
Esa. 64. 8.
1 Cor. 6. 20.
1 Pet. 1. 18, 19.
Gen. 3. 6.
Rom. 7. 25.
1 Pet. 2. 17.
1 Pet. 2. 19.

But how came we captives? Look to Gen. 3. There we find *Lex membrorum*, (as Saint Paul callith it,) *fleshy lusts* (as Saint Peter,) a garrison that lieth in us, even in our loins, and fight against our souls. They surprised Adam (and, of whom one is overcome, his captive he is.) So was he led away captive, and in him all mankind. The effects whereof we see, at CHRIST'S coming. The spirit of error had (in a manner) setled on all the world. And, if Error had taken his thousand, sinne had his ten thousand (we may be sure:) And this was the first captivity, under the power of Satan. For, sinne and error are but leaders under him; take to his use: and so all mankind held captive of him at his pleasure. And, O the thralldom and misery, the poor soul is in, that is thus held and turned under the servitude of sinne and Satan! The Heathens *pistrinum*, the Turke *gallies* are nothing to it. If any have felt it, he can understand me, and from the deep of his heart will cry, *Turne our captivity O Lord.*

Psal. 116. 4.

Will ye then see this Captivity turned away, and those, that took us, taken themselves? Look to His resurrection. *Agnus occisus est*, is true; like a Lamb he died; but that was, respect had to His Father. To him, he was a Lamb in all meekness; to satisfy his justice, and to pay him the ranfome for us; and for our enlargement; whose prisoners justly we were. That paid, and justice satisfied, the hand-writing of the Law that was against us, was delivered him; and he cancelled it. Then had he good right to us. But death, and he that had the power of death, the Devil, for all that, would not let him go; but detained him still wrongfully. With them, the Lamb would do no good; so, he took the Lion. Died a Lamb, but rose a Lion, and took on like a Lion indeed; broke up the gates of death; and made the gates of brass flie in sunder: trod on the Serpents head and all to bruised it; came upon him, took from him his armour wherein he trusted, and divided his spoiles. (So it is in the Gospel: So, in this Psalme.) Till He had right, He had no might, was a Lamb. But, he had no sooner right, but he made his might appear; was a Lion: *Et vicit Leo de tribu Juda*. His right was seen in His death; his might, in his Resurrection.

Revel. 5. 12.

Col. 2. 14.

Heb. 2. 14.

Luke 11. 22.

Revel. 5. 5.

Hosee 13.

1 Cor. 15. 55.

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Ye see them taken: Now, will ye see them led. Of this victory; this (here) is the triumph. And, if ye will see it more at large, ye may, in the Prophet Hosee 13. and out of him, in the Apostle (1 Cor. 15.) death led captive without His sting; Hell led, as one that had lost the victory: The strength of sinne, (the Law) rent, and fastened to His crosse, ensign-wise: The Serpents head bruised borne before him in triumph; as was Goliaths head by David returning from the victory. And, this was his triumph.

So then, upon the matter, here is a double captivity, a first and a second. 1. A first, and in it captivans; they, and captivata, we. 2. A second, and in it captivans, he, and captivata, they. They took us, and he took them. And this is the Jubilee; that he that was overcome, did overcome; and they that had overcome, were overcome themselves. That captivans is become captivata; and captivata, is brought out of Captivity, and set at liberty. For the leading of this Captivity, was the turning away of ours.

The five Kings, (Gen. XIV.) took Sodom, and carried Lot away prisoner: Comes me Abraham upon

on them, takes the five Kings, and Lot in their hands; So Lot, and they (both) became *Abrahams captives*, The *Amalekites* (1 Sam. XXX.) took *Ziklag*, *David's town*, his wives, children, and all his people. *David* makes after them, takes *Amalek*, and with them, his own flock too: and so became master of both. So did the *Sonne of Abraham*, and the *Sonne of David*, in this captivity, here.

For all the world, as an *English ship* takes a *Turkish Gallie*, wherein are held many *Christian captives* at the oare. Both are taken, *Turks*, and *Christians*, both become prisoners to the *English ship*. The poor souls in the *Gally*, when they see the *English ship* hath got the upper hand, are glad (I dare say) so to be taken: they know, it will turn to their good, and in the end to their letting go. So was it with us, we were the children of this captivity. They to whom we were captives, were taken captive themselves, and we with them. So, both came into *Christ's hands*: They and we, his prisoners both. But with a great difference. For, they are carried in triumph, to their confusion (as we see) and after condemned to perpetual prison and torments. And we, by this new captivity, rid of our old, and restored to the *liberty of the sonnes of God*. So that, in very deed, this captivity fell out to prove our felicity: we had been quite undone, utterly perished, if we had not had the good hap, thus to become *Christ's prisoners*.

Rom. 8. 21.

It is not good (simply) to be taken captive: but thus, it is. For, *felix captivitas capi in bonum*: He is taken in a good hour, that is taken for so great a good. A happy captivity then, may we say: indeed, so happy, as no man can be happy, if he be not thus taken prisoner by *Christ*. It is the only way to enjoy true liberty. And this, for this great captivity here led.

Other inferior *captivities* there be, in this life, and those not lightly to be regarded neither: But, this of *Mankind* is the maine: the rest, all derived from this, and but pledges of it. We have lived to see, that *Ascensor Cæli*, was *Auxiliator noster*, and *Dactor Captivitatis nostræ*, even this way.

In LXXXVIII. the *invincible Navie* had swallowed us up quick, and made full accompt to have led us all into captivity. We saw them led, like a sort of poor captives round about this *Isle*, sunk and cast away, the most part of them, and the rest sent home again with shame. Eight years since, they that had vowed the ruine of us all; and, if that had been, the thralldom of this whole Land: they were led captives in the literal sense, (we saw them) and brought to a wretched end before our eyes. So, He, that here did, still can, and still doth lead captivity captive for the good of his. Take these as remembrances here below, but look up beyond these to our great captivity duxists here: And make this use of both, that we, both these wayes, being delivered, out of the hands of our enemies, and from the slavery of *Satan*, might serve him, whose service is perfect freedom, in righteousness and holiness before him, all the dayes of our life.

Luke 1. 74. 75.

And this for the first point of *Ascendit in Júbilo*, (a principal part whereof, was the releasing of captives.) And so much for the triumph of His victory: Now for the bouny of His Triumph. In that, His valour; valour in leading captivity: in this, His magnificence, magnificence in distributing gifts.

Scattering His gifts.

Acceptit dona. All this while there hath been nothing but going up: Here now, there is something coming down, even *Love* with his handful of gifts, to bestow them on us: which is the second part; even His largeness or bouny, as it were the running of the *Conduits with Wine*, or the calling abroad of His new come, among the lookers on, on this, the great and last day of the Feast, the conclusion or shutting up of His Triumph. This is the day of *dona dedit* in kind, and *dona dedit*, the high honour of this Feast. Always the height of His place, the glory of his triumph, makes Him not forget us, we see by this. He sends these for a token, that He is still mindful of us.

Four points there be in it. 1 Received, first: 2 Then, gifts: 3 Thirdly, for men: 4 And last, an enlargement of this last word *men*; for such *men*, as of all men, seemed least likely to get any of them, Even for His enemies.

Acceptit, Dedit.
* Ephes. 4. 8.

Received. The Prophet here saith, *Dona accepit*; the Apostle he saith, * *dona dedit*; and both true: *Acceptit & dedit*; for, *accepit ut daret*: He did give; what he received: for, He received to give. So, what He received with one hand, he gave with the other. For, He received not for Himself, but for others; Not, to keep, but, to part with them again. And part with them he did, witness this day, the day of the giving.

Joh 36. 17.

Received, from whom? Whosoever the party was, He received them from, he seems to stand well-affected to us. It is the Father. And we see, he said true of him, *I go up to my Father*, and to your Father; that is, yours as well as mine. Which appeareth, in his Fatherly goodnesse, ready to part with them to us; Yet, not immediately to us; but, by him, to us; that, seeing by whose hands they come, we might know, know and acknowledge both, for whose sake, both he giveth, and we receive them. We, of him: he, of his Father; but, for us, and for our use.

2.
Dona.

James 4. 6.

Received gifts. Alas poor captives! Never think of any; *Tantum libera nos* is all, they say. Free us only, and we desire no more. This one gift is enough, will richly content them, even the gift of liberty, we even now speak of. Enough for them; but, not enough, for him; The Scripture offereth greater grace. He will let them go, but not let them go away empty: send them away rewarded, and not with one gift, but plurally, *dona*; with many. So many, as in the next verse, he saith they be even laden with them. And, not give them again their former estate freely (the *Júbilo* of the Law;) but, a far

a farre better than that was, even in *Heaven*, which is farre beyond the *Laves*, and is indeed the *fu-
biler* of the *Gospel*.

To speak of these gifts in particular, one hour-glasse will not serve, they be so many. To recapitulate *Dona in Dono*, all in one: It is the gift of gifts, the Gift of the *Holy Ghost*, the proper Gift or *Missile* of this day. *O si scires Donum Dei* (saith our Saviour of it) if we but knew this Gift! And God grant, we may know it (that is) that we may receive it; for then we shall, but otherwise we shall never know it: For, *Nemo scit nisi qui acceperit*; but he that receiveth it, no man knoweth it.

Joh. 4. 10

Rev. 2. 17

But, God it is, this Gift. The Text is direct: *This giving is*, to the end, God may dwell with us. That cannot be, if He that is given, were not God. So then, *Man* He carried up to *Heaven*: God He sent down to *Earth*: Our flesh is there, with *G O D*; His Spirit, here, with us. *Felix captivitas*, we said before; *Felix cambium*, may we now say: A happy captivity, that, a blessed exchange for us, this.

This is but one: it is expressed plurally; *Dona*, many: There be many in it. It is, as the *Arke* of the *Covenant*: the *Arke* was not empty, no more is this. The *two Tables*, that teach the heart; the hidden *Manna*, that feedeth the soul; the *Censer*, that periumeth all our prayers; the *Rod*, which makes us do (as it self did) of withered and dead, to revive and flourish again. Great variety of gifts there are in it, and all are feathers of the *Dove* mentioned in the *Psalm* (*Ver. 14.*) either the silver feathers of her wing; or the golden of her neck; For, all are from her. They are reduced all to two: 1. The gifts (1 Cor. 12.) 2. The Fruits (*Gal. 5.*) The gifts known by the terme *gratis data*: the fruits pertaining to *gratum faciens*. But the *gratum faciens* being to every man for himself: the *gratis data*, for the benefit of the *Church* in common: These latter are ever reckoned the proper, and most principal *dona dedit* of this day. And indeed, they are all in all. For, by them are the *Siens* planted, on which the other (the *fruits*) do grow.

1 Cor. 12. 4
Gal. 5. 22

And so it is. For, what were the true and proper gifts this day sent down, were they not a few tongues? And those tongues had heads, and those heads belonged to men, and those men were the *Apostles*. Upon the point, these gifts, in the end, will fall out to prove men: The gift ever leading us to the Office, and the office to the Persons, by whom it is born.

Acts 2. 31

In the place (*Ephes. 4.*) where the *Apostle* comments upon this Verse, and upon this word gifts: aske him, what the gifts be? He will tell us, *Ipse dedit quosdam Apostolos*, He gave some *Apostles*, some *Prophets*, some *Evangelists*: These were of the gifts. These three now are gone, their date is out. But, in the same period, He puts *Pastors* and *Doctors* too; and them we have full, and they are all the remains, that are now left, of the *dona dedit*, of this day. A point, I wish to be well thought on: that, for these gifts, this *Feast* is holden; that for these, we keep this high holy-day.

Ephes. 4

What, and are these such goodly gifts? Yea, the *Apostles*, *Prophets*, *Evangelists*, we grant: For, we love to build *Sepulchres*, as well as the *Pharisees*: They must be dead, yet we esteeme them. O if we had lived in the *Apostles* dayes, we would have made other gates account of them, that we would. We know, how our *Fathers* then did; we would even have done the same. For those, we have left, it is daily heard and seen, how poor a rate we set on them. This we finde: The *Apostles* themselves, were fain to magnifie their own *Apostleship*, and to say: Well they hoped, the day would come, when their peoples faith were as it should be, that they also should be esteemed according to their measure; that is, better than they were. So that, they were undervalued. I will not say the same of these, which are all, that are now left of this *dona dedit*: that of these *Holy-day* gifts, there is but a working-day accompt. Yet, these are they, that daily do rescue men and women laden with sinnes, and so captives to *Satan*, from *Satans* captivity, and take them prisoners to *Christ*. These they, by whose means and ministry, are wrought in us those impressions of grace, which we call the fruits of the Spirit, the price whereof is above all worldly gifts whatsoever. And, if God dwell amongst us, these be they, by whose doctrine and exhortation we are edified, (that is) framed and reared up, a meet building for Him.

1 Cor. 10. 17

Truly, if we did but seriously think of *Ipse dedit*, who gave; of *Spiritus Sanctus posuit*, who placed them; Nay, if but of the *Feast* it self we hold; it would be better than it is, if not for theirs, for the very *Feasts* sake. For, why keep we it? For these *dona dedit*, plain. And how prize we them? I list not tell, how meanly. This I say then: Either esteeme them otherwise, or what do we keep it? Put down the *Feast*, wipe the day of *Pentecost* out of the *Kalendar*, keep it no more hardly. Never keep so high a feast, for so low a matter. But, if we will keep it, make better reckoning of *Dona dedit hominibus*, than hitherto we have, or presently we do.

Acts 2. 11

Now, the parties for whom all these: *Hominibus*. *Ascendit, duxit, dedit*, all for *hominibus*, for men. For men, He ascended up on high; For men, He led captivity; For men, He received these gifts. They, the cisterns into which all these three streames do flow. As God, of God, He received them; that, as Man, to man, He might deale them. I will tell you Saint *Pauls* note upon this word (and indeed, it is the only cause, for which He there bringeth in this verse:) The number, that it is, *hominibus*, not *homini*. To men, among them: To every one, some; Not to any one, all. For, no one man is *hominibus*, and *hominibus* it is, He deales them to. None, so complear, but he wants some none so bare left, that he wants all. A note (if well digested) which would cause this fastidious chiddaine to cease, we have one of another. The spoiles are divided to them of the household (*Verse 12.*) come not all to one mans hand:

Hominibus 3

Heb. 2. 4.

hand: They be *utroque*, (Heb. 2.) By proportion and measure, part and part. So that, any man, though he want this gift or that, have not all, if we have but some to do good, and do good with that some, need not be dismayed. He is within the verge of *Christi* bounty, of *dona de-*
dit hominibus,

4.
Etiam inimicis

The last, is the enlargement of his largesse of this clause in the Grant: for men; Yea, for some men; some special men (may some say) such as *Abraham*, and *David*, Gods friends: but not for His enemies; nor for such, as I. Yes: *אֲפֹשְׁרִי* even for His enemies; even for His Rebels (so is the nature of the word) even to them, this day, is He willing to part with His gifts. His enemies? why, the Devils themselves are no more, but so, but His enemies: what, for them? No: it is *hominibus*, *etiam inimicis*; It is not *demonibus*: So, they are out-
cleare. But, for men, though His enemies, there is hope in this clause. And O the bounty-
fulness of God, that there is hope even for them, that He so farre enlargeth the gifts of His
feast!

Luke 24. 47.

Will ye but hear his Commission given about this point? This it is: that remission of sinnes
(the chief gift of all) in His Name, be proclaimed to all Nations, (And, all Nations then (in
a manner) were within the Apostles *Cum inimici essemus*.) But, that is not it, but the last
words that follow: that this Proclamation should be made, beginning at Jerusalem. At Jerusa-
lem? why, there all the injuries were done Him, all the indignities offered Him, that could
possibly be offered Him, that could possibly be offered by one enemy to another. Begin there?
why the stones were yet moist with His blood, so lately shed, so few dayes before, as scarce dry
at the Proclamation-time. Well yet, there begin: this is *etiam inimicis* indeed. Enough, to
shew, He would have His enemies should be the better for this day: *festum charitatis*, this
right.

And now ye will see this put in execution? This very day, soo soone as ever these gifts were
come, Saint Peter thus complains, that Holy and Just One, ye have bene the betrayers and mur-
derers of Him: (that is *inimicis* (trow I) in the highest degree.) Well yet, repent and be bap-
tized, and your sinnes (yea even that sinne also) shall be done away, and ye shall receive the
gift of the HOLY GHOST. They, that had laid him full low, past ever ascending (as they
thought) even they have their parts in His Ascension. They, that bound him as prisoner, He
looses their captivity. They, that did *damna dare* to him, He doth *dona dare* to them. All to
shew, *Etiam inimicis* is no more than the truth: and what would we more? Then let no man
despise of his part in these gifts, or say I am shut out of the Grant: I have so, lived, so be-
haved my self, never dwell with God, I! Why, what art thou? A captive? Nay, art thou an
enemy? Why, if *de hominibus*, *etiam inimicis*; if a man, though an enemy, this Scripture will
reach him, if he put it not from him. The words are so plain: for men, yea though His very
enemies.

Verse 1.

See then, what difference is between the two Feasts: The Resurrection (the first verse of the
Psalm) Let God arise, and let his enemies be scattered; (that is) *inimici demonis*; or men, that
put Him from them. But now, at this, Let God arise, and let his enemies (that were, and
would not be) be gathered, and let those that hate him, (and now hate themselves for it) flee
unto him. It is the Feast of Pentecost to day. This is the day for *etiam inimicis*: To day,
He hath gifts even for them too. And thus much for the latter part, and so for the whole
Triumph.

III.
The end, that
God might
dwell among
men.

The end now, why all this. *Hominibus*, for men; that God may dwell among men. God,
that is the whole Trinity, by this Person of it. Why? dwell He not among men before? He did.
I know not well, whether it may be called dwelling; but sure never so did before, as since these
gifts came from Him.

Dwell, not vi-
sit.

Did not dwell (they call it visiting) then: went and came, and that was all. But, since, He came to
settle Himself, to take His residence, not to visit any longer, but even to dwell among
men.

2.
Among men, at
large.
Psal. 76. 1.
Gen. 9. 27.
Ephes. 4. 10.

Nor among men, before; but, among some men. He was cooped up (as it were) *Nodus in*
Juda Deus, and there was all. Since, the fulnesse of the Gentiles is come in; *aperit* into *Schems*
gentis All Nations, His neighbours are interested in Him and his Gifts, alike. Saint Paul
upon this verse; He ascended; *Ut impleret omnia*. Impleret, His: *omnia*, ours. Filled with
His gifts, He: full, all; that is, all the compasse of earth full of his fulnesse.

It is for love, *εἰς ἀγάπην*, for His love of men, that makes him desire thus to dwell with us.
This is evident; by this *captivitas soluta*, and these *dona distributa*; by this Captivity led (that
is) by his fighting for it: by these gifts given (that is) by his bidding for it; that all this
He doth, and all this He gave, and all for no other end but this: So as, *quid requirit Domi-*
ni? on his part; *quid retribuam Domino*? on ours; all is but this, *ut habiet nobiscum Deus*, that
the true Arke of his presence (his Holy Spirit) may finde a place of rest with us.

Our duty.
1 Chron. 6. 41.

What shall we do then? Shall we not yeeld to Him thus much; or rather, thus little? If he
have a minde to dwell in us, shall we refuse Him? It will be for our benefit: we shall finde a
good neighbour of him. Shall we not then say (as they did to the Arke) Arise O Lord into thy
resting place.

But

But first, two things would be done. 1 The Place would be meet: 2 And the usage or entertainment according. For the Place, Never look about for a soile, where: The place, are we our selves. He must dwell in us, if ever He dwell among us. In us (I say) not beside us: שוכן is the word, and so it signifieth, *Sic inter nos ut in nobis.*

And if so, then *Locus* and *Locatum* would be suitable. A Dove He is: He will not come but *ad secula candida*, to no foul or sooty place. Ointment He is: poured He will not be, but into a clean, and sweet, not into a stinking or loathsome phial. To hold us to the word: God he is; and Holy is his title: So would his place be; an holy place; and, for God, a Temple. You know, who saith, *Templum Dei estis vos: Know ye not, ye are the Temples of God, if He dwell in you?*

But it is not the place (though never so commodious) makes one so willing to dwell, as doth the good usage, or respect of those, in the midst of whom it is. *Hore will I dwell, for I have a delight* (saith He.) It would be such, as to delight Him (if it might be:) but such, as at no hand to grieve Him. For then, He is gone again; *Migremus hinc*, straight, and we force Him to it. For, who would dwell, where He cannot dwell, but with continual grief?

And, what is there, will sooner grieve Him, and make Him to quit us, than discord or dis-union? Among divided men, or minds, He will not dwell. Not, but where unity and love is. In vaine, we talk of the Spirit without these. Aarons ointment, and the dew of Hermon (both types of Him) ye know what Psalme they belong to: It begins with *habitate fratres in unum*. It is in this Psalme before (verse 9.) where men are of one minde in an house, there He delights to be. This very day, they that received Him, were *δυνάμει*, with one accord, in one place. That *δυνάμει*, is the Adverb of the Feast. And the Apostle, in his comment on this verse: No better way (saith he) to preserve the unity of the Spirit (or the Spirit of Unity, choose you whether) than in the bond of peace. To say truth, who would be hired to dwell in *Mesech*, where nothing is but continual jarres and quarrels? Such places, such men, are even as *torrida Zona*, not habitable by the Spirit, by this Spirit. But for the other spirit, the spirit of division, they are: *Ut habitet Daemon inter eos*, a fit place for the Devil, to dwell among such. Think of this feriously, and set it down, that at Salem is his Tabernacle: and Salem is peace, and so the Fathers read it, *In pace factus est locus Ejus*. Make Him that place, and he will say, here is my rest, here will I dwell, for I have delight therein.

We said even now: to dwell among us, He must dwell in us: And, in us, He will dwell, if the fruits of His Spirit be found in us. And, of His fruits, the very first is Love. And the fruit is, as the tree is. For, He himself is love, the essential Love, and Love-knot of the undivided Trinity.

Now, to work love (the undoubted both signe and means of His dwelling) what better way, or how sooner wrought, than by the Sacrament of Love, at the Feast of love, upon the Feast-day of Love, when Love descended with both his hands full of gifts, for very love, to take up His dwelling with us?

You shall observe: there ever was, and will be, a near alliance, between His *dona dedit hominibus*, and His *dona reliquit hominibus*; The Gifts He sent, and the Gifts he left us. He left us the gifts of his body and blood. His body broken, and full of the characters of love, all over. His blood shed, every drop whereof is a great drop of love. To those which were sent, these which were left (love, joy, peace) have a special conatural reference, to breed and to maintain each other. His body, the Spirit of strength; his blood, the Spirit of comfort: both, the Spirit of Love.

This Spirit (we said) we are to procure, that it may abide with us, and be in us. And what is more intrinsecal in us, abideth surer, groweth faster to us, than what we eat and drink? Then, if we could get a spiritual meat, or get to drink of the Spirit, there were no way to that. And behold, here they be. For, here is spiritual meat, that is, breeding the Spirit, and here we are all made drink of one Spirit, that there may be but one spirit in us. And we are all made one bread, and one body, kneaded together, and pressed together into one (as the Symbols are, the bread and the wine,) So many as are partakers of one bread, and one cup, the bread of life, and the cup of blessing, the Communion of the Body and Blood of Christ. And, in figure of this, even King David dealt these two (bread and wine) in a kinde of resemblance to ours, when the Arke was to be brought home, and seated among them; the Arke in type. And we to do the same, this day, when the Arke in truth did come, and will come to take up His rest in us.

Will ye now hear the end of all? By this means God shall dwell with us (the perfection of this life:) and He dwelling with us, we shall dwell with him (the last and highest perfection of the life to come.) For, with whom God dwelleth here, they shall dwell with him there, certainly. Grace He doth give, that he may dwell with us; and glory he will give, that we may dwell with him. So may he dwell, he wish us: so may we dwell, we wish him, eternally. So, the Text comes about round. It began with an ascension, and it ends with one: begun with *Christi*: ends with ours. He ascended, that God might dwell with us, that God dwelling with us, we might, in the end ascend and dwell with God. He went up on high, that the Spirit might come down to us below, and, that coming down, make us go the same way, and come to the same place, that he is. Sent him down to us, to bring us up to him.

Where, we shall no lesse truly than joyfully say: This is our rest for ever. To which rest, *Ascensor cali, Ductor captivitatis, Largitor donorum*, he that is gone up to heaven, the Leader of captivity, the Great Receiver, and Giver of these Gifts, vouchsafe to bring us: That, as this Feast is the period of all the Feasts of the year; So this Text, and the end of it, to dwell with God, may be the end of us all: of our desires, here, of our fruition there. Which, &c.

To prepare him
a place.

1 Cor. 3. 16.

2.
To entertain
Him.
Verse 16.

Psal. 133. 1.

Ephes. 4. 3.
Psal. 120. 5.

Psal. 76. 2.

By the Sacra-
ment.

1 Cor. 10. 34.
1 Cor. 12. 13.

Joh. 5. 33.
1 Cor. 10. 16.
1 Chron. 16. 3.



A

S E R M O N

Preached before the

KINGS MAJESTY, AT GREENWICH,

On the XXIX. of May, A. D. MDCXV.
being WHITSUNDAY.

LUKE Chap. III. Ver. XXI. XXII.

Now it came to passe, when all the people were baptized, and that Jesus also was baptized, and did pray, the heaven was opened :

And the Holy Ghost came down upon him, in a bodily shape like a Dove, and there was a voice from heaven, saying, Thou art my beloved Sonne, in whom I am well pleased.

The Feast of the
Holy Ghost.
The Coming
down of the
Holy Ghost upon
Christ.
Dignus.
Antiquus.
Communus.

The Feast of
Baptisme.
The Baptisme
day of the first
Christian.
Acts 2. 41.
The Baptisme-
day of the A-
postles.
Acts 2. 3. 41.
CHRISTS
baptisme a high
mystery.
The presence of
the whole Trinity
1 At the Crea-
tion.
Gen. 1. 1. 2. 3.
2 At Christs
Chriftening.



His is the feast of the HOLY GHOST: And here have we in the Text, a visible descending of the HOLY GHOST.

Another there was, besides this, *Acts II.* But this hath the vantage of it, three ways: 1 The worthinesse of the Person. Here it descends upon CHRIST, who alone is more worthy than all those there. 2 The priority of Time; This here was first, and that other, the HOLY GHOST but at the second hand. 3 The generality of the good: That other was proper but to one calling (of the Apostles) only. All are not Apostles; all are Christians. This of CHRIST'S con-

cerns all Christians; and so the more general by far.

That it is of baptisme, is no whit impertinent neither; for this is the Feast of Baptisme. There were three thousand, this day baptized by the Apostles (the first Christians that ever were.) In memory of that Baptisme, the Church ever after held a solemne custome of Baptizing at this Feast. And many, all the year, reserved themselves till then; (those except, whom necessity did cause to make more haste.)

But, upon the point, both Baptismes fell upon this day. That, wherewith the Apostles themselves were baptized, of fire. And that, wherewith they baptized the people, of water. So that even this way, it is pertinent also.

To look into the Text, there is no man but at the first blush will conceive there is some great matter in hand. First, by the opening of heaven: for, that opens not, for a small purpose. Then, by the solemne presence of so great estates at it: for, here is the whole Trinity in person. The Sonne in the water, the Holy Ghost in the Dove, the Father in the voice. This was never so before, but once: Never but twice, in all, in all the Bible. Once in the Old Testament, and once in the New. In the Old, at the creation, the beginning of Genesis. There finde we GOD, and the Word with GOD creating, and the Spirit of God moving upon the face of the waters. And now here again, at CHRIST'S chriftening in the New.

The

The faces of the Cherubins are one toward the other: (that is) there is a mutual correspondence between these two. That was at the creation: this, a creation too; if any be in CHRIST, he is a new creature of this new creation. That was the Genesis, (that is) the generation of the World: this, the *ἀναγεννησις* (the Apostles word) that is, the regeneration, or spiritual new birth, whereby we be born againe the Sonnes of God. And better not born at all, than not so born againe.

This then, being every way as great; (indeed, the greater of the twain) meet it was, they all should present themselves at this; no less than at that; and every one have His part in it (as we see, they have.) All (I say:) seeing the Commission for Baptisme was to run in all their Names, and it self ever to be ministred accordingly.

To lay forth the members of the division: A double Baptisme we have here: Double for the Parties, and double for the Parts.

For the Parties; we have here two Parties. First the People. Then CHRIST.

For the Parts; we have here two parts. For this first (both of CHRIST and the People) was but *Johns Baptisme*, was but *Baptismus fluminis* (as they call it) water-baptisme. But, there is another part besides to be had, even *Baptismus Flaminis*, the Baptisme of the HOLY GHOST.

That second part is set down in a sequele of four:

1 For first, after *Johns Baptisme*, CHRIST prays. 2 Then, after His prayer, Heaven opens. 3 After heaven open, the HOLY GHOST descends. 4 Lastly, after His descent, comes the voice. And these four make up the other part, and both together a full Baptisme.

Of these then in order. 1. Of the Peoples Baptisme. 2. Of CHRISTs baptisme. CHRISTs by water, and then by the HOLY GHOST. In which, the four: 1 CHRISTs prayer, 2 Heaven open, 3 the Dove, and 4 the Voice.

Exod 5.10.
That a New
Creation.
1 Cor. 5.17.
That, a new
generation.
Tit. 3.5.

The Commission
for us.
Mat. 28.19.
The execution
of it.

The Division.
1 CHRISTs.
2 The Peoples.
CHRISTS
and the Peo-
ples.
In water.
In the HOLY
GHOST.

I.
2.



It came to pass that when, &c. Two Baptismes we have here: 1 The Peoples first, 2 Then CHRISTs. How it should come to pass, the People should be baptized, we see good reason: but not how it should come to pass, that CHRIST also. The People, they came confessing their sinnes; and so needed the baptisme of repentance: so was *Johns Baptisme*. For, the People nor being *βαπτίζονται*, baptized, but (to use the Apostles word) *καταβαπτίζονται*, even souled over head and eares in their sins, in many foolish and noysome lusts, which drown men in perdition, *Tanquam sus à volutabro*, they had need to be washed from the wallow of their sin, they had long lien in.

And not only for their sinne: even their righteousness (take it at the best) even that, was not so clean, but it needs come to baptisme: *Urpote stillantes quotidie super telam justitie, sanism concupiscentie* (they be Pope *Adrians* own words:) As dropping every other while, upon the web of those few good works we do, such stuff, the Prophet resembles it to so homely a thing, as I list not tell you, what it is: but it is *pannus menstruatus*, english it who will. Reason then, for the People; And not only for *sex populi*, but even *flos populi*, to be baptized. It might well come to pass, that.

Yea reason, that even they, who of all the rest, seem least to need it, the Peoples children, *ἀπὸ τῆς γενέσεως*, the poor new-born babes. For, being conceived of unclean seed (*Job*) and, warmed in a sinful womb (*David*;) at their birth, polluted no less in sinne, than in their blood (*Ezekiel*;) there is not * *Infans unius diei super terram* (as the Seventy read it) not a child a day old, but needs *baptismus lavacri*, if it be but for *baptismus uteri*, the baptism of the Church, if it be but for the baptism it had in the womb. Let the people then be baptized in GODs name, good and bad, men and children and all.

Sed quid facitis Baptizantes Iesum? (As Bernard asks at His Circumcision, *Quid facitis circumcidentes puerum hunc?* What do you circumcising Him, in whom nothing superfluous? So here) What do you baptizing Him, in whom nothing unclean? What should He do being baptized? How comes that to pass? Go wash your spotted lambs and spare not: this Lamb is immaculate, hath not the least spot upon Him. *Qui non fecit peccatum* (it is Paul;) *Qui non novit peccatum* (it is Peter;) Neither did, nor knew sin: He hath none to repent of; what should He do at the baptism of repentance?

One might well ask, Why did not the Baptist repel Him finally? Not say: I have need to be baptized of thee, (that is) Thou hast no need to be baptized of me: that was too faint, that was not enough: But, Thou hast no need to be baptized at all. Yea, one might well ask the water (with the Psalmist;) why it fled not; and Jordan, why it was not driven back, at this Baptisme?

I.
The Peoples
Baptisme.

Mat. 3.6.
For their sins.
Act. 19.4.
1 Tim 6.9.
2 Pet. 2.22.

For their very
righteousness.
In quantum Sen-
tent.

Esay 64.6.

The peoples
childrens ba-
ptisme.

1 Pet. 2.2.
Job 14.4.
Psa. 51.5.
Ezek. 16.6.
* Job 14.5.

II.
CHRISTS
baptisme.
It may seem
CHRIST was
not to be ba-
ptized,
1 Pet. 1.19.
1 Pet. 2.22.
2 Cor. 5.21.
Acts 19.4.
Mat 3.14.
Psa. 114.5.

Yet CHRIST
was baptized.
It may seem
of very humili-
ty.
Joh. 13. 15.

Yet the Verse is plain; that, with the People, CHRIST also was baptized.

How came this to pass? Why baptized? Why with the People?

Was it this, though he needed it not, yet for *exemplum dedi vobis*, He would condescend to it, to give all a good example of humility, as He did at His *Manducation*, when He washed His Disciples feet?

Indeed, I must needs say, great Humility there was in it; as at His *Circumcision*, to take on Him the brand of a Malefactor: so here, to submit Himself to the washing proper to sinners only. Then again, not to take it alone, but to take it at the hands of one so far inferior to Him, as he reckoned not himself worthy to stoop and unloose His shoe-latchet. 3 Again, that not baptized only, but baptized with the People. Not, Saint John come and baptize Him, at home; but, with the multitude, the meanest of them: they, and He together. And when? Not upon a Day by Himself, but, when they. And where? not in a basin by Himself, but even in the Common River, with the rest of the *mainy*. When, and where, they; Then, and there, He.

This (sure) was great Humility; and to it we well might, and gladly we would ascribe it: but that, Himself will not let us so do. For when the Baptist strained courtesy at it, he bade, Let be, Thus it behoved, *implere omnem justitiam*. *Justitiam* (mark that:) No courtesy, but Justice, He makes a matter of justice of it; as if justice should not have been done (at least, not all Justice) if He had not been baptized.

Why, what justice had been broken? what piece of it, if He had not? To shew you, how this comes to pass; we are to consider CHRIST, as having two capacities (as they term them.) So are we to consider Him (the second Adam:) For so do we the first Adam: as a person of himself; and, as the Author of a Race, or Head of a Society. And, even so do we, CHRIST: Either as *totum integrale*, a person entire (they call it a *body natural*;) or, as *pars Communitatis* (which they call a *body politic*) in conjunction, and with reference to others: Which others are His Church; which Church is His body. They His body, and He their Head (so told us often, by the Apostle.) And, as by Himself considered, He is *Unigenitus*, the only begotten, hath never a brother: so, as together with the people, He is *Primogenitus inter multos*, the first begotten among many brethren.

To apply this to our purpose. Take CHRIST by Himself, as severed from us; and no reason in the world, to baptize Him. He needed it not. Needed it not? Nay, take Him so; Jordan had more need come to Him, than He to Jordan, to be cleansed. *Lavit aquas Ipse, non aqua Ipsum*, the waters were baptized by Him, they baptized Him not: He went into them, *Ut aqua nos purgatura prius per Ipsum purgaremur* (it is Epiphanius) that they which should cleanse us, might by Him first be cleansed. It is certain, so, He received no cleanness, no virtue; but virtue He gave, to Jordan, to the waters, to the Sacrament itself.

But then, take Him the other way, as in conjunction *cum populo*, they and He one body, and the case is altered. For, if He be *cum populo*, with them, as He be one of them; as He be, a part of a body with them (a principal Part I grant, yet a part though) reason would, He do as they do, part and part alike. *Inasmuch* (saith the Apostle) as the children were partakers of flesh and blood, He also took part with them. And so, inasmuch as they baptized, He also took such part as they, both went to baptism together. For (*ut pars toti congrua*) a kind of justice there is in it, they should so do.

But if we look a little further, then shall we find greater reason yet. A part He is; and parts there be, that in some case undertake for the whole; as the arm, to be let blood, for all the body. And it came to pass, that such a part He was; He undertook for us. For, in His baptism He puts us on; as we put Him on, in ours. Take Him then, not only as *cum populo*, but as *pro populo*; not only, as *nobiscum*, but as *pro nobis*: Put Him in the case, the Prophet doth, *Posuit super Ipsum iniquitates omnium nostrarum*, put upon Him the transgressions of us all: Put Him as the Apostle puts Him; *Factus est peccatum pro nobis*, make Him sinne, for us; put all our sinnes upon Him; and then, it will come to pass, He will need baptizing: He will need that, for me and thee, that for Himself He needed not, and baptism in that case, may well be ministered unto Him.

Nay then, as in another case the Prophet saith, that all Lebanon was little enough to find wood for a Sacrifice: So may we in this, that all Jordan is little enough to find water to His baptism. A whole River too little, in that case. For, being first baptized (as I may say) in so many millions of sins, of so many millions of sinners (in so foul a puddle;) well might He then be baptized, if it were but to wash away that His former *foule baptism*. Well might it come to pass then.

One only scruple remains: How Jordan or any water could do this; wash away sinne? To clear it shortly; the truth is, it could not. It is no water-work, without somewhat put to it, to help it scoure. But, nothing on Earth: Not, if you put to it *Nitre*, much Sope, Fullers earth, the herb borith (say the Prophets) all will not do; it will not off, so. Therefore, this of His in Jordan did not, could not do the feat, otherwise, than in the virtue of another to follow. For, after this was past, He shaketh of another baptism, He was to be baptized with. And that was it indeed: That, the fountain, that was opened to the house of Israel, for sin and for uncleanness: that was *baptismus sanguinis*. For, without blood, without the mixture of that, there is no doing away sin.

And

Not of humili-
ty, but of Jus-
tice.
Mat. 3. 15.

The Justice in
Christ two ways
considered.
1 Cor. 15. 22.

Eph. 1. 22, 23.
Joh. 3. 16.
Rom. 8. 22.

Not as by him-
self f. om us.

In Anchorate.

But as part of
our body with
us.

Heb. 3. 14.

Not only as
part with us,
but as for us
also.
Gal. 3. 27.
Eph. 5. 6.
2 Cor. 5. 21.

To wash off
our sinners.
Elay 40. 16.

What baptism
washed sinners
off.

Not water.
a Job 9. 30.
b Jer. 2. 22.

Chap. 12. 50.
Zach. 13. 1.
Heb. 9. 22.

And so was He baptized. And He had *trinam meritionem*: 1 One in Gethsemane, 2 One in Gabbatha, 3 and a third in Golgotha. ^aIn Gethsemane, in His sweat of blood. ^bIn Gabbatha, in the blood, that came from the scourges and thornes: and in ^cGolgotha, that which came from the nailes and the speare. Specially, the speare: There, met the two streams of ^dwater and blood, the true Jordan, the bath or laver, wherein we are ^epurged from all our sinnes. No sinne of so deep a die, but this will command it, and fetch it out. This in Jordan, here, now, was but an undertaking of that, then; and in verue of that, doth all our water-baptisme work. And therefore, are we baptized into it: not into His water-baptisme, but into His Cross-baptisme; not into His baptism, but into His death. So many as are baptized, are baptized into His death: It is the Apostle, Rom. 6.3.

But the baptism of blood.
a Mat. 26. 36.
b Joh. 19. 13.
c Mark 15. 22.
d John 19. 34.
e Joh. 1. 7.

To take our leave of this point. This may be said: If it be Justice, that CHRIST come to baptism: much more, that the People. And how then comes it to pass, that there is such sacrilegious pride in some of the people, that (as if no such thing were) set so light by it as they do? and that, not Johns (as this was;) but CHRISTs own baptism? Before of this, if CHRIST did thus, to countenance and credit Johns baptism, because it was the ordinance of GOD: much more his mind is, to give countenance, and to have countenance given, to his own, which is GODs ordinance, of a far higher nature.

Our duty out of Christs baptism.

Chap. 7. 28.

And, if the LORD thought not much to come to the baptism of his servant: He will think much, if the servant come not to the baptism of his LORD. This of his then is but a lesson to us; to invite us thereto: and we to take it as the voice, that spake to S. Paul (Act. 22. 16.) *Et nunc quid moraris? Surge, ablue peccata tua*: And now, why stay you? why protract you the time? Up, wash away your sinnes, with all the speed you may. For, if when the people was baptized, CHRIST was so: much more strongly it holds; when CHRIST himself is so, that then, the people should and ought to be baptized.

NOW CHRIST is baptized. And no sooner is he so: but, he falls to his prayers, *Indigentia mater orationis* (we say) Want begets Prayer. Therefore, yet there wants somewhat. A part, and that a chief part of baptism is still behind.

The second part of Christs baptism.

There goes more to baptism, if it be as it should be, than *baptismus fluminis*: yea (I may boldly say) there goes more to it, if it be as it should, than *baptismus sanguinis*: Christ came in water and blood; not in water only, but in water and blood: that is not enough; except the Spirit also bear witness. So *baptismus Flaminis* is to come too. There is to be a Trinity beneath, 1 water, 2 blood, and 3 the Spirit, to answer to that above: but (the Spirit's baptism coming too) in the mouth of all three, all is made sure, all established thoroughly. This is it; he prays for as man.

1. Christs prayer for somewhat yet wanting.
1 Joh. 5. 6.
For the baptism of the Holy Ghost.
1 Joh. 5. 7. 8.
Deut. 19. 15.
The baptism of blood we are quit of.
Esay 63. 23.

For, the baptism of blood, that was due to every one of us (and each of us to have been baptized in his own blood; to have had three such immersions;) that, hath Christ quit us off. When he was asked by the Prophet, *How his robes came so red?* He sayes, *He had been in the wine-press*; but, there he had been, and that *He had trod alone*: *Et vir de gentibus non fuit mecum*, And not one of the people with him, none but he, there; in that: spares us, in that.

But the other two parts he sets down precisely to Nicodemus (and in him, to us all;) 1 Water, 2 and the Holy Ghost: Now, the Holy Ghost we yet lack. So doth S. Paul, baptized in the Sea; and in the Cloud: by the Sea, meaning the elementary part; by the Cloud, the celestial part of baptism. Now, that of the Cloud, we have not yet. So doth S. Peter; the doing away the soile of the flesh (that, Jordan can do) but that, wherewith the conscience (or soul) should be presented before GOD; that is still wanting. And the baptism of the body, is but the body of baptism; the soul of baptism, is the baptism of the soul. Of the soul, with the blood of Christ, by the hand of the Holy Ghost: as, of the body, with water, by the hand of the Baptist: without which, it is but a naked, a poor, and a dead element.

But not, either of water, or of the Holy Ghost.
Joh. 3. 5.
1 Cor. 10. 2.
2 Per. 3. 21.

S. Paul tells us (Col. 2.) that besides the Circumcision, that was the manufacture, there was another, made without hands: There is so, in baptism, besides the hand seen, that casts on the water; the vertue of the Holy Ghost is there, working without hands, what here was wrought.

Gal. 4. 9.

Col. 2. 11.

And for this, Christ prays: that then it might, might then, and might ever, be joynd to that of the water. Not in his baptism only, but in the peoples; and (as he afterwards enlarges his Prayer) in all others, that should ever after believe in his Name. That, what in his (here) was, in all theirs might be; what in this first, in all following; what in Christs, in all Christians: Heaven might open, the Holy Ghost come down, the Father be pleased to say over the same words, *toties, quoties*, so oft, as any Christian mans child is brought to his Baptisme. Christ hath Prayed, now.

CHRISTS prayer for the Holy Ghost.
Joh. 17. 10.

See the force of his Prayer. Before it, Heaven was mured up, no Dove to be seen, no voice to be heard, *Altum silentium*. But straight upon it (as if they had but waited the last word of his Prayer) all of them follow immediately.

2. The opening of heaven.
Chap. 4. 29.
Jam. 5. 18.
For the bringing down the much

Heaven opens first. For, if when the lower heaven was shut up three yeares, Elias was able with his Prayer to open it (it is our Saviour, in the next Chapter following) and bring down rain: The Prayer of Christ (who is more of might, than many such as Elias) shall it not be

waters above
the heavens.
Joh. 7. 39.

much more of force, to enter the Heaven of heavens, the highest of them all, and to bring down thence, the waters above the heavens, even the heavenly graces of the Holy Spirit.

For so, when our Saviour cried (John 7.) *If any be athirst, let him come to me, and I will give him of the waters of life*: This (saith S. John) *He spake of the Spirit*. For, the Spirit and his graces are the very supercelestial water: one drop whereof, infused into the waters of Jordan, will give them an admirable power, to pierce even into the innermost parts of the soul: and to baptize it; (that is) not only take out the stains of it, and make it clean, but further give it a tincture, lustre, or gloss: for, so is baptism properly, of *βαπτισμα*, taken from the Dyers fat, and is a dying or giving a fresh colour, and not a bare washing only.

Apoc. 7. 14.

2 To shew
baptism is from
heaven.

Chap. 20. 5.
By a door open
Apoc. 4. 1.

Mat. 16. 19.
To shew our
right to enter
heaven.

Apoc. 21. 27.

Always, the opening of heaven opens unto us, that no baptism without heaven open: and so, that baptism is *de caelo*, *non ab hominibus*, from heaven, not of men. So was it here: So is it to be holden for ever. 2. And from heaven: not *clanculum* (as *Prometheus* is said to get his fire) but *ανορθωσια*, orderly, by a fair door set open; in the view of much people: for, that all were present, saw the impression in the skie. Which door was not mured up again: For, we find it still open, Apoc. 4. and we find, that *keyes were made*, and given of it, after this. 3. And all this; that, there might not only be a passag: for these down: but for us up. For, *heaven gate*, *ab hoc exemplo*, doth ever open at baptism; in sign, he that new cometh from the Font, hath then right of entrance in thither. Then (I say) when by baptism he is cleansed: For before, *Nihil inquinatum*, *Nothing defiled can enter there*.

3.
Out of heaven
open, what.
Psa. 48. 8.

Out of heaven now open, somewhat is seen, and somewhat heard. 1 *Seen*: a Dove descend; the Apparition. 2 *Heard*; *Tu es filius meus*; the voice. Under one, the testimony *Vifus & Vocis*, of hearing and sight both: that, *Sicut audivimus, sic & vidimus*, that, as we see, we heare, and back againe, as we heare, see: which is, as much as can be, to make full faith.

The Apparition
1 The Holy
Ghost.

2 Pet. 3. 5, 6.

1 Pet. 3. 20, 21.

John 3. 5.
Tit. 3. 5.
Symbol. Nicen.

2 Came down.
Psal. 139. 7.

3 Upon him.
Gen. 1. 2.
John 1. 33.

John 3. 34.

4 In a bodily
shape.
Joh. 1. 33.

5 In the shape
of a Fowle.
Exod. 25. 20.
Esay 6. 2.
Joh. 3. 8.
Psal. 18. 10.

6 In the shape
of a Dove.
Cant. 5. 12.

1. The Apparition. Wherein the points are six: 1. *The Holy Ghost*.] First, that person: For, the Person, by whom CHRIST was conceived; by the same, it was most convenient, Christians should also be. But to go higher: The Person, that was Author of *Genesis* the generation, meetest to be Author likewise of *regeneration*. The same person, and in the same element: The element, whereof all were made, and wherewith all were destroyed after; that, with the same, all should be saved again: the water it self, now becoming the Ark; the drowning water, the saving Ark, as S. Peter noteth. That, as then by His moving on the waters, he put into them a life and heat to bring forth: so now, by his coming down upon them, he should impregnate them to a better birth. That, as his title is, the Lord and giver of life, he might be the Giver of true life (that is) eternal life: whereto this life of ours is but a passage or entry; and not otherwise, to be accounted of.

2. *The Holy Ghost came down*:] that is to say, in his sign or symbole, the Dove. Otherwise, the Spirit of God neither goes up, nor comes down: it is everywhere; beneath, as well as above: but (by a familiar phrase in Scripture) what the Dove did, that represented him; that, is he said, to do.

3. *Came down upon Him*:] which is a degree yet further, than in *Genesis*. There, he did but move or flutter over the waters (enough, for that effect, then:) here, he cometh nearer, lights and abides upon him: (which argues a greater work in hand.) And which argues too, a greater familiarity to grow, between the Spirit and our nature: For, a bird (we know) is familiar, when it doth so, light upon one, and stay too. But, all this he doth, not to make him to be ought; but to shew him only to be. Upon us when he comes, it is to confer something: Not so, upon him: from the first minute of his conception, he had the Spirit without measure. To confer nothing; only to declare, that this was He, that to Johns water-baptisme, should have power to add the Holy Ghost, and so make it his own for ever after.

4. *Upon him in a bodily shape*.] For, his coming being to bear witness to John, and to all, that this was he: Convenient it was, he should appear, and so have a bodily shape, to come into the face of the Court, and there to be seen, and taken notice of, as witnesses use to be. And one end it was, why his baptism was set, at the time when all the peoples was; that so, all the people might see, and so take notice of the Holy Ghost, and indeed of the whole Trinity.

5. *What shape then? of what creature?* All things quick in motion, as Angels, as the Wind (whereto he is elsewhere compared) are set forth with wings: the wings of the wind. Of one with wings then; as most apt, to express the swiftness of his operation, in all his works; but specially, in this. None of the other kind of creatures, though never so light of foot, can sufficiently set forth the quickness of his working. He goes not: he flies, he: *Nescit tarda molimina*; that he doth, he is not long in doing: therefore, in *specie volatilis*, in the shape of a thing flying.

6. And among those of that kind, in the shape of a Dove, as fittest for the purpose in hand. Not so much, for that it is noted to love the waters well (specially clear waters, as these now be, after Christ hath purified them;) That is not all: But indeed, special choice is made of it, to set forth to us the nature and properties of the Holy Ghost: which have many wayes resemblance with those of this creature.

And I will not go to *Pliny* for them, nor to any heathen Writer of them all. For the Word of God, the Word of God hath sufficient. To that, we will hold us.

There

There the first Dove we find, is Noah's Dove with the Olive-branch in her bill, a sign of peace, peace, which is the very first-fruits of the Spirit. It is Tertullian's note, this: That, as after the deluge (the world's baptism, as it were) the first messenger of peace, was the Dove: So is it here again just; after Christ's baptism, the deluge or drowning of that which indeed drowned the world (that is) of sinne, the very same apparition of the Dove, and with another manner of peace than that; but, with peace, in both.

2. Next have you David's Dove, for the colour: *Pennis Columbae de-argenteae*, with feathers silver-white: to note candor columbinus, white as a Dove, not speckled as a bird of divers colours. And (to the same effect) Solomon's Spouse, for the eye: three several times, there said to have, *oculus columbarum*, eyes single and direct as a Dove; not leering as a Fox, and looking divers ways: *Oculos Columbinos*, not *Vulpinos*.

3. Then Esay's Dove, for the voice: *Gemebat ut Columba*, in patience mourning; not in impatience murmuring or repining: For, *carmen amatorium*, her voice. And no other voice to be heard, from the first Church. Now, they are ashamed of that voice: it is not *gemebat ut columba*, but *rugiebant ut ursi*; to groyn they begin like Bears, but not mourn any more like Doves. No such voice to be heard now: that, put to silence.

4. At last our Saviour Christ's own, that is, *innocent as Doves*: harmless, both for bill and claw: not bloody or mischievous. Who ever heard of a Dove, that drew blood, or did any mischief to any?

Now, *qualis species, talis Spiritus*, such as the shape was, such is the Spirit: and these all four properties of it, in the Holy Ghost. 1 He a Spirit, that loves *quodquodque* men of one accord (as was seen this day.) 2 *Et qui fugit fictum*, cannot abide these new tricks, meer fictions indeed, feined by feined Christians; party propositions, half in the mouth, and half in the mind. 3 And when He speaketh, speaketh for us with sighs not to be expressed, such is His Love, and so earnest. 4 And hurts none: when he is a Dove (as here:) No nor, when he was fire; but *innoxius ignis*; even then.

2. Even as these in the Spirit, that came down: so the very same, in CHRIST, upon Whom He came down. The Spirit a Dove, and CHRIST a Lamb, like natur'd both; what the one, in the kind of Beasts; the other, in the kind of Fowles: that we may see, the Holy Ghost lighted right. *Super quem? upon whom shall my Spirit rest?* saith GOD in Esay: and he answers, *super humilem*, On the humble and meek. Humble and meek? Why, *Discite a me*; Learn both those of Me (saith CHRIST) For I am both, and a Master professed in them both. 1 The Spirit of the olive-branch (that is) peace, on Him: For *ipse est pax nostra*; He is our peace. 3 The Spirit that loves *omni fitione carentes* (that is) all that hate equivocations, on Him: For, never was there guile found in His mouth. 4 And lastly, the harmless Spirit, on Him: for, He was so, too; would not break a bruised reed (He) nor quench flax, though it did but smoke, Do no hurt at all.

3. Thirdly, what He is in himself: and what He is, on whom He descended: that, the very same, such for all the world, doth He make His Church, *homogenea cum hominibus*, like nature, like properties, *per omnia*. And, it is not so much (all this) to shew His nature, as to shew His operation: Not, what he found in CHRIST, as what he works in Christians: *Qua anima animet, quos spiritus spirat*, what soul He puts into them, what manner Spirit he makes them of: That he even endues them, with these qualities of the bird, whose shape he made choice of to present himself in. *Qua specie*, in him: shews *quo spirant*, in us. To wit, It makes them peaceable, to love singleness in meaning, speaking, and dealing, to suffer harm, but to do none.

Peace, sincerity, patience, and innocency, these be the silver-feathers of this Dove: They be virtues, and (which is more) *virtutes baptismales*, the very virtues of our baptism: No Christian, to be without them: to be found in all, where the *humidum radicale* of baptism, is not clean dried up.

The Holy Ghost is a Dove, and he makes CHRIST'S Spouse (the Church) a Dove: a term, so oft iterate in the *Canonicles*, and so much stood on, by S. Augustine and the Fathers, as they make no question, no Dove, no Church. Yea, let me add this: S. Peter, when the keys were promised, never but then, but then (I know not how) he is called by a new name, and never but there, *Bar-jona*, that is, *Filius columbae*. But so he must be, if ever he will have them. And his Successors, if they claim, by any other fowle; painted keys they may have, true keys they have none; For sure I am, *Extra Columbam* out of that Church, that is, such and so qualified, *non est columba*, there is no Holy Ghost; and so no remission of sinnes. For they go together, Receive the Holy Ghost; whose sinnes ye remit, they are remitted.

And, what shall we say then, to them, that will be Christians (that they will) and yet have *nihil Columbae*, nothing in them of the Dove; quit these qualities quite, neither bill, nor eye, nor voice, nor colour: what shall we say? This; that *fesutes* they may be: but Christians (sure) they be none. No Doves eyes; Fox-eyed they: Not silver-white feathers, but particoloured; No *geminae Columbae*, but *rugosae Ursi*: not the bill or foot of a Dove, but the beak and claws of a Vulture: No Spirit of the Olive-branch, but the spirit of the bramble, from whose root went out fire to set all the Forrest on a flame.

Ye may see, what they are, that even seek and do all, that in them lies, to chase away this Dove, the Holy Ghost. The dove (they tell us) that was, for the baby-Church; for them, to be humble, and meek, suffer and mourn, like a Dove: Now, as if with Montanus, they had yet, *Paracletum album*, another Holy Ghost to look for, in another shape, of another fashion quite, with other qualities; they hold, these be no qualities for Christians, now: Where indeed (they grant) for the baby-Christians: for the *shree thousand*

1.
Noah's Dove,
for the Olive
branch.
Gen 8.11.
Rom. 8.23.
Gal. 5.22.
2 David's doves
for the colour.
Pla. 68.13.
Jer. 12.9.
Solomon, for
the eye.
Cant. 1.14.4.
1.53.12.
3 Esay's Doves
for the voice.
Esay 38.14.
Esay 59.11.
4 Christ's Doves
for bill and
claw.
Mat. 10.16.
The properties
of the Spirit,
like.
Aq. 2.1.
Sap. 1.5.
Rom. 8.26.
Act. 2.4.

The like pro-
perties were in
Christ.
Joh. 1.29.
Esay 57.17.
66.2.
Mat. 11.29.
Eph. 2.14.
1 Pet. 2.22.
Mat. 12.10.

The like pro-
perties to be in
Christians.

Psa. 58.13.

Christ's Church
a Dove.
Cant. 1.10, 14.
5.3.
6.8.
Mat. 16.17.

Joh. 20.22, 23.

They that
make the
Church no dove

Judic 9.13.

A chasing away
of this Dove.

Acts 2.41, 48.

thousand first Christians, this day; (poor men) they did all in *simplicitate Cordis*. And so, to *Plinius* time: *harmless* people they were (the Christians) as he writes, did no body hurt. And so, to *Tertullian's*, who tells us plainly, what hurt they could have done, and yet would do none. And so, all along the *Primitive Churches* time, even down to *Gregory*, who in any wise, would have no hand in any mans blood. But the Date of these meek and patient Christians is worne out; long since expired: and now, we must have Christians of a new edition, of another, a new fashion'd Holy Ghosts making; *Gregory* the seventh (Saint *Gregory* the seventh forsooth) who indeed, was the first, that instead of the dove, hatched this new misshapen Holy Ghost, and sent him into the world.

For, do they not begin to tell us in good earnest (and speak it in such assemblies and places, as we must take it for their Tenet) that they are simple men, that think, Christians were to continue so still: they were to be so, but for a time; till their beaks and talons were grown, till their strength was come to them, and they able to make their party good: and then, this dove here, might take her wings, flie whither she would, and take her ease: then, a new Holy Ghost to come down upon them, that would not take it, as the other did: but take arms, depose, deprive, blow up: instead of an Olive-branch, have a match-light, in her beak, or a bloody knife.

Pla. 55. 6.

As calling into question of this shape of a Dove.

Methinks, if this World go on, it will grow a question problematike, In what shape it was most convenient, for the Holy Ghost to have come down? Whether as he did, in the meek shape of a dove? Or whether, it had not been much better, he had come in some other shape, in the shape of the Roman Eagle, or some other fierce fowle, *de vulturino genere*.

Sure, one of the two they must do: either call us down a new fashion'd Holy Ghost, and institute us a new baptism (and if both these new; I see not, why not a new CHRIST too:) or else, make a strange *Metamorphosis* of the old; clap Him on a crooked beak, and slick him full of Eagles feathers, and force Him, to do contrary to that He was wont, and to that, his nature is.

1 Cor. 12. 4.

But lying men may change; may, and do; but the Holy Ghost is *unus idemque Spiritus* (saith the Apostle) changes not, casts not his bill, mouts not his feathers: His qualities at the first, do last still, and still shall last to the end, and no other notes of a true Christian, but they.

As concerning of this baptism.

1 Sam. 15. 23.

It is rather like to prove true, that *Samuel* long since said, *Rebellion is as the sinne of witchcraft*: For Witches (they say) begin, are initiated, with renouncing of their baptism. And sure, these prick preely towards it: For, (say what they will) they be in the way to it, when they plainly disclaim, and renounce his qualities, that was the Author of it. For these baptismal vertues, they, that take them away, do what in them lieth, to take away Holy Ghost, and baptism and all.

I know they will flie to the fire (of this day) and say, he came in another shape. True, but for another purpose. It was to make Apostles, that, not, Christians as this here. Christians are made in a cooler element. And, we have no Apostles to make now: GOD send us to make good Christians; yield no worse souls to GOD, than this Dove here did, so many hundred years together, till new Jesuits came up, and old Christians went down.

Acts 1. 4.

Acts 3. 2. 9.
Esay 59. 11.

But, give them their fire: it will do them small pleasure, it will not light them a match, nor give fire to their train. When it came (that) and did no hurt; It sate upon them all, but not so much as singled any one of them. Let them shew, this fire, ever blew up any. True, it gave them courage (they needed it, they were to undertake the whole world) but within bounds of modesty, still (we ought to obey GOD rather than man:) Not in laicy and trayterous terms, of old bats or rotten figs: *non est vox columbae hac; ragitus urfi*, rather.

Luke 9. 44. 15.
Gen. 8. 7.

In a word, this was none of *Elia's* fire: and you remember, they that harped upon that string, who said to them, *You know not what Spirit you are of; Not, what shape appeared at your baptism*: Not *Noahs Raven*, that delights in dead carcases; but his Dove. That shape came down upon Christ: the same, comes down upon all that are baptized, with His baptism; and are inspired, with the same Spirit, that He was. This for the apparition.

4.
The Voice.

Now to the voice. *Accedat verbum, ad elementum*. The Dove was but a dumb shew, and shews, what is done in us: The Voice, that speaks plainly, and declares, what is done for us, in our baptism. The Dove, what the Spirit makes us. The Voice, from whom the Father takes us.

We saw CHRISTs humility before, in yielding to be baptized. This heaven oracle here, pronounced of Him, is in a sort, a reward of his former humility. There He was among a rabble of sinners, even in the midst of them. One that had seen Him so, would have taken Him, for none other. This Dove, and this voice from heaven, testifying so great things of Him (no sinner, no servant, but the very Son of GOD, His Love, His Joy, the *In quo*, for whom we all fare the better) this so honourable anology, makes full amends, for that. He lost nothing by his humility. No more did the Baptist, by his *Non sum dignus* neither. That hand, which he held not worthy to touch his shoe; was dignified, to touch His head, and to pour water on it. Thus they both of them fulfilled righteousness: and both of them had a glorious reward for it.

1.
First the Holy Ghosts coming, then the voice.
Gen. 1. 3. 4.

2.
The Voice, not for Christ, but for us.
Joh. 12. 30.

But first mark. Till the Spirit is come, the Voice comes not: all depends, on this dayes work (the Holy Ghosts coming.) He is the *medius terminus*: between Christ in Jordan, and the Father in heaven. He it is, that makes the Father speak, *Tu* (that is) *Tu, super quem Spiritus, Tu es Filius*. Thou (that is) Thou, on whom the Spirit in this shape comes down, Thou art my Son: that, to go before. So was it in Genesis: The Spirit moved upon the face of the waters, and then *Et dixit Deus*: but, no *dixit Deus*, before the Spirit be there first.

Then, that *non propter Me vox ista* (as Christ elsewhere saith) This voice came not for Him, but for us. Spoken to Him indeed; but, to Him, not in His own, but sustaining our persons. It were

were fond, to imagine otherwise: that this *Voice*, or any of the rest, he needed for Himself. Either to have *heaven* opened to him: it was no time shut. Or the *Holy Ghost* sent down to him: as God, the *Holy Ghost* proceeded from Him; as Man, He proceeded from the *Holy Ghost*, they never parted company. Least of all the *Voice*, *Tu es Filius*: who knew not that? It was said, and sung, long before, in the *Psalm*, *Thou art my Son*. So, all were for us; *Father*, and all. Indeed, His whole *Supremacy*, is not so much His, as ours.

The meaning is, *Thou (Christ)* in their persons, art this: *Thou art*; and for thy sake, all that are in thee, all, that by *baptism* have put thee on, all and every of them, are to me, as thou thy self art: *Filius dilecti, complacentes*.

Will ye see what is in them? In *Filius* first.

1. *Enemies* we were, *Rom. V.* Now are we no enemies: but in league with Him, in the new league (or covenant) never to be altered, as the former was. 1 So may we be; and yet *strangers* still: Nay: no strangers, but naturalized now, and of the Commonwealth of *Israel*. And, this may we be too, and yet *foreigners* though, and no *Citizens*; without the *Franchise*: Yes, now enfranchised also, and *Citizens with the Saints*. Well, though of the *City*; not of the *summit* though: Yes, a *Domestic* Dear, of His very *Household*, now. Of His *Household*? So we may, and yet be but *servants* there: Nay, no servants now, but *Sonnes*, by virtue of this *Tu es Filius*. So many degrees do we pass, yet we come to this *Filius*. Go forward now. All *sinners* are not *degraded*, *Cham* was not; *Sonnes* and beloved *Sonnes*, a new degree, a sixth. 7 And yet again, all we love, we take not pleasure in. Even beloved *Sonnes*, offend sometime, and so please not. The Father (in the XV. Chapter after) loved his wilde riotous sonne, but too well; yet, small pleasure took he, in him, or his courses. But *Complacitum est* (the seventh) that makes up all: a son, a beloved son, his Fathers delight and joy; there is no degree higher. And such are we, by *baptism*, made to God in *Christ*, through the renewing of the *Holy Ghost*.

Filius. This is a new Tenour now; the old stile is altered. The *Voice*, that came last from heaven before, ran thus; *Ego sum DOMINUS*, and that inferres, *Tu es Servus* (that is the best, that can be made of it.) But here now, it is *Tu es Filius*, and that necessarily inferres, *Ego sum Pater*: For *hac vox Patrem sonat*, this is a Fathers voice to his Childe. A great Change: Even from the state of *servants* (as by creation and generation we were; and so still, under the law) into the state of *Sonnes*, as now we are, being new Creatures in *Christ*, regenerate and translated into the state of *Grace*, wherein we stand.

And not only a great Change, but a great Rise also. At the first, we were but washed from our *sinnes*, (there was all:) but here, from a baptized sinner, to an adopted Sonne, is a great ascent. He came not down, so low; but we go up, as high for it. For, if *Sonnes*, then *Heires* (saith the *Apostle*) so goes the tenour in heaven: *Heires* and joynt *heires* of heaven, with *Christ* (that is) for the possession and fruit of it, full every way as Himself; and this He brings us to, before He leaves us.

We speak much of *adoption*: would you know, when it was, where, and by what words? Why, now; Here it is: These, the very adopting words; by them, the act of *adoption*, actually executed. This, the very Feast of *Adoption*. A feast therefore, to be held in high account with us; as high as we hold this, (to be the adopted children of God.)

But we must remember, not only that we are, but in *quo*, all this: to whom we owe it all (that is) to *Christ* (the natural Son.) In Him it is, and out of Him, it proceeds to come to us.

The *Fathers* do ponder this (In *quo*) to good purpose: that is not, *Qui placet*, who pleases me well, or (which is all one) *With whom*, I am well pleased: (yet so He might have said) but *In whom*. And, that is more, than both. *Who* pleases me, or *With whom* I am pleased, goeth no further than himself, His own person: But, *In whom* (that is) for whose sake, with others. To whom, I bear such favour, as not only Himself pleaseth me: but in Him, and for Him, others please me also.

Again: If it had been *Qui*, it had shewed, but what, by nature He is: But this *In quo*, sheweth to what end; He was sent; to be, the *In quo*, to bring all this about; Even, that in Him (the Sonne beloved, and well pleasing:) we, that neither were *sonnes*, but *servants*, (and those but bad ones neither:) Nor beloved, but full unlovely: and in whom no pleasure at all, displeasure rather: that, in Him we might be received to grace, and made by adoption, what He Himself is.

The *In quo*, what we are in Him, we best conceive, by the *fine quo*, what we are without Him. For *fine quo*, but that He, with the People; none of all these, had come to them. Heaven shut still: no Dove seen: No *Tu es Filius* ever heard: we had rotted away in our *sinnes* without *Baptism*: the evil spirit had seized on us, instead of the *Holy Ghost*: No *Sonnes*, but cast out, with the evil servant, into utter darkness.

But *In quo*, God so highly well pleased with Him, as, at the very contemplation of Him, but turning to Him, and beholding Him, He layes down all His displeasure, and is pleased to accept us, and our poor and weak obedience; and further, to be so pleased with it, as even to reward it also, *In quo complacitum est*.

Complacitum est; and here *Baptism* leaves us, and would God, there we might hold us; and it might never be, but *complacitum est*. But, when we fall into sin, specially some kind of sin, we put it in hazard:

Psa. 96.

The meaning of *Thou art my Son*.

Gal. 3. 27.

Rom. 5. 10.

Heb. 2. 9.

Eph. 2. 11.

Eph. 2. 19.

Eph. 2. 19.

Joh. 3. 3.

Gal. 5. 7.

Gen. 9. 25.

Chap. 15. 20.

The Change of the stile from *servus*.

Exod. 10. 2.

Gal. 5. 5.

2 Cor. 5. 17.

Rom. 5. 2.

The rise from a sinner to an heire.

Gal. 5. 7.

Rom. 8. 17.

Rom. 8. 15.

Gal. 5. 5.

In whom I am well pleased.

In whom more than with whom.

In whom, or with whom, His stature. In whom, His end.

In whom best seen by without whom.

Joel 1. 18.

1 Sam. 16. 14.

Mat. 25. 30.

Psa. 84. 9.

A turning from Baptism to the Eucharist.

1 Cor. 13. 23.

The same voice
the second time
for us also.
Math. 17. 5.
Math. 17. 2.

Phil. 3. 21.

hazard: for He is not: He cannot then, be well pleased with us. How then? His favor we may not finally lose; and, to baptism we may not come again. To keep this Text in life: *Complacitum est, It hath pleased the Holy Ghost*, as He applied Christ's blood to us in baptism, one way: so out of it, to apply it to us, another way: as it were, in supplement of baptism. In one verse, they be both set down, by the Apostle, *In uno Spiritu baptizati, In uno Spiritu potati*. And whom He receiveth so to His Table, to eat and to drink with Him, (and every one that is well prepared, He so receiveth) with them, *He is well pleased again, certainly*. On this day of the Spirit, every benefit of the Spirit is set forth and offered us, and we shall please Him well, in making benefit of all. Specially of this, the only means, to renew His complacency, and to restore us thither, where our baptism left us.

I end; only this: This voice, it came once more. Two several times, it came: 1. Once here at His baptism: 2. and again, after, at His transfiguration in the Mount: Where He was not only said to be, but then and there, *shewed to be, in glory, as the Son of God indeed; His face like the Sunne, His rayment like the lightning*. And both of these, pertain to us likewise: the first is spoken of us: when by baptism we are received into Him, for the possibility and hope, we have of it, thereby: But time will come, when this second shall be spoken, and verified of us, likewise. What time, He shall change our vile bodies, and make them like to His glorious body, as then it was, and as now it is: the heaven shall open, and He receive both them, and us, to eternal bliss: where we in Him, and He in us, shall have a perfect complacency for ever, &c.



S E R M O N P R E A C H E D

BEFORE THE

Kings Majesty,
At **GREENWICH,**
On the **XX. of May, A. D. MDCXVI.**
being **WHIT-SUNDAY.**

JOHN Chap. XX. Ver. XXII.

*Hæc cum dixisset, insufflavit; & dixit eis: Accipite SPIRITUM
SANCTUM.*

*And when He had said that, he breathed on them; and said unto them: Re-
ceive the HOLY GHOST.*



VER, as upon this day, somewhat we are to speak of the HOLY GHOST, and of His coming. And this also, here, is a coming of the HOLY GHOST. And, not a coming only, but a coming in a Type, or form, by the sense to be perceived. And so, suits well with the coming of this Day. For, so, this Day He came.

Three such comings there were in all. Once did our Saviour receive the HOLY GHOST, and twice did He give it. Give it on earth in the Text, and after, from heaven, on the day. So, three in all. At CHRIST'S Baptisme, it came upon him, in the shape of a Dove (Luke III.) At this Feast, it came upon His Apostles, in the likeness of tongues of fire (Acts II.) And here now, in this, comes breath-wise, having breath for the Symbolum to represent it. The tongues have been heard speak: the Dove hath had his flight: And now this, third of breath falleth to be treated of.

It is the middle (this) of the three. That of Baptisme went before it: That serves to make Christians. This of breath comes after it: This serves to make them (as I may say) Christian-makers: such, whose ministry CHRIST would use, to make Christians: make them; and keep them: make them so, by baptism, and keep them so, by the power of the keys, here given them (in the next words) for the remission of sins.

And as it follows well after that of baptism, So it goes well before the other of tongues: For, first there must be breath, before there be tongues, wherewith the speech is to be framed. The tongue, but fashion the breath into certain sounds, which without breath they cannot, and when that fails, their office is at an end. So, first breath; then, tongues. And another reason yet. It is said in the VII. Chapter, the Spirit was not to be given them till CHRIST was glorified: and glorified He was in part, at His Resurrection. Then therefore given in part, as here we see. But much more glorious, after, by His Ascension: Given therefore

M m m

Luke 3. 22.
Acts 2. 3.

Verse 21.

Chap. 7. 39.

then, in full measure. Here, but a *breath*; there, a *mighty* *winde*. Here, but *afflatus*, *breathed* in; there, *effusus*, poured out: The *Spirit* proceeding gradually. For, by degrees they were brought on, went through them all, all three. *Baptized*, and so made *Christians*: *breathed* into, and so made what we are, had the *tongues* set on them, and so made *Apostles* properly so called.

But three things may be said of this here 21: That, of all the three *comings* (first) it is the most proper. For, most kindly it is for the *Spirit*, to be *inspired*; to come, *per modum spirationis*, in manner of *breath*: inasmuch as it hath the name *a spirando*; and is (indeed) it self, *flamen* the very *breath* (as it were) proceeding *a Patre filioque*. So, one *breath* by another.

2 Then, the most effectual it is. For, in both the other (the *Dove*, and the *tongues*) the *Spirit* did but come, but *light* upon them. In this, it comes (not upon them, but) even into them, intrinsically. It is *insufflavir*, it went into their inward parts, and so made them in deed *monstris* men inspired by GOD, and that within.

3. And last, it is of the greatest use. Both the other were but for once, *Baptisme*, but once for every one: the *tongues* but once, for all. This is *toties quoties*; so oft as we sin (and that is oft enough) we need it: look how oft that, so oft have we use of this *breath* here *breathed* (as the next verse sheweth) for *peccata remiseritis*, the remission of sins.

The Sum.

Now, what is here to do, what business is in hand, we cannot but know, if ever we have been at the giving of *Holy Orders*. For, by these words are they given, *Receive the Holy Ghost: whose sins ye remit, &c.* were, to them; and are, to us, even to this day, by these and by no other words. Which words, had not the Church of Rome retained in their *ordinations*, it might well have been doubted (for all their *Accipe potestatem sacrificandi pro vivis & mortuis*) whether they had any *Priests* at all, or no. But, as GOD would, they retained them, and so saved themselves. For, these are the very operative words, for the conferring this power, for the performing of this act.

Which act is here performed, somewhat after the manner of a *Sacrament*. For here is an outward Ceremony (of *breathing*) *inftar elementis*; and here is a Word coming to it, *receive ye the Holy Ghost*. That some have therefore yielded to give that name or title to *Holy Orders*. As (indeed) the word [*Sacrament*] hath been sometime drawn out wider, and so *Orders* taken in: and other some, plucked in narrower, and so they left out, as it hath pleased both the old and the later Writers. And, if the Grace here given had been *gratum faciens* (as, in a *Sacrament*, it should:) and not (as it is) *gratis data*, but in office or function: And again, if the outward Ceremony of *breathing* had not been changed (as it hath plainly) it had been somewhat. But, being changed after into *laying on of hands*, it may well be questioned. For we all agree, there is no *Sacrament* but of CHRIST'S own institution: And that, neither matter nor form, He hath instituted, may be changed.

The division.

I.

Yet two parts there be evidently: 1 *Insufflavir*; and 2 *Dixit*: 1 He *breathed*, and 2 He *said*: Of these two then, first jointly, and then severally. From them jointly, two points. Of the God-head of our SAVIOUR first: and then, of the proceeding of the Holy Ghost from Him.

II.

Then severally. First *insufflavir*: And in it three points: 1. Of the *breath*, and, the symbolizing of it with the Holy Ghost: 2. Secondly, of the parties: ^a He that *breathed*, *Christ*: ^b They, that *breathed* into, the *Apostles*. 3. And last, of the act it self: ^a *insufflavir*, *breathing*, ^b *insufflat*, *breathing* into them. After of *dixit*, the Word said: 1 *Accipite*, of the receiving. 2 Then, of the thing received, which is ^a *Spiritus*, the *Spirit*. ^b And not every, or any *spirit*, but *Sanctum* the Holy Ghost. ^c And (because that may be received many ways) which way of them, it is here received.

I.
Of the two
parts jointly.
1 The God-
head of Christ:
Dixit.

WE proceed first jointly out of both, and begin with matter of faith. Two Articles of it: 1 The God-head of CHRIST; 2 the Proceeding of the Holy Ghost from the second Person.

The first, rising out of the two main parts: For, as *insufflavir* argues His *Manhood*: So, *dixit* doth His *Godhead*: His saying, *Receive the Holy Ghost*: For, *hec vox hominem non sonat*: No man, of himself, can so say, *Verus, Homo, qui spirare*; True Man, by His *breathing*. *Verus Deus, qui Spiritum donare*: True GOD, by his bidding them *take*, and so giving them the Holy Ghost. To give that gift, to *breath* such a *breath*, is beyond the power of men, or *Angels*: Is more, than any can do, save GOD only.

For, that we say them also, in our *Ordering*; the case is far different. We say them not, as in our own, but as in His Person. We bid them, from him receive it; not, from our selves. This point will again fall in afterwards.

1 The proceeding of the Holy Ghost.

Next, we argue for the Holy Ghost proceeding from Him; and that evidently. For, as He gave of His *breath*: so did He of the *Spirit*. The *breath*, from His *humanity*: the *Spirit* from His *Deity*. The *breath* into their bodies: the *spirit*, into their souls. The outward act teaches visibly without, what is invisibly done within.

Luke 3:22.

Thrice was the Holy Ghost sent, and in three forms, 1 of a *Dove*, 2 of *breath*: 3 of *Cloven Tongues*. From the Father, as a *Dove*, from the Son, as *breath*, from both, as *Cloven Tongues*. The very cleft shewing, they came, from two. At Christ's Baptisme, the Father sent Him from heaven, in shape of a dove. So, from the Father he proceedeth. After (at his rising here) CHRIST, by a *breath*, sends Him into the *Apostles*. So, from the Son he proceedeth. After, being received up into the glory of his Father, he, together with the Father, the Father and he both, sent Him this day down, in *tongues* of fire. So, from both, he proceedeth. Proceeding from the Father *totidem verbis* (Chap. 15. 26.) And proceeding (here) from the Son, *ad oculum*, really. Not, in words only: we may believe our eyes: we see him so proceed. Enough, to clear the joint, *a Patre filioque*.

Acts 1:3.

This

This proceeding, as it holds each other-where, so specially, in this of *quorum remisistis*, the remission of sinnes, for which, it is here given. For, in that, of all other, the Holy Ghost proceeds from CHRIST, most properly. For, inasmuch as the remission of sinnes came from and by CHRIST, very meet it was, He should have the dispensing of His own benefit; and the Remitter of sinnes, proceed from Him also. One, by the blood out of His veines; The other, by the Spirit out of his arteries; and He, as bleed the one, so breath the other. He, that should seale the acquittance, from Him that laid down the money. That (howsoever in other respects, in this sure) from Him and none but Him, the Holy Ghost to proceed.

With referenced to *quorum remisistis*.

Proceed: and proceed by way of Breath, rather than any other way: that, to be the ceremonie, or symbolum, of it.

I proceed now to the second Combination, of breath, and the HOLY GHOST. It is required in a signe, that choice be made of such a one (as near as may be) as may best sute and serve to expresse that, is conferred by it. Now, no earthly thing comes so near, hath such alliance, is so like, so proper for it, as the breath. I make two stands of it: 1 Breath and the Spirit: 2 CHRISTs breath and the Holy Spirit.

It. Of the parts severally.
1. Of insufflation: The breath.

First, breath is aire; and aire, the most subtile and (as I may say) the most bodilesse body that is, approaching nearest to the nature of a spirit, which is quite devoid of all corporiety. So, in that, it sutes well.

1. The Symbolizing of breath with the spirit.

But we have all, save only the two peculiars of the HOLY GHOST set down in the Nicene Creed. 1 One, the Lord and giver of life; 2 the other, who spake by the Prophets.

For first, the Spirit giveth life: and breath is the immediate next means subordinate to the Spirit, for the giving it: for the giving it, and for the keeping it, both Giving; for the first, GOD breathed into Adam, *spiraculum vite*, and straight factus est in animam viventem, he became a living soul. Keeping, for, if the breath go away, away goes the life too: both come, both go together.

Gen. 2. 7.

And as the Spirit it is, that quickneth: so, it is the Spirit, that speaketh, evidently. Dead men be dumb; all. And, the same breath, that is *organum vite*, is *organum vocis*, too. That, we live by, we speak by also. For, what is the voice, but *verbum spiritu vestitum*, the inward word (or concept) clothed with breath or aire, and so presented to the sense of hearing? So *vehiculum Spiritus* it is in both.

2. Of Christ's breath with the Holy Ghost.

And, as the breath, and the Spirit: So CHRISTs breath, and the Holy Spirit. Accipite Spiritum gives to man the life of nature: Accipite Spiritum Sanctum to the Christian man the life of grace.

And the speech of grace too. For, this breath of CHRIST was it, by which the cloven tongues (after) had their utterance. He spake by the Prophets: and the Apostles, they were but as Trumpets, or Pneumatical Wind-instruments; they were to be winded. Without breath they could not; no breath on earth able so to wind, that their sound might go into all lands, be heard to the uttermost parts of the earth. None but CHRISTs, so farre; So, that was to be given them. This breath hath in it (you see) to make a good Symbole for the Spirit: And CHRISTs breath, for the Holy Spirit.

Rom. 10. 18.

It may be, at large, all this: but, how, for the purpose, it is here given for (remission of sinnes?) What hath breath to do with sinne? Not nothing. For, if you be advised, per *asslatum spiritus nequam* it came; by an evil breath: and per *sufflatum Spiritus Sancti*, it must be had away. The breathing, the pestilent breath of the Serpent, that blew upon our first parents, infected, poysoned them at the first: CHRISTs breath entring, cures it: and (as ever his manner is) by the same way it was taken, cures it, breath by breath.

For the better conceiving of the manner, how; Ye may call to minde that the Scriptures speak of sinne sometime, as of a frost: otherwhile, as of a mist, or fog that men are lost in, to be dissolved and so blown away. For, as there be two proceedings in the wind, and according to them, two powers (observed by Elihu, Job 37.) forth of the South, a wind to melt and dissolve: out of the North, a wind to dispel and drive away. And, as in the wind of our breath, there is *status*, a blast, which is a colour, and which blows away: and *halitus*, a breath, that is warme, and by the temperate, moist heat, dissolves: Answerable to these, there is in this breath of CHRIST, a double power conferred; and both, for the remission of sinnes: and that, in two senses, set down by Saint John: 1 The one of *Ne peccetis*, astringent, to keep men from sinne, and so *remissio peccandi*: 2 The other *Siquis autem peccaverit*: but if any do sinne, to loose men from it, and so *remissio peccati*. Shewing them the way, and ayding them with the means to clear their conscience of it (being done,) remitting that is past, making the more remisse, that is to come: As it were to resolve the frost first, and turne it into a vapour: and, after it is so, then to blow it away.

Esay 44. 33.

Job 37. 9.

1 John 2. 12

And, other reasons there be assigned (why thus, in breath) apt and good: 1 One, to shew the absolute necessity, the great need we have of this Power: how evil we may be without it: As evil as we can be without our breath, so evil can we be without a means for the remission of our sinnes; *ὡς ἂν ὁ ἀνθρώπος χωρὶς ἀέρος*. It is Saint Basil. The Christian man he lives not by the aire that he breaths, more than he doth by it. Our own breath not more needful, than this breath of Christs: His loving kindnesse in it, better than the life it self, and we no longer to draw our breath, than to give Him thanks for it. This for the necessity.

1.

Psal. 63. 3.

A second, to shew the quality; which is milde, of the same temper, the breath is. No Spiritus pro-

2.

cells (which some would think perhaps, more meet) to carry all before it. They know not the *Holy Ghost*, that so think: they remember not the *Dove*. Violence, in his work, He could never skill of; His course had ever been otherwise. And, not his only, but theirs, whom he proceeds from.

1 King. 19. 11.
12. Let them but go to *Elias's* vision, and inform themselves of this point. There came first a *boisterous* *whirl-wind* such an one, as they wish for) but no *GOD* there. After it, a *ratling earth-quake*: And after it, *crackling flashes of fire*: *GOD* was in none of them all. Then came a *soft still voice*: There comes *GOD*. *GOD* was in it; and by it, you may know where to find Him.

Psal. 72. 6. And as *GOD*, so *CHRIST*: How comes He? He shall come down like the dew in a fleece of wool; and that is scarce to be heard. He, He shall not roar nor cry, nor his voice be heard out in-
Esay 42. 2. to the street. How unlike them, and their *Novices*, that will needs bear his Name!

And how the *Holy Ghost* comes here, we see. None of all the three persons, but in gentle mild manner.

It is against them (this) that take delight in these blustering *Spirits*, and think them the only men; cannot skill of another. No river they, but the great *Euphrates*, that runs with a huge noise. The
Esay 8. 6. waters of *Silo*, run too soft for them. Well, the waters of *Silo* (though) the *Prophets* commend to us: and to them *Christ* sends us, and it is they, when all is done, whose streames shall make glad the City of

Psal. 64. 4. *GOD*. This is sure; no spiritual grace is ever so truly wrought by these spirits, that take so on, till they be out of breath. The aire they beat, the heart they pierce not. The quiet calme breath shall

Ecd. 7. 8. do it to better purpose, than these that crackle like thornes under a pot. This breath will thither, to the heart directly: and sin, never so kindly dissolved, as by *audiui vocem in silentio* (that way.) Tell

Job 4. 16. me not of the mighty winds and the fire; that, was for *Apostles*. We are none; three degrees lower. And that wind they used very seldom (though:) once or twice perhaps: but, this they used continually. I report me to their *Acts*, and to their *Epistles*. For, the wind comes but at times; but, the breath is continually at all times. And this is sure, when the mighty wind and the fire came, it may be, Saint *Peter* used it once or twice, and Saint *Paul* as oft: but, this of the breath, they used more, nay most of all, and by it did more good, than by the other.

For as for this, let it not trouble you, that it is but breath; and breath, but aire, and so (one would think) too feeble. (As indeed what feebler thing is there in man, than it?) the more feeble, the more fit to manifest His strength by. For, as weak in appearance as it is, by it were great things brought to passe. By this puffe of breath, was the world blown round about. About came the *Philosophers*, the *Orators*, the *Emperors*. Away went the mist of error, down went the *Idols*, and their *Temples*, before it.

2. Which gives us a good passage from the Breath to the Breather, Him that is the *Nominative case* to *insufflavir*. For, we are not to look to the breath altogether, but somewhat too, from whose mouth it comes, whose breath it is. And *Christ's* it is. He it is, that gives the vigour and vertue to it. The touch of His finger, the breath of His mouth, verue goes from it, sinne cannot stand fore it, it sends it going, blows it away like a little dust.

Take this with you too. It is not *CHRIST's* breath, any breath of his, but his breath now, after his rising, and so His immortal breath. A mortal he had, which he breathed out, *quando emisit Spiritum*, when He gave up the Ghost upon the Crosse. All the while he was mortal, he held his breath. Till it was more than so, he breathed it not; till it had in it, the vigour and power of immortality: which neither sinne can endure, but scatters straight, nor the man of sinne, for he also shall be consumed with the breath of his mouth. Otherwise, unlesse it be this of *Christ's*, there is nothing in our breath to work this effect: not in any mans, to thaw a frost, or to scatter a mist. The soyle of sin is so baked on men, they so hard frozen in the dreggs of it, our winde cannot dissolve it. Hear the Prophet, after he had been long blowing at the sinnes of the people: The bellows (saith he) are burnt, the iron of them consumed, the Founder melts in vaine; for all his blowing, the drosse will not away (*Jer. 6. 29.*) But I (saith God) let me take it in hand, let me but blow with my winde, and I scatter thy transgressions as a mist; and make thy sinnes like a morning cloud to vanish away. Turne we then to him, whose divine power, whose immortal breath can do it: do it by himself, and if by himself, by others also, into whom he will inspire it; whom in that regard, the Prophets calleth *GOD's* mouth, to separate the precious from the vile.

2 Thef. 2. 8. Which being of his breath immortal, doth farther shew, both that there is nothing in this power, but pertains rather to a better life, than to this mortal of ours (even to that, which is the life of the world to come:) and that it shall never die (this power) but hold, as long as there is any sinne to be forgiven. Had it been his mortal breath, we might have feared the failing, now shall it never faile, so long as there is any, to open his mouth to receive it: It is His immortal breath.

2 The Parties
to whom. This for the Party from whom. Now for the *in eos*, those into whom it came. Much bound we are to our Blessed Saviour, for thus sending; and to the Holy Ghost for being thus sent, for seeing us furnished, with a power, we so much stand in need of. For, sinning as we do, and even running our selves out of breath in it, and the wages of that being eternal death: what case were we in, but for this breath? I see not how we should do without it. To say therefore with them in the Gospel, *Benedictus Deus qui dedit talem potestatem*, blessed be *GOD*, for sending such a power, for sending it at all.

Rom. 6. 23. But then secondly, *qui dedit talem potestatem hominibus*, that he gave it to men: For, as the Sonne of man, he gave it; and as man, to men he gave it; To the Sons of men upon earth, that we need not send up and down, and cast, Who shall go up to heaven for us and fetch it thence? That if an Angel should come to us, as to *Cornelius* there did; he hath not this power to impart, he can but bid

1 To men. Rom. 10. 6.

us send to Joppa for Peter: He hath it, men have it, Angels have it not.

Acts 10. 32.

In eos, is more yet: to men, and to such men, such simple men (for so they were G O D wot) a full infit and indisposed matter to receive it. Ideots (it is Saint Lukes word, men utterly unlearned: And of no spirit or courage at all (the breath but of a Damoſel, quailed the best of them.) Probatur Deus per Apostolos (ſay the Schoolmen) if there were nothing else, his very Apostles were enough to prove him to be G O D; For O Lord our Saviour, how excellent is thy name in all the world! Those, that out of the mouths of those that were little better than babes, haſt ordained thy praise, and filled thine enemies, and put them all to ſilence.

2 In eos, to simple men.

Acts 4. 13.

Pſal. 8. 12.

But, there is a worſe matter than that. Not only Simple; but (which is farther off yet) ſinful men they were. Take their own confeſſions. Saint Peters: Go forth from me O Lord, for I am a ſinful man; Saint Pauls, Sinners, whereſ I am the chiefſt. Saint James, In many things we offend all; put himſelf in the number of them that offended many times. Saint Johns, If we (I for one) ſay we have no ſinne (what then, we are proud, there is no humility? No; but) we are liars, and there is no truth in us. Even to ſuch, to ſinners, this power given to forgive ſinnes: to them, that for ſinne, were in fear themſelves to be condemned.

3 To ſinful men.

Luke 5. 8.

1 Tim. 1. 5.

James 3. 2.

1 John 1. 8.

Nay (which is not lightly to be paſſed by) all this done, even at the very time, when they were ſcarce crept out of their ſinne, but three dayes before committed, in ſo wretchedly forſaking Him: and ſome more than ſo, and after would ſcarce beleve, He was riſen, when they ſaw Him: and even then, did he thus breathe on them, and made them, that he did. Now bleſſed be G O D, that at all gave ſuch power to men, to ſuch men, ſuch ſimple, ſuch ſinful men, inſufflav it in eos. To ſecure us, be the men what they will, that have received it, No ſinne of man, ſhall make the power of G O D of none effect. This, for in eos.

To the Act now, It is firſt inſufflav it, breathed; and that was, to keep correſpondence with His Father at the firſt. By breathing into Adam, the Father gave the ſoul; the Author of the life natural: Ad idem exemplum, the Sonne (here) by breathing gives the Holy Ghoſt, the Author of the life ſpiritual, the ſame paſſage, and the ſame ceremony held by both.

3. Of the Act, a inſufflav it.

But inſufflav it is more; breathed in it, into them. This (in) ſhews, it pertains within, to the inward parts, to the very conſcience, this act. His breath goeth (ſaith Solomon) ad interiora ventris, and his word with it (ſaith the Apoſtle) through, to the diſpoſition of the ſoul and Spirit: Thither goeth this breath: and thither, is farther than man can go. For, howſoever the acts and exerciſes of outward Jurisdiction may be diſpoſable, and are diſpoſed by humane authority, yet, this not ſo, of forum internum: Somewhat there is ſtill that comes from CHRIST, and none but CHRIST; ſomewhat, that aſit comes higher, ſo it goes deeper, than any earthly power whatſoever. This inward inſpiring, brings us to CHRISTs Deity again. The Kings of the Nations, ſend they can, and give power they can, but aſpire they cannot. Array whom they will (as Aſſuerus) with rich attire; arme them at all points, indure, in that ſenſe, but not endue the ſoul with gifts and graces within, not arme their minds with valour and vertue; at leaſtwiſe, not with virtus ex alto: Only G O D, whom he calls, he gives the inward talents to; and CHRIST, whom he ſends, he ſends his Spirit into. This argueth G O D plainly, and ſo CHRIST to be G O D.

b Inſufflav it.

Prov. 18. 9.

Heb. 4. 12.

Alwayes this inſufflav it ſhews, as wherewith he would do it (the Spirit;) ſo, what it is he would work, work upon, and renew. For, if we be renewed in the Spirit of our minds, the whole man will be ſo, ſtraight upon it. There is no indication to that: for, the change of the whole man is a certaine ſigne, the Spirit is come into us. As of Saul, it is written, when the Spirit came into him, he was changed into quite another man; no more the ſame Saul, he was before: A new, another Saul then. Which holds, not onely in particular men, but even in the whole world. For, when this breath came into it, in interiora, it was caſt in a new mold preſently, and did even wonder at it ſelf, how it was become Chriſtian. For, the outward rigorous means of fire, imprifonment; of the whip, of the terror of the Magiſtrates ſword: Pilates, Have not I power to crucifie thee, and power to looſe thee? Theſe daunt men, make them aſtoniſhed, make metum peccati, fear to commit the outward act of ſin. But, odium oportet peccandi, non metum facias, if ſinne ſhall ever truly be left, it muſt come of hatred, not of feare. So, it goes away indeed. And there it is, ſinne muſt be met with; if ever it ſhall rightly be put away, the Spirit to be ſearched, and inward hearty compunction wrought there. And that is, by this breath of Chriſt, piercing thither or not at all. So much for the [in.]

Ephel. 4. 3.

John 19. 21.

And now to, & dixit. The words be three, the points according, three, too, 1 Accipite, it is to be received: 2 Spiritum, a Spirit it is, that is to be received. 3 Sanctum, and that Spirit is the Holy Ghoſt. 4 Whereto we adde, the Holy Ghoſt after what manner; for there be more than one.

Et dixit.

1. Accipite.

Accipite, agrees well with breathe. For, that is received, we open our mouths and draw it in, our Syſtole, to meet with His Diaſtole.

For this Accipite: it is certain, that at the breathing of this breath the Spirit was given. He gave them what he bade them take, he mocked them not. They received the Holy Ghoſt then, and (if ye will) really. Yet was not the ſubſtance of His breath tranſubſtantiated into that of the HOLY GHOſT: None hath ever imagined that: yet ſaid He truly, Accipite Spiritum, and no leſſe truly in another place, Accipite Corpus. Truly ſaid, by Him, and received by them, in both. And no more need, the bread ſhould be changed into His body, in that; than, His breath into the HOLY GHOſT in this: No, though it be a Sacrament (for, with them both aſo) yet, as all confeſſe, both truly ſaid, truly given, and truly received, and in the ſame ſenſe, without any difference at all. This for them.

For

1 Accipite, not
concupite.
Plal. 90. 9.

For us, *Accipite* sheweth first, it comes from without; it grows not within us; a *breath inspired*, not a *vapour ascending*; not *educta è*, but *inducta in*. It is not *meditati sumus sicut aranea*, we spin it not out of our selves, as the Spider doth her web. It is not *concupite*, but *accipite*: Receive it we do; *Conceive* it we do not. It were too fond to conceive (seeing our *breath* is made of ayre, and that is without us) that the *Spirit* should be made of any thing that is within us.

2 Accipite, not
assumite.
Heb. 5. 4.

We say again: it is *accipite*, not *assumite*. *Assumit, qui nemine dante accipit*, He *assumes*, that takes that, is not *given*. But *nemo assumit honorem hunc*, This honour no man takes unto him, or upon him, till it be given him. As, *quod accipitur non habetur*, in the laist; So, *quod accipitur, datur*, in this. And both these are against the *Voluntaries* of our age, with their *taken-on callings*. That have no *mitto vos*; unsent, set out of themselves. No *accipite*, no *receiving*; take it up of their own accords, make themselves what they are: *Sprinkle* their own heads with water; *lay* their own hands on their own heads; and so take that to them, which none ever gave them. They be *Hypocrites*; So doth Saint Paul well term them as it were the *mock-Apostles*.) And the term comes home to them, for *υἱοὶ καταβολῆς*, they be *Filii subtractionis* right: work all to *subtraction*, to *withdraw* poor souls, to make them forsake the fellowship (as even then, the manner was.) This brand hath the *Apostle* set on them, that we might know them and avoid them.

Heb. 10. 30.

We may be sure CHRIST could have given the *Spirit* without any ceremony; held his *breath*, and yet sent the *Spirit* into them without any more ado: He would not: An outward ceremony He would adde; for, an outward calling He would have. For, if nothing outward had been in His, we should have had nothing but *Enthusiasts* (as them we have notwithstanding:) But then we should have had no rule with them: All by *divine revelation*: Into that they resolve. For, *sending, breathing, laying on of hands* have they none. But if they be of CHRIST, some must say *mitto vos*; sent by some, not run of their own heads. Some say *accipite*; receive it, from some; not finde it about themselves, have an outward calling, and an outward *Accipite*, a testimony of it. This for *accipite*.

2 Spiritum.
The Spirit.
John 6. 63.
2 Cor. 3. 6.
Jude 19.
Ephes. 4. 23.
1 Not the flesh.

Spiritum. A Spirit it is, that is to be received, and much is said in this word (*Spirit*) it stands as opposed to many. 1 The *spirit* and *flesh* (CHRIST, John 6.) 2 The *Spirit* and the *Letter*. S. Paul, 2 Cor. 3.) 3 The *Spirit* and the *Soul* (S. Jude.) 4 The *Spirit* and the *minde* (Ephes. 4.) 5 The *Spirit* and a *habit*. 6 The *Spirit* and a *Sprite*, *Spiritus* and *spectrum*. 7 The *Spirit* and *Hero's Pneumatica*, that is some artificial motion or peece of work with gins within it. To all these.

2. Not the letter
Jer. 23. 18.

1. Not the *flesh* (saith our SAVIOUR:) and if not the *flesh*, not any humour, for they are of the *flesh*. Neither they, nor their *revelations* profit ought to this work.

3. Not the soul.

2. Not the *Letter* (saith S. Paul:) not the husk or chaffe: we have too much of them every day. *Quid palea ad triticum?* they rather take away life than give it: A handful of good grain were better than ten load of such stuffe.

4 Not the mind

3. Nor *animales Spiritum non habentes* (saith Jude) men that have souls only; and they serve them; but as *salt* to keep them, that they rot not. They to have no part or fellowship in this businesse, meere natural men; no spirit in them at all. Somewhat there is to be in us, more than a natural soul: *quous* is one thing: *quous* is another. Some *inspiring* needs, somewhat of *Accipite*.

5. Not an habit.

4. Nay, saith S. Paul, be ye renewed in the *Spirit* of your minds. For, the *minde* is not all: Nor men to think so, if they once have got true positions, true *Maximes* in their minde, then all is well. If the *Spirit* be not also renewed, it is nothing.

6. Not a Sprite.

5. The *Spirit*, not an *habite* gotten with practice, and lost again with dis-use (as are the Arts and moral vertues) against the Philosophers. For, though this be vertue, yet it is not *virtus ex alto* (this.) No *habitual*, but a *spiritual vertue* this.

Gen. 1. 2.

6. *Spiritus, non spectrum*: for that is a flying shadow void of action; doth nothing. But the *Spirit*, the first thing we read of it, it did hover and hatch, and make fruitful the waters, and fit to bring forth something of substance.

7. Not Hero's
Pneumatica.

7. And last (which is by writers thought to be chiefly intended) CHRIST'S *Spirit*, not *Hero's Pneumatica*; not with some spring or device, though within, yet from without; artificial, not natural: but the very *principium motus* to be within. Of our selves, to move: not wrought to it, by any gin, or vice, or skrew made by Art: Else, we shall move but while we are wound up, for a certain till the plummets be at the ground, and then our motion will cease straight. All which (but these last specially) are against the *automata*, the *spectra*, the puppets of religion, *Hypocrites*. With some spring within, their eyes are made to rowle, and their lips to wag, and their breast to give a job: all is but *Hero's Pneumatica*; a *vizor*, not a very face; an outward shew of godlinesse, but no inward power of it at all. It is not *Accipite Spiritum*.

2 Tim. 3. 5.

b Spiritum San-
ctum.

Thirdly, I say it would be known farther, what *Spirit*: For, *Accipite* it may be: somewhat they may have taken; it may be, a *spirit*. But, whatsoever it is, it is not yet home, unlesse *sanctum* come too. *Sanctum* it would be, if it be right. To be a man of *spirit* (as we call them, that be active and stirring in the world) will not serve here, if that be all. I have formerly told you, there is a *spiritum* without *sanctum*; *spirit* and *holy* are two things. Two other *spirits* there be besides: and they well accepted of, and in great request. 1 One which S. Peter calls the *private spirit*: 2 The other, that S. Paul calls the *spirit of the world*: Which two will consort well together, for their owo turnes, and for some worldly end: but neither of them with this. For, they are opposed to the *Holy Ghost* both.

2 Pe. 1. 20.
1 Cor. 2. 12.

1. Not Spiritum
sanctum.

The *private spirit* first. And are there not in the world somewhere, some such as will receive none, admit of at no hand no other *Holy Ghost* but their own *ghost*, and the idol of their own conceit, the vision of their own heads, the motions of their own *spirits*; and if you hit not on that, that is there in their

their hearts, reject it, be it what it will : that makes their breasts the *Sanctuary*; (in effect) say with the old *Donatists*, *Quod volumus sanctum est*, that they will have *holy*, is *holy*, and nothing else? Men (as the *Apostle* speaks of them) *causeless puffed up with their fleshy minde*? His word is to be marked: *quoniam*, there; *quoniam*, here: *inflati*, they; *afflati*, these: They *puffed up*, these *inspired*. If it make to swell, then is it but *wind*; the *Spirit* doth it not; *inspirat*, non *inflat*. The word is *insufflavir*, a [*sub*] that beareth downward, and carries not up. So *Spiritus sanctum*, is not *Spiritus suum*.

Col. 2. 18.

Nor *Spiritus mundi* is not *Spiritus CHRISTI*. Else doth Saint *Paul* wrong to oppose them. It is too sure, such a *spirit* there is as the *spirit* of the world; and that the greatest part of the world live and breathe, and move by it; and that it doth well sometimes, but without any reference to *GOD*, or *CHRIST*, or *HOLY GHOST*. For, even the acts they do of *Religion*, are out of worldly reasons and respects: *Herods* reason, *Videns quia placeret populo*; saw, the world would that way: *Demetrius* reason, *Periclitatur portio nostra*, It may prove dangerous to their worldly estate. The *Sichemites*, Oh set forward that point of *Divinity*; for then, *all they have is ours*. See we not, whence this wind blows, from what *spirit* this breath comes? and from *Spiritus mundi*, plainly. And I know not how, but as if *CHRIST*'s mouth were stopped, and His *breath* like to fail Him, the world begins to fare, as if they had got a new month, to draw breath from; to govern the Church, as if *Spiritus pratorii* would do things, better than *Spiritus Sanctuarii*, and *mans law* become the best means to teach the fear of *GOD*, and to guide *Religion* by. In vain then is all this act of *Christs*; He might have kept his breath to himself. But, it will not so be. When all is done, the *Spirit* must come from the *Word*, and the *Holy Ghost* from *CHRIST*'s mouth, that must do this, govern the Church. Thither we must for *Sanctum*, even to the *Sanctuary*, and to no other place.

2. Not Spiritum mundi.

Acts 12. 3. 19.

27.

Gen. 34. 234

And, a certain note it is (this) to discern the *Holy Spirit* of *GOD*, from the *spirit* of what you will. From *CHRIST* it comes, if it be true: He *breathes it*. It cannot but be true, if it come from him, for he is the *Truth*. And as the *Truth*, so the *Wisdom* of *GOD*: that, if it favour of falsehood, or folly, it came not from him; he *breathed it not*. But, his *Breath shall not fail*; shall ever be able to serve his Church, without all the *Idia* *Sanctum*, of the private *Spirit*, and without all the additaments of *Spiritus mundi*. And if we gape after them, we make this *Accipere* more than needs: And if we do so, I know not what shall become of us.

John 14. 8.

1 Cor. 1. 3.

But, the *Holy Ghost* may be received more wayes than one. He hath many *Spiramina*: *Holus*, in many manners, he comes: And *multiformis gratia*, he comes with. He and they carry the name of their cause: and to receive them, is to receive the *spirit*. There is a *gratum faciens*, the saving grace of the *Spirit*, for one to save himself by, received by each, without respect to others: and there is a *gratis data* (whatever become of us) serving to save others by, without respect to our selves. And there is *gratia*, the Grace of a holy calling: For it is a grace, to be a conduit of grace any way. All these, and all from one and the same *Spirit*.

Which way it is received.

1 Pet. 4. 10.

1 Cor. 8. 4.

That, was here conferred, was not the saving grace of inward *Sanctimonie*: they were not *breathed on*, to that end. The Church to this day, gives this still in her *Ordinations*, but the saving grace the Church cannot give: none but *GOD* can give that. Nor, the *gratis data* it is not. That came by the *tongues*, both the gift of speaking divers languages, and the gift of *σοφισμα*, speaking wisely, and to the purpose: And (we know) none is either the holier, or the learner, by his *Ordination*.

Ephes. 2. 7. 8.

Yet a grace it is. For, the very Office it self is a grace: *Mihi data est hac gratia* (saith the *Apostle* in more places than one; and speaks of his Office and nothing else.) The *Apostle-ship* was a grace, yet no saving grace. Else, should *Judas* have been saved. Clearly then, it is the grace of their *Calling* (this) whereby they were *sacred*, and made *persons publick*, and their acts *authenticall*; and they enabled to do somewhat about the remission of sinnes, that is not (of like avail) done by others, though perhaps more learned and vertuous than they, in that they have not the like *mitto vas*, nor the same *Accipere* that these have. To speak with the least: As the act of one that is a *publick Notary*, is of more validity, than of another that is none, though (it may be) he writes a much fairer hand. And this (loe) was the grace here, by breathing conferred to them: of *Spiritum*, a *Spiritual*; of *Sanctum*, an *holy Calling*, and deriv'd from them to us, and from us to others, to the worlds end.

But take heed, we suck no error out of this word *Holy*; No more than we do out of the word *Anointed*. When time was, it was shewed, the *anointing* was no inward holiness, or ability to govern by, but the right of ruling only. So, here, it is no internal quality infused, but the grace only of their *spiritual* and *sacred* function. Good it were, and much to be wished, they were *holy* and *learned* all; but if they be not, their Office holds good though. He that is a *sinner* himself, may remit sinnes for all that, and save others he may, though himself be not saved. For, it was not *propter se*, he received this power, to absolve himself; but (as the next word is) *quorumcumque*, any others whosoever.

Some ado we have to pluck this out: but out it must. For, an error it is, an old worn error of the *Donatists*: and but new dressed over by some *fanatical spirits*, in our dayes, that teach in corners. One, that is not himself inwardly *holy*, cannot be the means of holiness to another. And where they dare too, that: One, that is not in state of grace, can have no right to any possession or place. For they of right belong to none, but to the true children of *GOD*: that is, to none but to themselves.

Fond ignorant men! For hath not the Church long since defined it positively, that the *Baptisme*, *Peter* gave, was no better than that which *Judas*: and exemplified it, that a scale of iron will give as perfect a stamp, as one of gold? That as the *Carpenters* that built the *Arke*, wherein *Noah* was saved, were themselves drowned in the Flood: that as the *water of baptisme*, that sends the child to Heaven, is it self cast down the kennel: Semblably is it with these: and they that by the *Word*, the *Sacraments*, the *Keys*, are unto other the conduits of grace, to make them fructifie in all good works; may well so be, though them

themselves remain unfruitful, as do the pipes of wood or lead, that by transmitting the water, make the garden to bear both herbs and flowers, though themselves never bear any. And let that content us, that what is here received, for us it is received, that what is given them, is given them for us; and is given us, by them. Sever the Office, from the men: leave the men to God, to whom they stand or fall: let the Ordinance of God stand fast. This breath, though not into them for themselves, yet goeth into and through every act of their Office or ministry, and by them conveyeth His saving grace into us all.

But lest we grow discontent, that some do receive it, and that we all do not so (for, this being the Feast of the Holy Ghost, and of receiving it, it may grieve any of us, to go his way and not receive it:) I will shew, it is not so. For, though as this breath, we cannot all; and, as the fiery Tongues, much lesse: (these are but for some set persons:) yet will I shew you a way, how to say *Accipite Spiritum* to all, and how all may receive it.

Matth. 26. 26.

And that is by *accipite corpus meum*. For, *Accipite corpus*, upon the matter, is *Accipite Spiritum*, inasmuch as they two never part, nor possible to sever them one minute. Thus, when or to whom we say *Accipite Corpus*, we may safely say with the same breath, *Accipite Spiritum*; and as truly every way. For, that *Body* is never without this *Spirit*; he that receives the one, receives the other; he that, the body, together with it, the Spirit also.

1 Cor. 10. 4.
John 15. 5.

And receiving it thus, it is to better purpose than here in the Text it is. Better (I say) for us. For, in the Text it is received, for the good of others; whereas (here) we shall receive it, for our own good. Now, whether is the better, remission of sinnes, to be able to remit to others, or to have our own remitted? To have our own, no doubt. And that is hereto be had. To the establishing of our hearts with grace, to the cleansing and quieting our consciences. Which spiritual grace we receive in this spiritual food, and are made to drink (I will not say of the spiritual Rock, but) of the spiritual Vine that followeth us, which Vine is CHRIST.

Matth. 26. 28.

To that then let us apply our selves. Both are received, both are body, both co-operate to the remission of sinnes. The body: Matth. 26. The Spirit here evidently. And there is no better way of celebrating the Feast of the receiving the HOLY GHOST, than so to do, with receiving the same body that came of it at his birth, and that came from it now at His rising again.

And so receiving it, He that breathed, and He that was breathed, both of them vouchsafe to breath into those holy Mysteries a divine power and vertue; And make them to us the bread of life, and the Cup of Salvation. God the Father also sending His blessing upon them, that they may be His blessed means of this thrice blessed effect. To whom all, three Persons, &c.



SERMON

PREACHED

BEFORE THE

Kings Majesty,

At *Haly-Rud House*, in *Edinburgh*,

On the *VIII. of June*, A. D. *MDCXVII.*

being *WHIT-SUNDAY.*

Luke, Chap. *IV.* Ver. *XVIII, XIX.*

SPIRITUS DOMINI, super Me, &c.

The **SPIRIT** of the **LORD** is upon Me, because He hath anointed Me, that I should preach the Gospel to the poor: He hath sent Me, that I should heal the broken-hearted, that I should preach deliverance to the captives, and recovering of sight to the blind, and that I should set at liberty them that are bruised.

And, that I should preach the acceptable year of the **LORD**.



We are fallen here upon **CHRIST'S** first Sermon, preached at *Nazareth*: and upon his very Text. This I have read you, was his Text, taken out of the Prophet *Esay*, 61. Chapter, Verse 1. There was no fear, **CHRIST** would have ranged far from his matter, if he had taken none; yet, he took a Text, to teach us thereby, to do the like. To keep us within; not to fly out, or preach much, either without, or besides the book.

And he took his Text for the Day, as is plain, by his application (verse 21.)

This day, is this Scripture fulfilled in your ears. This Day this Scripture

Our Masters Scripture was for the Day: So would ours be.

For the day: and for the present occasion. For, among the Writers, it is generally received, that when our Saviour made this Sermon, that year, it was with the Jews, the year of *Jubilee*. And that therefore, He told them, It was fulfilled in their ears, they might hear the Trumpets sound to it. If it were so, this Text of the acceptable year, was as apposite, as could be chosen. That (it seems). He turned the book purposely to find it: Out of it, to speak to them of the true *Jubilee*.

Nnn

And

And if it were so (the year of *Jubilee*) it was the last, that ever they held. For, before fifty years came about again, they were swept away: *Tempus*, *Sacrifice*, *Jubilee*, *People*, and all. The *Jubilees* of the *Law* then failing, being come to their period, comes *Christ* with His; with a new *Jubilee* of the *Gospel*, the true one (as, whereof those of theirs were but shadows only:) which *Jubilee* of the *Gospel*, was the acceptable year, which *Esay* here meant.

The Sum.

Will ye then give me leave now, to say of this Text of our Saviours, *The Scripture suits well with this day*: is fulfilled in it three ways? In the coming of the Spirit: 2 the end for which; To send to proclaim; 3 the matter which; to proclaim a *Jubilee*: 4 And a fourth I will add, of a present occasion, as fit every way.

I.

First, it is of the coming of the Spirit. And, this day, the Spirit came. And the coming of the Spirit, in the Text here upon Christ, was the cause of the coming of the Spirit, this day, upon the Apostles. From this coming upon Him, came the coming upon them: *Super Petrum*, *super Jacobum*, *super* all the rest, upon them, and upon us all, from this *super me*. All our anointings are but drops from His anointing: All our missions, and commissions, but quills (as we say) out of this Commission (here) *misit Me*. *Sicut misit Me*, *Ego mitto vos*: He sent Me; As He sent Me, I send you. By that, and by no other Commission, did they or do we, or shall ever any come.

Joh. 10. 1.

2.

That first, and this second: the *Misit*, and the *Ad*. Why came the Spirit on Christ? To send Him: send Him, to what? *Ad evangelizandum*. And why came the Spirit on the twelve, this day, but for the very same end? And it came therefore, for the purpose, in the shape of tongues. It is the office of the tongue, to be a Trumpet to proclaim. It serves for no other end.

3.

To proclaim, what? the acceptable year of the Lord, that is, the *Jubilee*. Now fifty is the number of the *Jubilee*, which number agreeth well with this Feast, the Feast of Pentecost. What the one, in years; the other, in days. So that, this is the *Jubilee* (as it were) of the year (or the yearly memory of the year of *Jubilee*) that, the Pentecost of years; this, the *Jubilee* of days. These three for the Day.

4.

And may we not add a fourth, from the present occasion? I take it, we may; and that not unfit neither, as peculiar to this very Year, rather than to any other. There falleth out (lightly) but one *Jubilee* in a mans age. 1 And this present year is (yet) the *Jubilee*-year of Your Majesties Life and Reign. 2 And this day is the *Jubilee*-day of that year. 3 And yet further, if we take not *Jubilee* for the time, but for the joy, (for the word *Jubilee* is taken, as for the time of the joy, so for the joy of the time,) and so refer it to the late great joy and *Jubilee*, at Your Majesties receiving hither to Your *Nazareth* (the country where You were brought up) which then was fulfilled in your eares: Our eares (I am sure) were filled full with it. So that first and last the Text suits with the day, and both suit well, with the present occasion.

To return to our Saviour: Who standing now with His *loynes girt*, ready to go about the errand, He came for; (as the manner is) He was first to read His Commission. This it is (the words I have read) drawn and ready penned for Him, long before, by the Prophet *Esay* here, who had the honour to be the Register of this, and divers other instruments, touching Christs Nature, Person, and Offices. And upon the reading of this, He entered in His Office.

II.

You may plainly know, it was his Inauguration (this,) or first entering on His Office, by the proclamation following, of opening the Goale, and setting the Prisoners go free: So is (ever) the fashion of Princes, to make the joy general, of their coming to their Kingdomes; to release those, that stand committed; to grant free and general pardons to all, that will sue for them; to be at the charge of *missilia*, certain new pieces of coine, to be cast abroad among the people.

Acts 7. 52.

Accordingly, were there this day of the Spirits coming, by one Sermon of S. Peters three thousand set at liberty, that had been captives before, under Satan. A largess of new tongues (as it were *missilia*) cast down from heaven. A general pardon proclaimed, even for them that had been the betrayers, and murderers of the Son of God, if they would come in. That it was indeed a right day of *Jubilee*. And this is the Sum of all.

The division.

I.

The parts as they lie, are these: 1 First, of the Spirits being on Christ: 2 Anointing Him: 3 Sending Him. These three.

II.

2. Then, where to He was so anointed and sent; to preach the Gospel, or glad tidings (glad tidings or Gospel, both are one) and that even to the poor.

III.

3. Thirdly, where of the tidings is: of an excellent Physician: a Physician of the heart, one that can cure a broken heart.

IV.

4. Of these hearts. How they came broken first, and there are three ways here set down. 1 By being Captives: 2 by being in a dark dungeon, where their sight was even taken from them: 3 by being there in irons, so as they were even bruised with them. Three, able (I think) to break any mans heart alive.

2. Then, how they came cured. And that is by good news. Two proclamations, (for *anpo* *Eau* to proclaim, is twice repeated.) 1 One containing a particular remedy of those three several maladies: 1 Of a patty, one with a Ransome, or Redemption for the captives: 2 with an engine, or

people to knock off their irons : 3 with the keys of the prison, to let them out. And this to begin with, 2 Then (to conclude with) a second Proclamation, that makes up all ; of a year of Jubilee ; and so, of restitution of them to their former forfeited estates, by GODS accepting them to favour, this acceptable time.

This, is the Summe of Christs Commission here read. And indeed, a brief of His Offices all three. 1 In preaching the glad newes of the Gospel, of his Prophecie : 2 In granting pardon, and enlarging prisoners, of His Kingdom. 3 In proclaiming a Jubilee, of His Priest-hood (for, that, the peculiar of the Priests Office.) So, all are in, that pertain to Christ. And all, that, to Jesus too : Who sheweth Himself Jesus, in nothing so much, as in being the Physician of a broken contrite heart.



WE cannot better begin, than with the Blessed Trinity. In the three first words, the three Persons reasonable clear. 1 The Spirit, 2 He, whose the spirit (Domini.) 3 on whom the Spirit, super Me.

The Spirit, that is, the Holy Ghost. He, whose the spirit, God the Father. He, on whom the spirit, our Saviour Christ. He, the super quem (here.)

These three distinct : 1 the spirit, from the 2 Lord, whose the spirit is : the spirit, that was upon, 3 from him, it was upon. Yet, all three in one joynt concurrence, to one and the same work, the Jubilee of the Gospel.

Upon Me, is Christs Person. But, His person only according to one of His Natures ; His humane. The spirit was not upon Him, but as He was man. These three, 1 To be sent, 2 to be anointed, 3 to have a super eum, favour of inferiority (all) to the Sender, Anointer, superiour. And so (indeed) for us, He became lower than, in Himself, was. In the similitude of sinful flesh, had a spirit, to anoint Him In forma servi had a LORD, to send Him about the message here.

But that CHRIST suffer not in His honour, we supply : that the Spirit, who is here said to be Spiritus Domini, is else-where said to be Spiritus Christi (a Rom. 8.) b The spirit of the Father (Matth. 10.) And the spirit, of the Sonne, both Gal. 4.) The spirit that sent Him here, sent by Him else-where, d Whom I will send (John 15.) This sets him up right again. As the one shews Him to be Man ; so the other, to be God. And, as God, He hath no superiour : No Lord, to own Him : No spirit, to anoint Him.

And if I mistake not) a kind of inckling of thus much, is even in the very words. The word [LORD] in Esay, is Plural ; and so, more persons than one, whose the spirit is, and from whom He proceeds. And if you would know how many ; In Esay the words be two : so not a single proceeding, from one : but, a double, from two, as the word is double. Saint Basil saith it short, *ὡς δίδω, ὡς ἀνδρα, ὡς πατρὶς*. As GOD, He sends it ; as MAN, He receives it. Upon Him, as MAN, from Him, as GOD.

Of Him then, as MAN, three things here are said, the spirit 1 was upon Him : 2 anointed Him, 3 sent Him. But it is said : the spirit is upon Me, because He hath anointed me : So as, the anointing is set, as the *ἵκεται*, or cause, why He was upon Him. And then, that, (His anointing) as the cause, is first in nature. But it cannot be conceived, but the spirit must be also upon him, to anoint Him, the spirit is the Unction : the spirit then was upon Him, two several times, for two several ends. 1 To anoint Him : And, after He was anointed, to send Him, the second. Of this anointing we are to touch, 1 when it was : 2 with what it was : 3 and how it comes to be termed anointing.

When was he thus anointed ? Not now, or here, first : but long before ; even from the very time of His conceiving. When the Word became flesh, the flesh, with the Word and (by means of it) with the whole Deity, was anointed all over ; and by vertue thereof, filled with the fulnesse of all grace. For, this we are to hold : that Christ was ever Christ (that is) ever anointed, from the very first instant of all, He was never unanointed, no t one moment.

Anointed with what ? I have already told you, with the Deity, by vertue of the Personal union of the second Person of the Deity. Why then is the Holy Ghost called the Unction ? Why is Christ expressly said to be anointed with the Holy Ghost ? Why not, with the Father as well ?

Why not : To retain to each Person, His own peculiar, His proper act, in this common work of them all : or (as the Hebrews speak) to keep every word upon his right wheele.

Father, is a terme of nature. So, to the Father we ascribe, what the Son hath by nature. For, that He is the Son, is of nature, not of grace.

But, that the Man-hood is taken into GOD, that was not of nature, but of grace. And, what is of grace, is ever properly ascribed to the Spirit. There are diversities of graces, all from the same spirit. And the proceeding of grace from it, not as by nature, but *ubi vult, blows where it lists* freely. All then, of grace, proceeding from the spirit : Accordingly, the Conception of Christs flesh, and the sending it with the fulnesse of grace (or anointing it) is ascribed to the Spirit.

But, this enduing with grace, how comes it to be called anointing ? For nothing, but for the resemblance it hath, with an ointment. An ointment is a composition (we know :) the ingredients of it, oil and sweet odours. By vertue of the oil, it soaks even into the bones (saith the Psalme :) but, it works upon the joynts add sinews, sensibly ; makes them supple and lithe, and so the more fresh and active

I.
Of the Spirit
being on Christ.

Rom. 8. 3.
Phil. 1. 7.

a Rom. 8. 9.
b Mat. 10. 20.
c Gal. 4. 6.
d John 15. 26.

2.
His anointing.

1 when was it,
John 1. 14.

2 with what

1 Cor. 12. 4.

John 3. 8.

3 How called,
anointing.

Psal. 109. 18.

Pfal. 45. 8.
Cant. 1. 3.

active to bestir themselves. By vertue of the sweet odours mixt with it, it works upon the *spirit* and *senses*; cheeres him, and makes him glad, that is anointed with it. And not him alone, but all that are about and near him, *qui in odore unguentorum*, that take delight in his company, to go and to run with him, and all for the fragrant sweet sent they feele to come from him.

Of which two, the *oile* represents the vertue of the power of the *Spirit*, piercing shorow (but gently) like *Oyle*. The *Odours*, the sweet comfort of the graces, that proceed from the HOLY GHOST. Nothing more like. And this for his Anointing.

3.
His sending.

Luke 3. 22.

Now the same *spirit*, that was thus upon Him, at His Conception, to anoint Him; was even now upon Him again, to manifest, and to send Him. When? At His Baptisme (a little before.) Not secretly, as then at His conception, but in a visible shape upon Him, before a great concourse of people: (to shew: there ought to be an outward Calling) what time, the Dove laid that, which in it, is answerable to our hands, upon Him.

Not, to endue Him with ought: (that was done before, long:) but, to manifest to all, this was He, this the Party, before anointed, and now sent, that they might take heed to Him. It was the Holy Ghost's first Epiphany (this:) He was never seen before: But, Christ's second Epiphany. The other, at His birth, or coming into the world: This now, at His calling, or sending into the world. That first, To enable him, to his Office: This, to designe him to it. By that, furnished for it: by this sent, severed, and set about the work, He came for.

But, before we come to the work, let us first reflect a little upon these: they serve our turn; are for our direction. These (both) were done to Christ, to the end He might teach the Church, that the same were to be on them, who in Christ's stead are employed in the same business, *ad Evangelizandum*. The Holy Ghost to be upon them; upon them, to anoint them, and to send them, both: but, first, to anoint; then, to send them. To be, and in this order to be. Unless they be first anointed, not to be sent; and, though never so anointed, not to start out of themselves, but to stay till they be sent.

The *spirit* to be upon them; the same, that upon Christ, though not in the same, but in a broad and a large difference or degree of being. Upon Him without measure; Not so, on us: but, on some, lesse (the measure of the *Hin*;) on some, more (the measure of the *Epha*;) but every one, his Omer at least. Some Feathers of the Dove (as it were) though not the Dove it self, not the whole *spirit* entire, as upon Him.

On His head, the whole box of ointment was broken, which from Him ran down upon the Apostles, somewhat more fresh and full; and (ever) the farther the thinner, as the nature of things liquid is: but, some small streams trickle down even to us, and to our times still.

This on-being, shews it self first, in that which stands first (the Anointing.)

I shall not need tell you, the *Spirit* comes not upon us now, at our conception in the womb, to anoint us there. No: we behove to light our lamps oft, and to spend much oyle at our studies, yer we can attain it. This way, come we to our anointing, now, by books: This Book chiefly; but, in a good part also, by the books of the Ancient Fathers, and Lights of the Church, in whom the scent of this ointment was fresh, and the temper true; on whose writings it lyeth thick, and we thence strike it off, and gather it safely.

You will mark; the anointing is set, for the cause; the *spirit* is upon Me, because He hath anointed Me. Then, *sublata causa*, and a *sensu contrario*, the *spirit* is not upon me, because He hath not anointed Me. Again, because he hath anointed Me, he hath sent me. And then it follows, because He hath not anointed Me, He hath not sent me. No speaking of the *spirit*'s on-being; no talk of sent by Him, without it. Where be they then, that say; the lesse anointing, the more of the *spirit*? Indeed, the more blinde, the more bold; and so, the fitter to go on some other errand (perhaps) but not this.

Pfal. 45. 8.

No no: the *Spirit* makes none of these dry missions; sends none of these same *inuncti*, such as have never a feather of the Doves wing, nor any spark of the fire of this day, nor so much as a drop of this ointment. You shall smell them straight, that have it; the Myrthe, Aloes, and Cassia will make you glad. And you shall even as soone finde the others. Either they want odour: Anointed, I cannot say, but besmeered with some unctious stuffe (go to, be it oile;) that gives a glibnesse to the tongue to talk much and long, but no more sent in it, than in a dry stick; no odour in it at all. Either odours they want (stay:) or, their odours are not laid in oile. For, if in oile, you shall not swell them so for a few set forms; if they be anointed, not perfumed or washed (for, such Divines we have.) If it be some sweet water, but of a casting bottle, the sent will away soone; water-colours, or water-odours will not last. But, if laid in oile thoroughly, they will: fear them not. To them that are stuffed (I know) all is one: they that have their senses about them, will soone put a difference.

John 9. 7.

Heb. 3. 1.

John 9. 7.

But what? If He be anointed, then turn Him off hardly with no more ado, without stay for any sending at all? Nay, we see here, only anointing served not Christ himself: He was sent, and outwardly sent besides. Messiah he was, in regard of his anointing: Shilo, He was too, in regard of his sending. If you love your eyes, wash them in the water of Shilo, that is by interpretation, Sent. Or (to speak in the title of the Text) as he was Christ for his anointing; So was he an Apostle, for His sending, so is he called (Heb. 3.) the Apostle of our profession, with plain reference to *anointed* here, the word in the Text.

Heb. 3. 4.

Unction then is to go before, but not to go alone; mission is to follow: and no man, though never so perunctus, co ipse, to stir, nisi qui vocatus erit sicut Aaron, Unless he be called as was Aaron; unless he be sent as Christ here was; for fear of Curriebant & non mittebant eos, in the Prophet; Or of,

of, *How shall they unless they be sent, in the Apostle.* For his life, he knew not (if neither *Ad-*
ron, nor *CHRIST*) how any might step up, without calling, sending, ordaining, laying on of hands: all
are one.

And mark well this, that the *Holy Ghost* came upon *Christ* alike for both: that there is the *Holy*
Ghost no lesse in this sending, than in the anointing. The very calling it self, is a *grace* expressly so
called, *Rom. 12. Ephes. 3.* and in divers places else. Every *grace* is of the *Holy Ghost*; and goeth
ever, and is termed by the name of the *Holy Ghost* usually. And in this sense, the *Holy Ghost* is given
and received in *holy Orders*, and we do well avow that, we say, *Receive the Holy Ghost.*

But, we have not all, when we have both these; for, shall we so dwell upon anointing and
sending, as we passe by the *super me*, the first of all the three, and (sure) not the last to be looked af-
ter. A plain note it is, but not without use, this situation of the *Spirit*; that he is *super*. For if he
be *super*, we be *sub*. That we be careful then to preserve him in his *super*, to keep him in his due
place (that is) above. In signe whereof, the *Dove* hovered aloft over *Christ*; and came down upon
him: And in signe thereof, we submit our heads, in anointing to have the *oile* poured upon;
we submit our heads in ordaining, to have hands laid upon them. So, submit we do in signe that sub-
mit we must: That, not only *mission*, but *submission* is a *signe* of one truly called, to this business.
Somewhat of the *Dove* there must be (needs:) meeknesse, bawblesse of minde.

But lightly you shall finde it, that those that be *neque uncti neque luti*, neither anointed nor scarce
well washed; the lesse ointment, the worse sending, the farther from this *submissive humble minde*.
That above? Nay, any above? Nay, they inferiour to none. That above, and they under? Nay
under no *Spirit*: no *super*, they. Of all Prepositions, they endure not that, nor *super*: all equal, all
even at least. Their *spirit* not subject to the *spirit* of the *Prophets*, nor of the *Apostles* neither (if they
were now alive:) but bear themselves so high, do *tam altum spirare*, as if this *Spirit* were their un-
derling, and their ghost above the *Holy Ghost*. There may be a *sprite* in them, there is no *Spirit* upon
them, that endure no *super*, none above them. So, now we have all, we should: *Unction*, out of *un-*
cti; *mission*, out of *misit*; *submission*, out of *Super me*.

Forward now. Upon me. How know we that? Because He hath anointed me: Anointed; to
what end? To send: Send, whereto? That follows now. Both whereto, and whom to. Whereto?

To bring good tydings: Whom to? To the poor.
1. Whereto? If the *spirit* sent *Christ*, He will send Him with the best sending: and the best,
sending, is to be sent with a message of good newes: the best, and the best welcome. We
all strive to bear them; we all love to have them brought. The Gospel is nothing else, but
a message of good tydings. And *Christ*, as in regard of His sending, an *Apostle*, the *Arch-Apostle*;
So in regard of that he is sent with, an *Evangelist*, the *Arch-Evangelist*. *Christ* is to anoint; this
is a kind of anointing: and no Ointment so precious, no Oile so supple, no Odor so pleasing, as the
knowledge of it; called therefore by the *Apostle*, *Odor vite*, the Savour of life unto life, in them that
receive it.

2. Send with this, and to whom? To the poor. You may know, it is the *spirit* of God by this.
That *spirit* it is: and they that are anointed with it, take care of the poor. The *spirit* of the world, and
they that are anointed with it, take little heed to evangelize any such, any poor souls. But in the tydings
of the Gospel, they are not left out: taken in by name (we see.) In sending those tydings, there is none
excluded. No respect of persons with God: None of Nations, to every Nation, Gentile and Jew.
None of Conditions, to every condition, poor and rich. To them, that of all other are the least likely.
They are not troubled with much worldly good newes: Seldome come there any Posts to them with
such. But the good newes of the Gospel, reacheth even to the meanest. And reaching to them, it
must needs be general (this newes:) If to them, that of all other least likely, then certainly to all. *E-*
nam pauperibus is (as if He had said) even to poor and all, by way of extent, *ampliando*. But, no
wayes to ingrosse it, or appropriate it to them only. The tydings of the Gospel are as well for a *Lydia*
the purple-seller; as for *Simon* the tanner: For the *Areopagite*, the Judge at Athens, as for the *Jay-*
lour at Philippos: for the *Elect Lady*, as for *widow Dorcas*: For the Lord Treasurer of Ethiopia,
as for the *Beggar* at the beautiful gate of the Temple: for the household of *Cesar*, as for the house-
hold of *Stephanas*; yea and (if he will) for *King Agrippa* too.

But if you will have *pauperibus* a restraining, you may; but then, you must take it for poor in spi-
rit, with whom our Saviour begins His Beatitudes in the Mount: the poverty to be found in all. As
indeed, I know none so rich, but needs these tydings: all to feel the want of them in their spirits. No
Dices quia dives sum, as few sparks of a Pharisee as may be, in them, that will be interested in it.

Well, we see to whom: what may these newes be? Newes of a new Physician, *Magistros, Medicos*
condis, one that can give Physick to heal a broken heart. And newes, of such an one is good newes in-
deed. They that can cure parts lesse principal, broken armes or legs, or limbs out of joynt, are much
made of, and sent for far and near: What say you to one, that is good at a broken heart? make that
whole, set that in joynt again, if it happen to be out? So they understood it plainly, by their speech to
him after, *Medice cura te ipsum*.

The heart (sure) is the part of all other, we would most gladly have well. Give me any grief, to the
grief of the heart (saith one that knew what he said:) *Quia custodi custodi cor* (saith *Salomon*)
keep thy heart above all: if that be down, all is down: look to that in any wife. Now it is most pro-
per for the *Spirit* to deale with that part: it is the fountain of the *springs* of life, and whither (indeed)
none

Jer. 23. 21.
Rom. 10. 15.

Rom. 12. 3.
Ephes. 3. 7.

II.
The end wher-
to.
1. To bring
good tydings.

2 Cor. 2. 16.

2. To the poor.

Acts 10. 34.

a Acts 16. 13.
b Acts 10. 4.
c Acts 17. 34.
d Acts 16. 30.
e 2 John 1.
f Acts 9. 36.
g Acts 8. 27.
h Acts 3. 2.
i Phil. 4. 22.
k 1 Cor. 1. 16.
l Acts 26. 28.
m Math. 5. 3.

Revel. 3. 17.

III.
The tydings of
a Physician for
broken hearts.
Verse 23.

Ecclef. 15. 17.

Prov. 4. 23.

none can come, but the *spirit*, to do any cure to purpose: that, if *Christ*, if the *spirit* take it not in hand, all cures else are but *palliative*; they may drive it away for a while, it will come again worse than ever. Now then, to *Medice cura* (as *Christ* after faith) to this new cure.

In every cure our rule, is first to look to *de causis morborum*, how the heart can be broken; then after, *de methodo medendi*, the way here to help it.

IV.
Of the hearts.
1 How they
came broken.

How comes the heart broken? The common hammer that breaks them, is some bodily or worldly crosse, such as we commonly call heart-breakings. There be here in the Text, three strokes of this hammer, able (I think) to break any heart in the world.

1 By being
captives.
Psal 137. 2.

1. *Captivity*. They be captives first; and captives and caitives, in our speech sound much upon one. It is (sure) a condition able to make any man Hang up his Harpe, and sit weeping by the waters of Babylon. There, is one stroke.

2. In a dark
dungeon.

2. There follows another worse yet. For, in Babylon though they were captives, yet went they abroad, had their liberty. These here are in Prison: And in some blinde hole there, as it might be in the *dungeon*, where they see nothing. That (I take it) is meant by *blinde* here in the text: *Blinde*, for want of light; not for want of sight, though those both come to one, are convertible. They that be *blinde*, say they are *dark*: and they that be in the *dark*, for the time are deprived of sight, have no manner use of it at all, no more than a blinde man. Now, they that row in the Gallies, yet this comfort they have, they see the light: and if a man see nothing else, the light of it self is comfortable. And a greack stroke of the hammer it is, not to have so much as that poor comfort left them.

Ecclef. 11. 7.

3 And bruised
with irons
there.

3. But yet are not we at the worst; One stroke more. For, one may be in the *dungeon* and yet have his *limmes* at large, his hands and feet at liberty. But so have not those in the text, but are in *irons*; and those so heavie and so pinching, as they are even *bruised and hurt* with them. See now their case. 1 *Captives*; and not only that, but 2 in *prison*. In *prison*, not above, but in the *dungeon*, the deepest, darkest, the *blindest* hole there; no light, no sight at all: 3 And, in the hole, with as many *irons* upon them, that they are even bruised and sore with them. And tell me now, if these three together be not enough to break *Manasses*, or any mans heart, and to make him have *cor contritum* indeed.

They be: but what is this to us? This is no mans case here. No more was it any of theirs, that were at *Christ's* Sermon: yet *Christ* spake to the purpose, we may be sure. We may not then take it literally, as meant by the body: *Christ*, meant no such *captivity*, *dungeon* or *irons*. That He meant not such, is plain. He saith, He was sent to free *Captives*, to open *prisons*: But, He never set any *captive* free, in His life; nor opened any *goale*, (in that sense) to let any prisoner forth. Another sense then, we are to seek. Remember ye not, we began with the *Spirit*? the businessse, the *Spirit* comes about, is *spiritual*, not *secular*. So, all these *spiritually* to be understood. As (indeed) they are all three applicable to the case of the *Spirit*; and a plain description of all our states, out of *Christ*, and before He take us in hand.

Rom. 7. 24.

1. There is *captivity* there, wherein men are held in slavery under sinne and Satan, worse than that we now speak of. Saint Paul knew it: speaks of it, Rom. 7. and when he hath so, crieth out, Wretched man that I am, who shall rid me of it! Verily, there is no *Turk* so hurries men, puts them to so base services, as *sinne* doth her *captives*: Give me one that hath been in her *captivity*, and is got out of it, & scit quod dico, he can tell, it is true I say.

Psal. 88. 8.

Psal. 142. 7.

Mar. 4. 16.

Pro. 5. 22.

Act. 8. 23.

2. There is a *prison* too: not *Manasses* *prison*. But aske *David*, who never came in any *goale*, what he meant, when he said, I am so fast in *prison*, as I know not how to get out. And that you may know what *prison* that was, he cries, O bring my soul out of *prison*! A *prison* there is then, of the soul no lesse than of the body. In which *prison* were some of those that *Christ* preached here to: Saint *Matthew* saith, they sate in *darknesse* and in the shadow of death, even as men in the *dungeon* do.

Psal. 106. 16

Psal. 105. 18.

There are *chaines* too, that is also the *sinners* case; He is even tied with *chaines* of his own *sinnes* (saith *Solomon*) with the bonds of *iniquity* (*Saint Peter*) which bands are they, *David* thanks God for breaking in sunder. There need no other bonds, we will say, if once we come to feel them, The *gals*, that *sin* makes in the conscience, are the entering of the iron into our soul.

But you will say, we feele not these neither, no more than the former. No do? Take this for a rule: If *CHRIST* heale them; that be *broken-hearted*; *broken-hearted* we behove to be, yet He can heale us: He is *medicus cordis* indeed; but it is *cordis contriti*. It is a condition ever annexed (this) to make us the more capable; and likewise a disposition it is, to make us the more curable. The same *pauperibus* (before) and this *contriti* now, they limit *Christ's* cure; his cure, and his *Commission* both: and unless they be, or until they be, this Scripture is not, nor cannot be fulfilled in us: In our *eyes*, it may be, but in our *hearts*, never.

Psal. 119. 70.

That, as such as come to be healed by his Majesty, are first searched, and after either put by, or admitted as cause is: so there would be a *Scrutiny* of such, as make toward *CHRIST*. What, are you *poor*? *poor* in *spirit*? (for the *poor* it skills not :) No, but *dicis quia dives*, in good case: *CHRIST* is not for you then; He is sent to the *poor*. What, is your heart broken? No, but heart-whole, a heart as *brave*: then are you not for this cure. In all *Christ's* *Dispensatory*, there is not a *medicine*, for such a heart; a heart like *brave* (that is) hard and un-yielding.

Verse 25.

CHRIST himself seemes to give this *Irem*, when He applies it after: Many Widows, Many Lepers (saith He :) and so many *sinners*: *Elias* sent to none, but the poor Widow of *Serepta*; *Elise-*

was healed none, but only Naaman, after his spirit came down, was broken. No more doth Christ, but such as are of a contrite heart.

Verily, the case as before we see it set down, is the sinners case; feel he it, feel he it not. But if any be so benumbed, as he is not sensible of this; so blinde, as *duncheon* or no *duncheon*, all is one to him; if any have this *Scirrhum cordis*, that makes him past feeling, it is no good signe: but it may be, our hour is not yet come, our cure is yet behind. But, if it should so continue, and never be otherwise, then were it a very evil signe. For what is such a ones case, but (as Solomon saith) as the Ox that is led to the slaughter without any sense, or the foole that goes laughing when he is carried to be well whipped? What case is more pitiful?

Prov. 7. 22

You will say: we have no hammer, no worldly Crosse to break our hearts. It may be. That, is Manasses hammer, the common hammer (indeed:) but, that is not King Davids hammer, which I rather commend to you; the right hammer to do the feat, to work contrition in kinde. The right, is the sight of our own sins. And, I will say this for it: that I never in my life saw any man brought so low with any worldly calamity, as I have, with this sight. And these, I speak of, were not of the common sort, but men of spirit and valour, that durst have looked death in the face. Yet when God opened their eyes, to see this sight; their hearts were broken, yea, even ground to powder with it, contrite indeed.

And this is sure; if a man be not humbled with the sight of his sins, It is not all the crosses or losses in the world will humble him aright.

This is the right. And without any worldly crosse, this we might have, if we loved not so to absent our selves from our selves, to be even *fugitivi cordis*, to run away from our own hearts; be ever abroad, never within: if we would but sometimes *redire ad cor*; return home thither, and descend into our selves; sadly and seriously to be think us of them, and the danger we are in, by them; this might be had: And this would be had, if it might be. If not, in default of this (no remedy) the common hammer must come; and God send us Manasses hammer, to break it; some bodily sickness; some worldly affliction, to send us home into our selves. But sure the Angel must come down and the water be stirred; else we may preach long enough to uncontrite hearts; but no good will be done, till then.

Esay 45. 8.

John. 3. 4.

I have been too long in the Cause: but, the knowledge of the Cause, in every disease, we reckon half the cure. To the healing, now.

The word for *heale*, in *Esay* (where this Text is) signifies to *bind up*. The cure begins with *ligature*, the most proper cure, for *fractures*, or ought that is broken. Nay, in wounds and all, as appeareth by the Samaritan. The *flux* is so stayed, which if it continue running on us still, in vaine talk we of any healing. It is not begun till that stay and run no longer. The sin that Christ cures, He binds up, He stayes (to begin with.) If He cover sinne, it is with a plaister. He covers and cures together, both under one.

Luke 10. 34.

This word [*broken-hearted*] the Hebrews take not, as we do, we, broken for sin, they, broken of, or from sinne. And we have the same phrase with us; To break one of the evil fashions, or inclinacions, he hath been given to. So, to break the heart. And so must it be broken, or ever it be whole. Both senses: either of them doth well; but both together best of all.

This done, now to the healing part. The Heathen observed long since: *ἡ ψυχὴ τοῦ ἀνθρώπου ἐκ τῶν λόγων*, the souls cure is by words: and the Angel saith to Cornelius, of Saint Peter, He shall speak to thee words by which thou and thy household shall be saved.

2.
How they are cured.
Acts 10. 6.
By good tydings

And by no words sooner, than by the sound of good tydings. Good newes, is good physick sure (such the disease may be:) and a good message, a good medicine. There is power in it both wayes. Good newes, hath healed; evil newes, hath killed many. The good newes of Josephs welfare, we see, how it even revived old Jacob: And, the evil of the Arke of God taken, it cost Eli his life. Nothing works upon the heart more forcibly, either way.

Gen. 45. 27.
i Sam. 4. 18.

What are these newes, and first how come they? By *κηρυγμα* they come: no secret whispered newes from man to man, in a corner: No flying newes. They be proclaimed, these, so authenticall. Proclaimed: And so they had need; for if our sinnes once appear in their right forme, there is evil newes certainly: Let the Diel alone with that, to proclaime them, to preach damnation to us. *Contraria curantur Contrariis*, we had need have some good proclaimed, to cure those of his.

Proclaimed.

Two Proclamations here are, one in the neck of another. Of which the former, in the three branches of it, applieth in particular, a remedy to the three former maladies; Is the Topique medicine (as it were:) the later is the Panacea, makes them all perfectly whole and sound.

The first Proclamation. To the Captive first, that there is one at hand with a ransom, to redeem him. This will make him a whole man.

1 The first proclamation.

2. To them in the dungeon; of one to draw them forth thence, and make them *ἐλευθέρους*, see the light again.

3. To them in chains; of one to strike off their bolts and loose them, to open the prison-doore, and let them go: *ἀπολύει*, to make Apostles of them, and send them abroad into the wide world. It is the fruit of Christs *ἐκτίσας*, this *ἀπολύει*: Christs Apostleship was, and is, to make such Apostles.

Now

Revel. 1. 18.

Now, this is nothing but the very summe of the Gospel: 1 Of one coming with a *ransome* in one hand, to lay down for us the *price of our redemption* from Satans captivity. 2 And with the *keyes of hell and death* in the other. Keyes of two sorts: 3 One, to undo their fetters and loose them; the other, to open the dungeon and prison-door (both the dungeon of *despaire*, and the prison of the *Law*) and let them out of both. There can be no better newes, nor kindlier *physick* in the world, 1 than word of *redemption* to *captives*: 2 than to see the *light* again, to them in the *Limbo*: 3 than of *enlargement*, to them in *bands*: but specially, than of a *dismission*, from *prison, dungeon, irons* and all. And this is *proclaimed* here, and published by *Christ* in his *Sermon* at *Nazareth*: and was after performed and accomplished by him, at his *Passion* in *Jerusalem*.

2 The second proclamation.

This is good newes indeed: but here comes better. It is seconded with another *Proclamation*, that makes up all. For in very deed; they that by the first *proclamation* were so released, for all that; and after all that; what were they, but a sort of poor snakes, turned out of the Goale, but have nothing to take to? Coming thither, they were turned out of all that ever they had. That, their case, though it be *lesse miserable*, yet is *miserable* still: the *langnor morbi* still hangs upon them.

We lack some restorative for that. Here comes (now) *physick*, to cure that and make them perfectly well. A second *anpuēau*, that they shall be restored, to all that ever they had. How so? For *harke*: here is the *acceptable year*, that is, a *Jubilee proclaimed*. And then, even of course they are (by force of the *Jubilee*) so to be. The nature of the *Jubilee* was so, you know. Then not only all *bond* set free; all *prisons* (for debt) set open; but beside, all were restored then, to their former *mortgaged, forfeited*, or any wayes *aliened estates*, in as ample manner, as ever they had, or held them at any time before.

A *restitution in integrum*; a *re-investing* them in what they were born to or were any wayes possessed of: that, if they had sold themselves out of all, and lay in execution for huge summes (as it might be *ten thousand talents*;) then, all was quit; they came to all again; in as good case, as ever they were in all their lives. There can be no more *joyfull newes*, no more *cordial physicke*, than this. The year of *Jubilee*? why, that time, so *acceptable*, so *joyful*, as it hath even given a denomination to *joy* it selfe. The height of *joy* is *Jubilee*; the highest terme to expresse it, is *Jubilare*: that goes beyond all the words of *joy* whatsoever.

And this comes well now: for, the *Jubilee* of the *Law* drawing to an end, and this very year being now the last, *Christs Jubilee*, (the *Jubilee* of the *Gospel*) came fitly to succeed. Wherein, the primitive estate, we had in *Paradise*, we are re-seised of anew. Not the same, in *specie*, but as good, nay better. For, if for the *terrestrial Paradise* by the flood destroyed, we have a *celestial*, we have our own again, (I trow) with advantage.

A year it is called (to keep the terme still on foot, that formerly it went by.) Only this difference: the year (there) was a *definite time*; but here, a *definite* is put for an *indefinite*. This year is more than twelve moneths. In this *acceptable year*, the *Zodiaque* goes never about. On this day of *Salvation* the *Sunne* never goes down. For in this, the *Jubilee* of the *Gospel* passeth that of the *Law*: that, held but for a *year*, and no longer: But, this is continual, lasts still. Which is plaine: in that, divers years after that of *Christs*, the Apostle speaks of it, as still in *esse*: Even then, makes this *proclamation* still, *Behold this is the day, Behold, now is the acceptable time*. Whereby we are given to understand, that *Christs Jubilee*, though it began, when *Christ* first preached this *Sermon*, yet it ended not with the end of that year (as did *Aarons*) but was *Evangelium eternum*: As also *perpetui jubilai*; *Everlasting good newes* of a *perpetual Jubilee*, that doth last, and shall last, as long as the *Gospel* shall be preached, by Himself, or others sent by Him to the end of the world, the time of *restoring all things*.

2 Cor. 6. 2.

Revel. 4. 6.

Acts 3. 21.

It is called *acceptable*, by the terme of the benefit, that hapned on it, which was, our *acceptation*. For then, we and all mankind were made (not *deus*, that is, *acceptable*, but as the word is) *deus*, that is, actually *accepted*, or received by God: Out of whose presence we were before cast. And being by him so received, we did our selves receive again, the earnest of our *inheritance*, from which by means of the *transgression* we were before fallen.

Ephes. 1. 4.

There is much in this terme [*accepting*]. For, when is one said to be *accepted*? Not, when his *ransome* is paid, or the *prison* set open; not when he is pardoned his fault, or *reconciled*, or become friends: but when he is *received* with *armes spread*; as was the *lost child* in the *Gospel*; ad *solam primam* (as the terme is, out of that place.) Three degrees there are in it; 1 *Accepted* to pardon, that is *συγχορησις*: 2 *Accepted* to reconciliation, that is *ἰλιγισμος*: and further, 3 *Accepted* to repropitiation, that is *ἰλασμος*, so as good grace and favour as ever, even in the very fulnesse of it. They shew it, by three distinct degrees in *Abssaloms* receiving: 1 *Pardoned* he was, while he was yet in *Geshur*: 2 *Reconciled*, when he had leave to come home to his own house: 3 *Repropitiate*, when he was admitted to the *Kings* presence and kissed him. That made up all, then he had all again. And that is our very case.

2 Sam. 13. 39. 14. 23.

Nay indeed, that is not all. It is more than so: *deus* (here) is in the Text of *Esay* 17: and that imparts more. For, that word, is ever turned by *εὐδοκία*, and that is *Christs* own *acceptation* (in whom I am well pleased) and the very terme of it. And he that is so *accepted*, I know not what he would have more.

Match. 17. 5.

This is the benefit that fell at this time: and for this, that fell on the time, the time it self, it fell on, is, and cannot be but *acceptable*; even *eo nomine*, that at such a time, such a benefit hapned to us. And in this respect it ever hath, and ever shall be an *acceptable welcome time*, this; and holden as an high *Feast*: like as the benefit is high, that befell us on it. *Festum*, a feast, for the pardon: *Festum duplex*, for

for the reconciliation: *Festum magis duplex*, for the being perfectly accepted to the favour of God, and by it reaccepting again our prime estate.

Nay (last) it is called not only *Annus acceptus*, but *Annus Domini acceptus*, or *acceptus Domino*: not only, the acceptable year; but, of the Lord, or to the Lord; (for so the Hebrew reads it, with the sign of the Dative; as if to GOD Himself it were so.) And, to Him, so it is; and to His holy Angels in heaven, so it is. For, if the receiving any one contrite sinner, by repentance, be matter of joy to the whole Court of Heaven; if the receiving of but one; what shall we think of the general receiving of the whole masse, which this day was effected? Luke 15. 10.

Now, if to heaven, if to God himself it be so; To earth, to us, shall it not be much more, whom much more it concerneth (I am sure?) God getteth nothing by it; we do: He is not the better for it, we are: Ever, the receiver, then the giver. The giver, more glory; but the receiver more joy. That if it be the joy of heaven, it cannot be but the Jubilee of the earth, even of the whole earth: *Jubilare Deo omnis terra*.

Psal 66. 1.

The Jubilee (ever) it began with no other sound, but even of a Cornet, made of the horns of a Ram. Of which horns they give no other reason, but that it was so, in reference to the horns of that Ram, that in the thicket was caught by the horns, and sacrificed in Isaacs stead, even as Christ was, in ours. To shew, that all our Jubilee hath relation to that special sacrifice, so plainly prefiguring that of Christs. Which feast of Jubilee began ever, after the High Priest had offered his sacrifice, and had been in the Sancta Sanctorum. As this Jubilee of Christ also took place, from His entering into the holy places made without hands, after His propitiatory Sacrifice offered up for the quick and the dead, and for all yet unborne, at Easter. And, it was the tenth day, that: and this (now) is the tenth day since.

Levit. 25. 9.

Joth. 6. 4.

Gen. 22. 13.

Heb. 9. 11.

The memorial, or mystery of which sacrifice of Christs, in our stead, is ever *Caput latitiae*, the top of our mirth, and the ignition of the joy of our Jubilee. Like as *accipiam calicem salutaris*, our taking the cup of Salvation, is the memorial of our being accepted, or received and taken again to Salvation. Wherewith let us also crown this Jubilee of ours. That so all the benefits of it, may take hold of us: specially the red-integration of the favour of God, and the assurance or pledge of our restitution to those joyes, and that Jubilee, that only can give content to all our desires when the time shall come of the restoring of all things.

Psal. 116. 13.



A
SERMON
PREACHED
 BEFORE THE
Kings Majesty,
AT GREENWICH,
 On the XXIV. of May, A.D. MDCXVIII.
 being WHITSUNDAY.

ACTS Chap. II.

Sed hoc est, quod dictum est, &c.

Verse 16. *But this is that, which was spoken by the Prophet Joel.*

17. *And it shall be in the last days (saith God) I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesie, and your young men shall see visions, and your old men shall dreame dreames.*

18. *And on my servants, and on mine hand-maids, I will pour out of my Spirit, and they shall prophesie.*

19. *And I will shew wonders in heaven above, and tokens in the earth beneath, blood, and fire, and the vapour of smoke.*

20. *The Sun shall be turned into darknesse, and the Moone into blood, before that great and notable day of the Lord come.*

21. *And it shall be, that whosoever shall call on the name of the Lord, shall be saved.*



These words may well serve for a Sermon, this day: they were a part of a Sermon, preached as this day. The first *Whitsun-sermon*, that ever was: the first *Whitsunday*, that ever was: Saint Peter preached it. And this was his Text, out of the second Chapter of the Prophet Joel. As Christ, the last year, out of *Esay*: so Peter, this, out of Joel. Both took Texts: both, for the day, and for the present occasion.

The occasion of this here, was a lewd surmise given out by some, touching the gift of *tongues*, this day sent from heaven.

It shall be my first note. That look, how soone God from heaven had sent His *fiery tongues* upon His Apostles: the *Divel* from hell presently sent for his *fiery tongues*, and put them in the mouths of his Apostles, to disgrace and scoffe at those of Gods sending.

Ye may hear them speak (at the thirteenth verse:) *Well fare this same good new wine; these good fellows*

fellows have been at it, and now they can speak nothing but outlandish: some little broken Greek or Latine they had, and now out it comes.

Thus, that which was indeed *grande miraculum*, they turned into *grande ludibrium*. Of the great Mystery of this day, they made a meere mockery. Those, that were baptized with the Holy Ghost, they traduced, as if they had souled themselves in *hem wine*. Here is the Holy Ghosts welcome into the world: This use doth the Devil make of some mens wits and tongues, to pour contempt on that, which God poureth forth, all that ever they can, even to work despite to the Spirit of Grace.

Math. 3. 11.

Being to make an apology for himself, and the rest, (and indeed, for the Holy Ghost) Saint Peter first prayes audience (at the 14. verse.) Then tells them soberly, they misse the matter quite (at the 15.) It was too early day, to fasten any such suspicion, upon any such men as they were (to be gone, before nine in the morning.) But, this he stands not on, as not worth the answering.

Heb. 10. 29.
The summe.

Here (at this Verse) he tells them, it was no *liquor*, this specially, no such as they furnished. If it were any, if they would needs have it one, it was the Prophet *Joel*, and none other, Something poured on, nothing poured in. Nothing, but the effusion of the Holy Ghost. This is it that was spoken by the Prophet *Joel*.

So, *habemus firmiorem sermonem propheticum*: and this, which seemed to happen thus on the sudden, it was long since foretold; and he alledges for it this text of the Prophet, that such a thing there should come to passe, an effusion of the Spirit, and that a strange one. And this they would finde it to be, this Prophecie (of the Spirit poured) this day fulfilled in their eares.

2 Pet. 1. 19.

Of which Text, the special points be two: 1 Of the Spirit pouring: 2 Of the end whereto.

The Division.
I.

The first I reduce to these four. 1 The Thing: 2 the Act: 3 the Party by whom: 4 the Parties upon whom. 1 *De Spiritu meo*, is the thing. 2 *Effundam*, the act. 3 *Dicit Dominus*, the party by whom. 4 *Super omnem carnem*, the parties upon whom it is poured.

Then the end whereto. And in that four more. The last end of all in the last word of all, *salvabitur*. That is the very end: and a blessed end, if by any means we may attain to it. Then are there three other conducting to this. Two main ones, and one accessory, but yet as necessary as the other. 1 Close to it, in the end, there is calling on the Name of the Lord: He that calleth on the Name of the Lord, shall be saved. 2 And farthest from it at the beginning, there is prophesying, to call upon us to that end: And my servants shall prophesie. 3 And, between both these, there is a Memorandum of the Great Day of the Lord. Which is not from the matter neither, nor more than needs. For then (at that day) we shall stand more in need of saving: if we perish then, we perish for ever. And the mention and memory of that Day, will make us not despise prophesying, nor forget invocation, but be both more attentive in hearing of prophesie, and more devout in calling on the Name of the Lord. So, it may well go for a third conducting means to our salvation.

Now to bring this to the Day. This (it is said) shall be in the last dayes. Which with S. Peter here, and with S. Paul (Heb. 1. 1.) yea and with the Rabbins themselves, are the dayes of the Messiah, So, of our Messiah CHRIST (to us) and of none others. Of whose dayes, this is the very last. For, having done His errand, He was to go up again, and to send His Spirit down, to do His, another while: which is the work of this day. As His first then, the raking of our flesh, so His last, the giving of His Spirit: the giving it abundantly, which is the *effundam* here.

It remaineth, that we pray to Him, who thus, of His Spirit poured forth this day, that He would vouchsafe on the same day to pour of it on us here: that we may so hold this Feast (the memory of it) and so hear the words of this Prophecie, as may be to his good acceptance, and our own saving in the great Day, the Day of the Lord.



Of the thing poured first. *De spiritu meo*, the Spirit of God. First of Him, to give Him the honour of His own Day.

I.
Of the Spirit pouring.
De Spiritu

The Spirit, is of Himself Author of life, and here is brought in, as Author of Prophecie. They both are in the Nicene Creed, 1 the Lord, and Giver of life, 2 and who spake by the Prophets. Life and speech have but one instrument, the spirit or breath both. Of it, these four.

1. Prophecie can come from no nature but Rational: The Spirit then, is *natura rationalis*. And determine it is, distinct plainly here two ways: 1 The Spirit, from Him whose the Spirit is; Him that sayes, *de Spiritu meo*. 2 That which is poured, from Him, that poureth it; *Fusus à Fusore*. Being then *natura rationalis determinata*, He is a Person (for a person is so defined.)

2. Secondly, effusion is a plain proceeding of that, which is poured: as spiration is so too, in the very body of the word spirit. So, a Person proceeding.

3. Thirdly, being a Person, and yet being poured out, He behoves to be God. No Person, Angel or Spirit, can be poured out, can be so participate. Not at all: but not upon all flesh, not dilated so farre. God only can be that. So, the Person, the proceeding, the Divinity of the Holy Ghost (all) in these words. And not a word of all this mine: but thus deduced, by S. Ambrose, and before, by *Dysidimus Alexandrinus*, S. Hieromes Master:

4. But fourthly, you will mark: It is not my Spirit, but of my Spirit. The whole Spirit, flesh could

not hold: not *all flesh*. And parts it hath none. 1. Understand then, of *my Spirit*, that is, of the gifts and graces of the Spirit. Beames of this light: streames of this pouring. Otherwhere, others: here, the gift of prophecy and tongues.

Luke 4. 18.
The Text of
the last year.

2. Which *de Spiritu* is also said, to keep the difference between CHRIST and us. Upon him the Spirit was: The Spirit of God upon me, last year. Upon us, not the Spirit: but, *de Spiritu*, of my Spirit only, this year.

2.
The *Act, Effundam*.

Cap. 1. 5.

John 7. 39.

The next is the *act, effundam*: In it four more: 1 The quality, in that it is compared to a thing liquid, *fulsil, poured out*; This seemes not proper. *Pouring* is, as it had been *water*; He came in *fire*. It would have been *kindled*, rather than *poured*. True, Saint Peter in proper termes makes his answer referre to their slander: and that was, *that it was nothing but new wine, a liquor*. Their objection being in a thing liquid, his answer behoved to be accordingly. And well it might, so: CHRIST had so expressed it: both lately in His promise, *Ye shall be baptized with the Holy Ghost within few dayes*: And formerly, under the termes of *waters of life* (John 7.) where Saint Johns exposition is, *This he spake of the spirit*. Not (then) given, but to be given, straight upon CHRISTs glorifying, which is now this very day. The Holy Ghost then, is not all fire.

Deut. 32. 2.

Verse 23.

And this quality falls well within the two graces, of 1 *prophecie*, and 2 *invocation*, here given. 1 *Prophecie*: Moses (the great Prophet) likened into the dew falling upon the herbs, or the raine poured on the grasse (Deut. 32.) And that likening is so usual, as [*מורה* *Morah*] the word in Hebrew for *raine*, is so for a Preacher too; that it poseth the Translators, which way to turn it: and even in that very Chapter of Joel, whence this Text is taken.

2 And, *invocation* is so too; a pouring out of prayer, and of the very heart in prayer.

3 And the third of the latter day may be taken in too. Then there shall be a pouring forth also of all the Phials of the wrath of God.

Psal. 103. 7.

Luke 22. 37.

Esay 6. 8.

2. The quality then first: the quantity, no lesse. For, *pouring* is a signe of plenty: *effundam*, not *aspergam* (the first prerogative of this day.) For, the Spirit had been given before this time: but never with such a largesse, sprinkled, but not poured. Never till now, in that bounty, that now. This was reserved for Christ. For, when there was *copiosa sanguinis effusio* on His part, there was likewise to be *copiosa Flaminis effusio*, on the Holy Ghosts. He, as liberal of his grace; as Christ of his blood. That there might be to us *copiosa redemptio*, betweene them both, it is *effundam copiose* in both.

3. *Effundam* tells us farther, the Spirit came not of himself: nor till He was thus poured out. It is no *effluet*, but *effundam*. Sic oportet implere, that so, order might be kept, in Him (in the very Spirit) and we by Him taught to keep it. Not to start out, till we be sent; nor to go on our own heads, but to stay till we be called. Not to leake out, or to run over; but to stay till we be poured out in like sort: Seeing CHRIST would not go unsent, *Adiisec me*, last year: Nor the HOLY GHOST run unpoured, this year: it may well become us to keep in, till we be poured and sent any year. And yet, the Spirit is no lesse ready to run, than God is to pour. One of these is no barre to the other. *Ecce ego, mitte me*. *Ecce ego, Behold I am ready* (saith Esay,) and yet, *mitte me, Send me*, for all that. *Effluence*, and *Effusion*, *Influence*, and *infusion* will stand together well enough.

4. Lastly, *effundam* is not, as the running of a spout. To *pour*, is the voluntary act of a voluntary Agent, who hath the vessel in his hand, and may pour little, or much; and may chuse whether He will pour out any at all, or no. As shut the heaven from raining: So, refrain the Spirit from falling on us.

1 Cor. 12.

Matth. 25. 15.

1 Cor. 12. 11.

2. And when He *pours*, He strikes not out the head of the vessel, and lets all go: but moderates His pouring, and dispenses His gifts. Pours not all, upon every one, nay, not upon any one, all: but upon some in this manner, upon some in that: Not to each, the same. And to whom the same, not in the same measure though: but, to some, five; to some two, to some but one talent. The Text is plain for this. There are diverse assignations in it: 1 To diverse parties, *sonnes, servants, old men, and young men*: 2 Of diverse gifts, *prophecies, visions, and dreames*. 3 And them, of diverse degrees: one clearer than the other; the vision, than the dreames. *Singulis prout vult*, at the Poursers discretion; to each as pleaseth Him best.

3.
The party
pouring.
Dicit Dominus.
Psal. 110. 1.

Gen 19. 24.

Rev. 22. 1.

The Party pouring is *Dicit Dominus*, the Lord that said. But, *Dixit Dominus Domino meo*: The Lord said to my Lord: Which of these? The later (*Domino meo*) My Lord, Davids Lord, and ours *Dominum nostrum*, in our Creed (that is) CHRIST. How appears that? directly at the thirty third verse after, He being now exalted by the right hand of God, and having received the promise of the HOLY GHOST from the Father, He hath poured out this that we now see and hear. CHRIST then. And not the Father? Yes, he too: For, of Him, Christ is said to receive it. Not only *Dixit Dominus Domino meo*; but, *dedid Dominus Domino meo*. And so, as in the nineteenth of Genesis, *pluit Dominus a Domino*: From the Lord, the Lord poured it. And but one *effundam*, with but one *effusio* on both; and with one *spiration*, He came from both. Both, with one *effusio* pour him: Both, with one *spiration* breath Him. It is expressly so set down, Revelation Chap. 22. The fountain of the water of life issued from the seat of God and of the Lamb. So have you here the whole Trinity: 1 *Quis*, 2 *Quid*, 3 *a Quo*; the Father, by the Sonne; or the Sonne from the Father, pouring out the Holy Ghost.

2. And may we not also finde the two natures of Christ here? *Effundam* is *fundam ex*. I will pour out: Out of what? what the cisterne into which it first comes, and out of which it is after derived

ved to us? That is the *flesh* or *humane nature* of *Christ*: On which it was poured at his *conception*, fully to endow it, For in Him the fulnesse of the *Godhead* dwelteth *bodily* (mark that, *bodily*.) And it was given to him without measure, and of all his fulnesse we all receive. From this *Cisterne*, this day, issued the *Spirit*, by so many *quills*, or *pipes* (as it were) as there are several *divisions*, of the *graces* of the *Holy Ghost*. And so now we have both a *Quo*, and ex *Quo*. The *Divinity*, into this *Humanity*, pouring the *Spirit*, which from His *flesh*, was poured down, this day, *super omnem carnem*, upon all *flesh*. Which fitly brings in the next, *Super omnem carnem*.

Col. 2. 9.
John 1. 10.

On whom this *pouring* is (which is the last point:) *Super omnem carnem*. In which there are three *doings*, as the words are three: 1. *Carnem* first (that is) *men*. For doth *God* take care for *Oxen* (saith the *Apostle*) or for any *flesh*, but ours? No, not for any *flesh*; but the *flesh* which the *Word* did take. And, for that He doth.

4.
The parties
upon whom.
*Super omnem
carnem*.
1 Cor. 9. 9.

But, we are *Spirit* too, as well as *flesh*: and, in reason, *Spirit* on *Spirit*, were more kindly. There is nearer alliance between them.

Yet you shall finde the other part (*flesh*) is still chosen.

1. First, to magnifie His mercy the more, that part is singled out, that seemeth farther removed, nay, that is indeed quite opposite to the *Spirit* of *God* here poured out. For, what is *flesh*? It is proclaimed (40. of *Esay*) It is *grasse*. And not *gramen*, but *fanum*, that is *grasse* withering, and fit for the *Sithe*. Is that the worst? I would it were: But *caro peccati*, *sinful flesh* sets it farther off, yet. Upon *sinful flesh*, He should have poured somewhat else, than His *Spirit*.

1.
Super carnem.
Esay 40. 6.

So, two oppositions: 1. *Flesh* and *Spirit* absolutely in themselves. 2. Then, *sinful flesh*, and the *Holy Spirit*. All which commends His love the more, thus to combine things so much opposite. This first.

And withal (that, which right now I touched) to shew the introduction to this conjunction of these so farre in opposition either to other, even *Verbum caro factum*, that made this *symbolisme*. By which, a gate of hope was opened to us (by His incarnation) in *spem*, of our *inspiration*, which this day came in *rem*. For, His *flesh* exalted to the right hand of *God*, remembreth us, that were *flesh* of his *flesh*, and derived down this fountain of living water to it; *saluens in vitam aeternam*; *Springing*, and raising us with it, whence it came (for water will ever rise as high as the place from whence it came) that is, up to heaven, up to eternal life.

Hos. 2. 15.

Verse 33.

John 4. 14.

2. *Super*, upon it, Upon it, is without, on the outside of it. Had not *fundam* in, been better than *fundam super*: Into them, than upon them? Not a whit.

2.
Super.

Indeed, both wayes, I finde the *Spirit* given. At *CHRISTS baptism*, the *Dove* came upon him. At His resurrection, *insufflav*, He breathed into them. And so hath He parted His *Sacraments*: *Baptism* is *effundam super*, upon us; from without: the *Holy Eucharist*, that is *comedite*, that goeth in. Upon the matter, both come to one. If it be poured on, it *jokes in*, pierces to the very centre of the *soul* (as, in *Baptism*, *sume* is washed thence, by it.) If it be breathed in, it is no sooner at the *heart*, but it works forth, out it comes again: Out at the nostrils in *breath*; out at the *wrist* in the beating of the *pulse*. So both (in effect) are one.

Luke 3. 23.
John 20. 22.

1. But it is *Super* here, for these reasons: First, that we may know, the *graces* of the *Spirit*; they are *super*, from without. In us, that is, in our *flesh*, they grow not: neither they nor any good thing, else. And not only *super*, from without; but *Saint James* his *eyes*, too, from above, from the *Father of lights*. Both these are in *super*: and but for these we might fall into a phanisie, they grew within us, and sprung from us, which *God* knoweth they do not.

James 1. 17

2. Another reason is, for that [upon] is the Proposition proper to *initiation*, into any new office. So is the manner, by some such outward ceremony upon, to initiate. By *anointing*, or *pouring oyle* upon. By *induing* [induemini] putting some robe or other ensigne upon. By *imposition* or *laying hands* upon. All upon *Baptism* (which is the *Sacrament* of our *initiation*) is therefore so done. So, the *Dove* came upon *CHRIST*. The *tongues* (here) upon these, to enter them, either, into their new offices.

Verse 31.

A third (last but not least) to enure them to this Proposition *super*, which many can but evil brook. No *super*, no *superiority* they; all *even*, all *equal*, *fellowes* and *fellowes*. The *right hand*, of *fellowship*, if you will, but not so much, as *imposition* of hands, *super*. For if *super*, then *sub* follows: if upon, then we *under*: if above, then we *beneath*. But no *sub* with some: *submit* neither head nor *spirit* to any. Yet, *super Me*, said *CHRIST* last year; and it may become any that became Him; it may well become *super carnem*. *Super* then must stand, and be stood upon: *Confusion* will come, if it be not.

Gal. 2. 9

Super carnem, *super omnem carnem*. Upon *flesh*, and upon all *flesh*. Not, some one: not *Jewes* *flesh* alone: In regard of whom this *omnem* is here specially put in. For, they had in a manner ingrossed the *Spirit* before, by a *non valiter omni*. And yet, upon them too; for, upon their *sonnes*, and their *daughters* (as it followeth:.) but upon them, now, no more than upon any other. This is a second prerogative of this Day. The first, *effundam*, that is. Before, sparingly sprinkled; now, plentifully poured. 2. Now again, *super omnem*: Before, upon but some; now indifferently, upon all.

2.
*Super omnem
carnem*.

Psal. 147. 10

For so, when we say *all*, we mean, none is excluded, but now may have it. He hath put no difference between them and us (saith *Saint Peter*.) *Non est distinctio* (saith *Saint Paul*.) The partition is thrown down now. Go but to the letter of the Text. *All flesh*. 1. No *Sex* barren, upon *sons* and upon *daughters*: to either *Sex*. 2. No *age*: upon *young men* and upon *old*: The one, *visum*; the other, *dreams*.

Acts 15. 9.
Rom. 10. 12.
Ephes. 2. 14

Verse 18.

Acts 2. 5.

Psal. 76. 1. 67. 2

dreames. 3 No condition: on servants, as well as sonnes; on handmaids, no lesse than daughters. 4 No Nation: for (if ye mark) the Spirit is poured twice: upon their sonnes, in this; and again, upon His servants, in the next verse. His servants, whether they be their sonnes or not; whose sonnes soever they be: though the sonnes of them, that are (perhaps) strangers to the first covenant, (And yet, even then, God had ever his servants, as well, out of that Nation, as in it.)

Now, in signe that thus [upon all flesh,] they heard them speak the tongues of all flesh, even of every Nation under heaven. That, where before, a few in *Jurie*, now many, all the world over: No longer now, *Notus in Judaea Deus*: His way should be known upon earth, his saving health among all Nations.

Yet not promiscue though, without all manner limitation. No: the Text limits it. I must again put you in mind, of the two pourings mentioned in it. One, the *super omnem carnem*, in the 15. verse. The other, the second; *super servos meos*, in the next (the 18.) And *super servos meos* is the qualifying, of *super omnem carnem*. Upon all flesh (that is) all such as will be my servants; as will give in their names to that end; as will call upon me: *Quicumque invocaverit*, so concludes *Joel*. As will believe and be baptized; so concludes Saint Peter, here, his Sermon. This gives them the capacity, makes them vessels meet to receive this effusion. By which, all *Turks*, *Jewes*, *Infidels*, are out of the *omnem*: and counterfeit *Christians*, too; that professe to serve Him, but all the world sees whom they serve. And by this, much flesh is cut off from *omnem carnem*. But so with this qualifying, upon all. For, any other, I know not. And this for the pouring.

II.
The end where-
to.
Salvabitur.

And now, *Uiquid effusio hac?* To what end, all this? For it is not to be imagined this pouring was casual, as the turning over of a tub: nor, that the Spirit did run waste: then it were, *iniquid perditio hac?* An end it had. And that follows now: *And your sonnes, &c.* The Spirit is given to many ends; many middle, but one last; and that last in the last word, *salvabitur*; the end then of this pouring, is the salvation of mankind. Mankind was upon the point to perish, and the Spirit was poured, as a precious balm or water, to recover and to save it. So, the end of all is (and mark it well) that the Spirit may save the flesh, by the spiritualizing it. Not the flesh destroy the Spirit, by carnalizing it. Not the flesh weigh down the spirit, to earth, thither: but the spirit lift up the flesh, thither, to heaven, whence it came.

Means to that
end.
1 Prophecies.
2 Prayer.

To this last, here are three middle conducting ends more. 1 Prophecies first: 2 Invocation last: both which are well here represented; three ways: 1 In the tongues (the symbols of the Holy Ghost, this day :) The one, Prophecies, being Gods tongues to us: the other, Invocation, being our tongue to God: 2 In the Spirit (both being acts of the Spirit, or breath :) Prophecies breathes it into us: Prayer breathes it out again. 3 In the pouring: Both pourings (after a sort :) that, which Prophecies doth infuse, pour in at the ears; Invocation doth resoundere, or pour forth back again in prayer, out of the heart.

3.
Memory of the
latter day.

And beside these two, a third there is, which is wedged in between them both, as stirring us, first and last, both to hear Prophecies more attentively, and to practice invocation more devoutly (which I wish may never depart out of our minds) the memory of the latter day.

Thus they stand, subordinate. That men may be saved, they are to call upon the Name of the Lord (that at least.) That they may so call to purpose, they are to be called on to it, and directed in it, by Prophecies. And that they might perform this, to all flesh, they were to speak with the tongues of all flesh; which was the gift (here) of this day (without just cause scoffed at) but, tongues are but as the cask, wherein Prophecies (as the liquor) is contained: I will set by the empty cask, and deale with Prophecies, the liquor in it only.

1 Prophecies.
Prov. 29. 23.
Esa. 32. 14. 15

Prophecies stands first in the Text, without which (saith Solomon) the people must needs perish. That saying (of the Prophet *Esa.*) is much used by the Fathers; *Tenebra & palatio, donec effunderetur super nos spiritus de excelso.* All is dark: men do but grope, till the Spirit be poured on us from above, to give us light, by this gift of Prophecies.

This terme is kept by *Joel*, as well when he speaks of Gods servants (that is) of us, as when of them and their sonnes: And ever after, in the New Testament, it is retained still as an usual terme, by the Apostles to the Corinthians; Ephesians, Thessalonians; all his Epistles through.

But not in the sense of foretelling things to come. For, so can it be verified only upon *Agabus*, Saint *Philip* daughters; and upon Saint *John*: which are too few, for so great an effusion, as this. That (indeed) was the chief sense of it, in the Old Testament: And well, while *CHRIST* was yet to come. *CHRIST* He was the top of all Propheticall predictions. Then, it had his place, that. But now, and ever since *Christ* is come, it hath in a manner lost that sense (at least, in a great part) and is not so taken in the New.

1 Cor. 10. 13. 14

The sense, it is there taken in (to expound this place of Peter, by another of Paul, citing this very same Text of the Prophet, *Rom.* 10.) is & propheticall (here) by *quomodo predicabunt* there, prophesying (that is preaching.) Whereby, after a new manner, we do prophesie (as it were) the meaning of ancient Prophecies: not make any new, but interpret the old, well; take off the vail of *Moses* face. Finde *CHRIST*, finde the *My* of the Gospel, under the types of the Law; apply the old prophecies, so as it may appear, the spirit of prophecies is the testimony of *Jesus*: And, he the best Prophet now, that can do this, best.

Exod. 34. 33.
2 Cor. 3. 13.
Revel. 19. 10.

Verse 31.
Psal. 116. 10.
Verse 34.

This sense, we prove by these in the Text. The Spirit was poured on them, and they did prophesie. What did they? How prophesied Saint Peter? He foretold nothing: All he did, was, he applied this place of the Prophet, to this Text. And a little beneath, the passage of the 16. Psalm to *Christs* resurre-

resurrection. And, after that, the place of another Psalm to His ascension.

Psalm 110. 1.
Verse 11.

And the rest (on whom it was poured too) how prophesied they? All (we read) they did, was *laquebantur Magnalia Dei*, they uttered forth the wonderful things of God, but forecast not any thing, that we hide. So as, to prophesie (now) is to search out, and disclose the hidden things of the Oracles of God, and not to tell before-hand, what shall after come to passe.

But, what say you to *Visions and dreams* here? Little: they pertain not to us. The Text saith it not. You remember the two pourings: 1. One upon their *sonnes*: 2. The other upon his *servants*. This later, is it by which we come in. We are not of their *sonnes*; we claim not by that, God make us His *servants*; for, by that word, we hold.

Now, in this later pouring, on his *servants* (which only concerns us) *visions and dreams* are left out quite. If any pretend them now, we say with *Jeremy* (Cap. 23. Verse) 28. *Let a dream go for a dream, and let my word* (saith the Lord) *be spoken as my word: Quid palea ad triticum*, What mingle you chaffe and wheat? We are to lay no point of Religion upon them, now: Prophecie, preaching is it, we to hold our selves unto now. As for *visions and dreams*, transient, let them go.

But then, for prophecie in this sense of opening or interpreting Scriptures, is the spirit poured upon all flesh, so? Is this of *Joel* a proclamation for liberty of preaching, that all, young and old, men-servants, and maid servants, may fall to it? Nay: the *free-stee*, Saint Paul took order, for that betimes; cut them off, with his *Nota mulieres*. But what for the rest? may they? For, to this sense hath this Scripture beene wrested by the *Enthusiasts* of former ages; and still is, by the *Anabaptists* now. And by mistaking of it, way given to a foul error, as if all were let loose, all might claim, and take upon them (for sooth) to prophesie.

1 Cor. 14. 34

Nothing else this, but a malicious device of the Diuel, to pour contempt upon this gift. For, (indeed) bring it to this once, and what was this day falsely surmised, will then be justly affirmed, *multo pleni* (or *cerebro vacui*, whether you will; but *multo pleni*) *drunken Prophets* then, indeed; *howbeit not with wine* (as *Esay* saith) but with another as heady a humour, and that doth intoxicate the brain as much as any muste or new wine: Even of self-conceited ignorance, whereof the world grows too full. But it was no part of *Joels* meaning, nor Saint *Peters* neither, to give way to this phrensie.

Esay 1. 21

No? it it not plain? the Spirit is poured upon all flesh. True, but not upon all, to prophesie though. The Text warrants no such thing. In the one place it is: And, *your sonnes shall*: In the other, *And my servants shall*: But, neither is it, all their *sonnes*: nor all his *servants shall*. Neither (indeed) can it be. There must be some *sonnes*, and some *servants*, to prophesie too: to whom these Prophets may be sent: to whom this prophecie may come. All flesh may not be cut out into tongues; some left for *eares*: some *auditors* needs. Else a *Cyclopian Church* will grow upon us, where all were *speakers*, no body heard another.

Acts 1. 26
1 Cor. 14. 34

How then, shall the spirit be poured upon all flesh? well enough. The Spirit of prophecie, is not all Gods spirit; he hath more beside. If the spirit or grace of prophecie upon some: the spirit of grace and prayer (in *Zachary*) upon the rest. So, between them both, the spirit will be upon all flesh, and the proposition hold true: *Prophetabunt* must not make us forget *invocaverit*. All the spirit goes not away in prophesying, some left for that too: and there is the *Quicumque* (*Quicumque invocaverit*) and no where else.

Zach. 12. 10

But if Saint *Peter* will not serve, Saint *Paul* shall: He is plain, *Ye may all prophesie one by one*: What, the *skippers of Holland* and all? I know not. But (all) there, is plain. All, that is, all the Prophets. And, I wish, with all my heart (as did *Moses*) that all Gods people were Prophets: but till they be so, I wish they may not prophesie, no more would *Moses* neither. Now, in the same Epistle, Saint *Paul* holds it for a great absurdity, to hold, all are Prophets. With a kind of indignation he takes it, *what are all Prophets?* No more than all Apostles; as much one as another. Then if all be not Prophets: all may not prophesie (sure.) For, with the Apostle in the same place, the operation (that is, the act of prophesying) the administration (that is, the office or calling) and the grace (that is, the enabling gift) these three, are ever to go together. No act in the Church lawfully done, without them all. Then the Apostles [*you all may*] is, all you may that have the gift.

1 Cor. 14. 31

Num. 11. 29

1 Cor. 12. 29

And not, you that have it neither (the gift) unless you have the calling too: For, as God sent gifts, He gave men also, some Apostle, some Prophets. Men for gifts; as well, as gifts for men. *Misit, in Christ*, as well as *unxit* (last year.) And, in His servants, *vocavit*, as well as *Talenta dedit*. Not to be parted, these.

1 Cor. 12. 28:
Marth. 25. 14

I conclude then. *Et prophetabunt*: but such as have been at the door of the Tabernacle, as have been the *sonnes of the Prophets*; men set apart for that end. And yet even they also, so as they take not themselves at liberty, to prophesie whatsoever takes them in the tongue; the dreams of their own heads, or the visions of their own hearts; but remember their *super*, and know, there be spirits also, to whom their spirits be subject. So much for the *seventeenth and eighteenth Verses*.

1 Cor. 14. 32

But how now come we thus suddenly, to the *signes of the later day*, and to the day it self? For they follow close (you see.) It is somewhat strange, that from *Et prophetabunt*, he is straight at *Domus-day*, without more ado.

2.
The meane
between both:
The later day;

The reasons which I finde, the Father render of it, are these: First the close joyning of them, is to meet with another dream that hath troubled the Church much. And that is, that it may be, there will be another pouring yet, after this, and more Prophets rise still. Every other while, some such upstart spirits there are, would fain make us so believe. Here is a discharge for them.

No (saith *Joel*) look for no more such dayes as this, after this: Therefore to this day, he joynes immediate-

mediatly; from this day, He goes presently to the later day, (as if He said, you have all you shall have.) When this pouring hath run so farre as it will, then cometh the end; when this is done, the world is done; no new spirit, no new effusion; this is the last. From CHRIST'S departure, till His return again; from this day of Pentecost (a great day and a notable) till the last great and notable day of all, between these two dayes, no more such day. Therefore, in the beginning of the Text, He called them the last dayes, because no dayes to come after them. No pouring to be looked for from this first day, of those last. No other but this, till dies novissimus novissimorum, the very last day of all; till He pour down fire to consume all flesh, that, by the fire this day kindled by these fiery tongues, shall not be brought to know Him, and call upon His Name.

A second is, being to speak by and by of *salvabitur*, that we should be saved, He would let us see, what it is we should be saved from. That helpeth much, to make us esteem of our saving. Saved then from what? From blood, and fire, and the smolder of smoke; that is, from the heavy figures here: And from that (which is after these, and beyond all these is the great and terrible day of the Lord. This sight of unde, from whence, will make us apprise our saving at a higher rate, and think it worth our care, then, in that day to be saved.

2 Cor. 5. 11.

And last, it is set here, *per modum stimuli*, to quicken us, *Ut scientes terrorem hunc*, saith Saint Paul, that entering into a sad and sober consideration of it, and the terror of it, we might stir up our selves by it, to prepare for it. And set it is between both, to dispose us the better to both. To that which is past (& *prophetabunt*) to awake our attention to that: and to that which follows (*invocaverit*) to kindle our devotion in that, and so by both, to make sure our salvation.

The day of the Lord, the Prophet calls it (*Dies Domini*), as it were opposing it, to *dies serui*, to our dayes here. As if he said, these are your dayes, and you use them (indeed) as if they were your own. You pour out your selves into all riot; and know no other pouring out but that: you see not any great use of prophesying; think it might well enough be spared: you speak your pleasures of it, and say, *multo pleni*, or to like effect, when you list; These are your dayes. But, know this, when you are done, God hath His day too, and His day will come at last; and it will come terribly when it comes.

Jer. 5. 31.

When that day comes, how then? *Quid fiet in novissimo*, the Prophets ordinary question, *what will ye do at the last?* How will you be saved, *in die illo*, in that Day?

We speak sometime of great dayes here; alas, small in respect of this. There is matter of fear sometime in these of ours: Nothing to the terror of this: Great it is, and notable, as much for the fear, as for any thing else in it. This, a terrible one indeed, & *quis potest sustinere?* who can abide it? saith Joel in this very chapter. Look to it then. On whom He poureth not His Spirit here, on them He will pour somewhat else there, even the Phials of his wrath: possibly before, some; but then all, certainly.

And that you may not only hear of this day, but see somewhat to put you in mind of it, *Ecce Signa*: terrible signes shall come upon earth, sword and fire: from the sword pouring out of blood; from fire, a choaking vapour of smoke, or (as the Hebrew is) a pillar of smoke: which then doth palmizare, goeth up straight like a pillar or a palm-tree, when the fire increaseth more and more: for when it abateth, it boweth the head and decayeth, which this shall never do.

Nay farther, wonders in heaven. For these tongues of heaven thus despised, heaven shall shew it self displeased; too; the lights of heaven (as it were) for a time put out, for contempt of the heavenly light, this day kindled. The Sunne dark, as if he hid his face: the Moone red as blood, as if she blushed, at our great want of regard, in this, a point so nearly concerning us.

For (indeed) these Eclipses, though they have their causes in nature, as the rain-bow also hath: Yet, what hinders, but as the rain-bow, so they may be signes too, and have their meaning in Scripture, assigned; and even this meaning here? This I see, that all flesh are smitten with a kind of horror and heaviness, when they happen to fall out: as if they portended somewhat, as if that they portended, were not good: for *dies atri*, they have been and are reckoned, all the world over.

Matth. 13. 8.

But these are but the beginnings of evils, scarce the dawning of that day: But, when the day it self cometh, the great day, then it will pour down, and who (saith Joel) may abide it? A fair Item for them, that despise Prophecies; and so doing, make void the Counsel of God, against their own souls.

I have much marvelled, why on this Sunday (*Whit-sunday*, as we call it) the day of the *White Sun*, the Prophet should present the *Black Sun* thus, unto us. But the Prophet did nothing, but as inspired by the HOLY GHOST: which makes me think, he thought the fire of that day, would make the fire of this burn the clearer: and, that pouring down make this pouring passe the readier: that he thought that day, a good meditation for this, and for such I commend it to you, and so leave it: And come to *invocaverit*, the only means left us now, to escape it.

3.
Quicunque invocaverit.

I dare not end with *Prophetabunt*, or with this; I dare not omit, but joyn *invocaverit* to them. For what? From *Prophetabunt*, come we to *Salvabitur* straight, without any medium between? No, we must take *Invocaverit* in our way: no passing to salvation, but by and through it. For what, is the pouring of the spirit, to end in preaching; and preaching to end in it self (as it doth with us, a circle of preaching, and in effect nothing else) but poure in prophesying enough, and then all is safe? No: there is another yet, as needful, nay more needful to be called on (as the current of our Age runs) and that is, *Calling on the Name of the Lord*.

This, it grieveth me to see, how light it is set; nay, to see how busie the Devil hath been, to pour contempt

contempt on it, to bring it in disgrace with disgraceful termes : to make nothing of *Divine Service*, as if it might be well spared, and *invocaverit* (here) be stricken out.

But mark this Text well, and this *invocation* we make so slight account of, sticks close, is so locked fast to *Salvabitur* : closer and faster, than we are aware of.

Two errors there be, and I wish them reformed : One, as if *prophefying* were all we had to do, we might dispense with *invocation*, let it go, leave it to the *Queere*. That is an error : *Prophefying* is not all ; *Invocaverit* is to come in too : we to joyn them, and joynly to observe them, to make a conscience of both : It is the *Oratory* of prayer poured out of our hearts, shall save us, no lesse than the *Oratory* of preaching, poured in at our eares.

The other is, of them that do not wholly reject it, yet so depresse it, as if incomparison of *prophefying*, it were little worth. Yet (we see) by the frame of this Text, it is the higher end : the calling on us by *propheticie*, is but that we should call on the Name of the LORD. All *prophefying*, all *preaching*, is but to this end. And indeed *Propheticie* is but *gratia gratis data* : and (ever) *gratus data* is for *gratum faciens* ; a part and a special part wherof is *invocation*. There is then, as a conscience to be made of both ; so a like conscience to be made of both : not to set up the one, and magnifie it, and to turn our back on the other, and vilifie it. For, howsoever we give good words of *invocation* ; yet what our conceit is, our deeds shew.

I love not to dath one religious duty against another ; or (as it were) to send challenges between them. But, as much as the Text saith, so much may I say : and that is, that it hath three *special prerogatives*, by this verse of the Prophet.

First, it is *effundam* (ours) properly ; and *effundam spiritum meum*, the pouring out of our spirit (to answer that of God's Spirit in the Text.) *Prophetabunt* is not ours, none of our act, but the act of another. The stream of our times tends all to this. To make Religion nothing, but an *auricular profession*, a matter of ease, a meer sedentary thing : and our selves, meerly *passive* in it ; sit still, and hear a Sermon, and two Anthems, and be saved : as if, by the act of the *Queere*, or of the Preacher, we should so be (for, these be their acts) and we do nothing our selves, but sit and suffer : without so much as any thing done by us, any *effundam* on our parts at all ; not so much as this, of calling on the Name of the Lord.

2. The second : This hath the *quicunque*. We would fain have it, *quicunque prophetiam audiverit*, he that hears so many Sermons a week, cannot choose but be saved : But it will not be. No : here stand we preaching, and hearing Sermons ; and neither they that hear *prophefying*, nay, nor they that *prophesie* themselves, can make a *quicunque* of either. Witnesse, *Domine, in nomine tuo prophetavimus*, and LORD thou hast preached in our streets, and yet it would do them no good : *Nescio vos*, was their answer for all that.

Math. 7. 22.
Luke 13. 26.

And yet how fain would some be a *prophefying* ? It would not save them, though they were : and is it not a preposterous desire ? we love to meddle with that pertains not to us, and will do us no good : that, which is our duty, and would do us good, that care we not for.

Tongues were given for *propheticie*. True : but, no *quicunque* there, for all that : but to whom none are given to *propheticie*, to them yet are there given to *invoke*. And there comes it in, the *quicunque* lies there : *De Spiritu meo super omnem carnem*, here it comes in ; at *invocation*, not at the other. Let it suffice ; it is not *quicunque prophetaverit* here, *Quicunque invocaverit* it is. The Prophet saith it, the Apostles say it both, *na: & iav* : Peter, here ; Paul, Rom. 10. 13.

Last, this is sure ; *invocaverit* is ἐξουδυνωσται, it stands nearest, it joynes closest to *salvabitur* : Both one breath, one sentence : the words touch, there is nothing between them. *Salvabitur* is not joyned hard to *prophetabunt* ; it is removed farther off, To *invocaverit* it is, a degree nearer at least, Nay, the very next of all.

The Text shews this (in a fort) but the thing it self more : for when all comes to all, when we are even at last cast, *salvabitur* or no *salvabitur*, then, as if there were some special vertue in *invocaverit*, we are called upon, to use a few words or signes to this end, and so sent out of the world with *invocaverit* in our mouths. Dying, we call upon men for it ; living, we suffer them to neglect it. It was not for nothing, it stands so close, it even touches *salvation* : It is (we see) the very immediate act next before it.

And yet I would not leave you in any error concerning it : To end this point ; shall *invocaverit* servethen ? needs there nothing but it ? no faith, no life ? Saint Paul answers this home : He is direct Rom. 10. How can they call upon him unlesse they believe ? So, *invocation* presupposeth faith. And as peremptory he is, 2 Tim. 2. Let every one that calleth on (nay, that but nameth) the name of the Lord, depart from iniquity : so, it presupposeth life too. For, if we incline to wickednesse in our hearts, God will not hear us. No *invocation* (that) not truly so called ; a provocation rather. But put these two, faith and recedit ab iniquitate to it, and so, who so calleth upon him, I will put him in good Sureties, one Prophet, and two Apostles, both to assure him, he shall be saved.

Rom. 10. 14.
2 Tim. 2. 19.

Psal. 66. 18.

And that is it, we all desire, to be saved. Saved, indefinitely. Apply it to any dangers, not in the Day of the Lord only, but even in this our Day : For, some terrible dayes we have even here. I will set you of one ; The signes here tell down, bring it to my mind : A day we were saved from (the Day of the Powder-treason) which may seeme here in a fort to be described, blood and fire, and the vapour or smoke : a terrible day sure, but nothing to the Day of the Lord.

From that we were saved : but we all stand in danger, we all need saving, from this. When this day comes, another manner of fire, another manner of smoke. That fire never burnt ; that smoke never

never rose : but, this fire shall *burn and never be quenched*; this *smoke* shall not vanish, but ascend for ever. I say no more, but, in that, in this, in all, *Qui invocaverit, salvus erit*; Invocation rightly used, is the way to be safe.

This then I commend to you. And of all *invocations*, that which King David doth commend most, and betake himself to, as the most effectual and surest of all : and that is, *Accipiam calicem salutaris, & nomen Domini invocabo* : To call on his Name, with the cup of salvation taken in our hands. No invocation, to that. That, I may be bold to adde (which is all that can be added) *Quicumque calicem salutaris accipiens, nomen Domini invocaverit, salvus erit*. Another *effundam* yet, this.

1. Why, what vertue is there in the taking it, to help invocation? A double. For whether we respect our sins, they have a voice, a cry, and an ascending cry, in Scripture assigned them, they invoke too, they call for somewhat; even for some fearful judgement to be poured down on us : and I doubt, our own voices are not strong enough, to be heard above theirs.

But blood, that also hath a voice : especially innocent blood, the blood of Abel, that cries loud in God's ears : but nothing so loud as the blood whereof this cup of blessing is the communion; the voice of it will be heard above all : the cry of it will down any cry else. And, as it cries higher : so it differs in this, that it cries in a far other key; for far better things than that of Abel : not for revenge, but for remission of sins; for that, whereof it is itself the price and purchase, for our salvation in that great and terrible day of the Lord, when nothing else will save us, and when it will most import us; when if we had the whole world to give, we would give it for these four syllables, *salvabitur, shall be saved*.

2. But it was not so much for sin, David took this cup; as to yield God thanks for all his benefits. In that case also, there is special use of it : and both fit us. As the former, of drowning of our sins cry; so this also. For, to this end, are we here now met to render publicly and in solemn manner, our thanksgiving; for His great favour this day vouchsafed us, in pouring out His Spirit; and with it, His saving health upon all flesh, all that call upon him : then, to take place, when we shall have special use of it, in the Great Day, the Day of the Lord. And very agreeable it is, *per hunc sanguinem, pro hoc Spiritu*, for the pouring out of this his Spirit, to render Him thanks with the blood, that was poured out to procure it [And this is our last *effundam*, and a real *effundam* too :] For this *effusion*, of both, the one and of the other, and for the hope of our salvation, the work both of the one, and of the other.

To the final attainment whereof, by His holy word of Prophecy, by calling on his Name, by this Sacrament of His blood poured out, and of His Spirit poured out with it, He brings us, &c.



SERMON PREACHED

BEFORE THE

Kings Majesty,

At GREENWICH,

On the XVI. of May, A. D. MDCXIX.

being WHIT-SUNDAY.

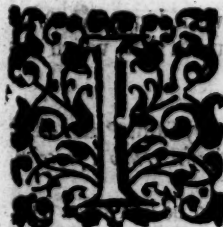
A c t s, Chap. X. Ver. XXXIV, XXXV.

Apetiens autem Petrus os suum, dixit: In veritate comperi, quia non est personarum acceptor Deus:

Sed in omni gente, qui timet Eum, et operatur iustitiam, acceptus est illi.

Then Peter opened his mouth, and said: Of a truth I perceive, that God is not acceptor of persons:

But in every Nation he that feareth Him, and worketh righteousness, is accepted with Him.



Forgot not, that we celebrate, to day, the coming of the Holy Ghost: and I go not from it. You shall find in the next Chapter, at the *fiftenth*, that, in this Text, belongeth a Coming of the Holy Ghost.

For, at the uttering of these very words, as Saint Peter began to speak them, the Holy Ghost fell upon all that heard them. It (is indeed) the second solemn coming of the Holy Ghost: That, in the second chapter, was the first; and this, the second that ever was.

Of which twain, this is the Coming that comes home to us: and that, two ways: 1. One, in respect of the Parties, on whom: 2. The other, in respect of the Time, when. The Parties: For, those, whom the Holy Ghost came on before, were *Gentiles*, indeed, but yet *Profelytes*, that is, half *Jewes*: Out of every Nation under heaven: but that came to *Jerusalem* to worship: and the same was the case of the *Eunuch* in the eighth Chapter, and not a right *Gentile* among them: But here now, are a sort of very *Gentiles*, indeed, in *paris naturalibus*, such as we and our Fathers were: No *Profelytes*, ever. This *Centurion*, the *Ante-signanus*, the *Standard-bearer* to us, and to all that were meere Heathen men indeed; and this coming, our coming properly. Never, is kinde, never, to very *Gentiles* indeed, till now.

Verse 1.

It is well sorted (you see:) On the *Jewes* and *Profelytes*, at *Jerusalem*, their City; On the *Gentiles*, at *Casarea*, *Casars* City, and of the Cities in *Palestine*, fitting the *Gentiles* best.

1.
Jon. 1.3.
Verse 5.

Well observed it is about the calling of the *Gentiles*, That that, in the *Old*, and this in the *New Testament*, they came (both) from one place; from *Joppe*, both. Thence, loosed *Jonas* to *Ninive*: Thence, set out *Peter* to *Casarea*.

2.
Esay 36. 13.
Luke 2. 1.

Secondly: that, *Casarea* is the *Ninive* (as it were) of the *New Testament*. *Ninive*, was the City of the great *King* of the *Gentiles*, at that time: *Casarea* *Casars* City, as great a *King* over the *Gentiles*, as this; from whom went a *commandment*, that the world should be taxed.

3.
Mat. 16. 17, 13.
Acts 11. 13.

Thirdly: that, was performed, by *Jonas*; this by *Bar-jonas*: So, is *Saint Peter* called by our *Saviour*, when he made his confession, that *CHRIST* was the *Sonne* of *GOD*: and that was at *Casarea*. Where, what he confessed, then, he comes to preach, now. That of *Jonas*, an *Omen* (as it were) of this (here) of *Saint Peter*. *Jonas* and *Bar-jonas* from *Joppe* they went both: Both from one place; both to one end; both, to convert the *Gentiles*; to shew, that *GOD* had given them also *repentance* to life.

Jonas 3. 4.

Alway, this, the better. For *Jonas* at *Ninive*, he ends with *Ninive* shall be destroyed. *Bar-jonas*, at *Casarea*, with *Acceptus est illi*: that, the end of the Text. Or, if you will go to the end of the Sermon, the ends, shall obtain remission of sins, as good is it, every way.

Verse 43. 2.

2.

So the *Parties* fit well: The *Time*, as well. The *Holy Ghost* here came upon them, as they were at a *Sermon*, even as we now are. *Peter* opened his mouth, they stood attentive; the *HOLY GHOST* came down. That, to be here, is a disposition to receive the *HOLY GHOST*. And, it may please *GOD*, the like may befall us, being occupied now, as they then were.

The Summe.

Of that *Sermon*, these are the first words. Of which words, what can be said more to their praise, than that which the *Angel* saith of them, the next Chapter at the fourteenth verse? That *Peter* being sent for, should at his coming, speak words to *Cornelius*, by which both he, and his household should be saved. Those words, the *Angel* there spake of, that *Peter* should speak, are these, I have read: *GOD* of his goodnesse send them the same effect.

In *veritate comperi*, shews, they are a *comperitum est*, and that is *authenticall* with a *Teste*: So is this *Teste Cornelio & tota familia*; witness he and his whole family and friends. Such are most praised; for they are *animata exemplo*, have a soul put into them by example. Specially, when they be so reduced to a singular, as that singular afterward is reduced to a general: Both which are in this. Best preaching of a *Text*, when the *Commentary* stands before it; as here: For, what is in the *Text* propounded, was fulfilled in the auditory, yea they went.

As fulfilled in them in particular, so extended to all in general: for it hath an *omni gente* put to it: that nothing was done to him there, but the same shall be done to any other. Any, of any Nation, that shall be found in like sort disposed, as (we find) he was: that is, whose prayers and almes shall come up into remembrance before *GOD*. *GOD* shall not be wanting to them, but provide them of farther means requisite to their salvation.

Psal. 147. 9.
Matth. 10. 29.

It is a thing well besitting the providence of *GOD*; all His creatures, when he hath made them, to see them provided of such things, as are needful for them. As He doth (saith the *Psalme*) for the young ravens; (saith the *Gospel*) for the poor sparrows valued, two of them, at a farthing: *Naturæ rerum minimarum non destituit DEUS*, the smallest things that be, he leaves them not destitute?

Jon. 4. 10, 11.

.. If not them, His half-farthing creatures, much lesse men (as He is pleased to speak with the least) more worth than many sparrows. So, *GOD* argues with *Jonas*; if he made such ado for his gourd, which sprung up in one night, and withered in another, should not *GOD* spare *Ninive*, wherein there was so many thousands, that knew not their right hand from their left, *Gentiles* though they were.

Matth. 5. 45.

Deut. 32. 2.
Mal. 4. 2.

And, if his care extend to all men, and He make His raine to fall, and His Sonne to shine upon the evil and unkind, shall He not bring the raine of His Word, (as *Moses* calls it, *Deut. 32.*) to fall on them, and make His Sun of righteousness (as *Malachi* calls it) to arise upon them that fear him? A view whereof we may take in this family here: even of the Sun of righteousness, the white Sun, rising upon one that feared *GOD*, with all his household, gave much almes, and prayed to *GOD* daily.

Not written by him, this: but not written for him only, that it was *Whit-sunday* with him; but for us also, so whom it shall likewise be, if we be of *gente Cornelia*, expresse and follow him in that, which was accepted of him.

The Division.

Two points we have to proceed on: 1 The first, here is a point newly perceived by *Saint Peter*. 2 The second, what that was. A point newly perceived in these, 1 In *veritate comperi* of a truth I perceive. 2 What the point was in these, that in every Nation, &c.

I.

In that *Saint Peter* saith, *Truly I now perceive*, as if before he had not, (as indeed he had not: For he was in the mind before, that but in *una gente*; but now he perceives, that in *omni gente* is the truer *revelation*.) That, even to *Saint Peter*, there were some things *incomperta*, something not perceived at first, that came to be perceived after.

II.

Then, an instance: What that was. And it was, about *GOD*'s accepting, Both wayes: *Præteritum*, what *GOD* accepts not; *Positivum*, what He accepts. Accepts not persons, that is once: But accepts of such as fear him, and work righteousness, of what Nation soever (be he an *Italian*;) of what condition soever (be he a *Centurion*;) All is one.

Of which two, the one [fear] is an affection within, of the heart. The other [worketh righteousness] is an action without, of the hand. *Cornelius's heart*, and *Cornelius's hand*: these they be. Whence we shall

shall learn three points more : 1 One, how we may be accepted to God, if we be, as *Corinthia* here was ; and I would, we so were : 2 The other, that, when all is done, all is but accepting though *Except* He could, to our fear and works both, and so, is not bound ; but accept He will though, of His grace and goodnesse, and (as it follows immediately the next verse) for His words sake which he sent, preaching peace, by *Iesus*, who is Lord over all.

The last, whereunto accepted : and that (as appeareth in the XLVII. verse) was to the Sacrament, and by it, to the remission of sins, and to the receiving the Holy Ghost in a more ample measure. *Opus dici*, the proper of this Day.

III



Of a truth I perceive. He that saith, Of a truth I perceive now, in effect (as it were) saith before, He did not so. For, I perceive now, is the speech of one that is come to perceiving of that, which before he perceived not.

On this we pitch first. That so great an Apostle, for all *Tu es Petrus*, and *Rogavi pro te*, and *Pasce oves meas*, dorth ingenuously confesse, that (now) he had found that, which till now he had not. For, since the beginning of the Chapter, he had not. So that all his comperi's were not yet come in. By like, his chaire was not yet made, or he had not yet taken hanfel of it. But how it comes to passe after, at Rome, I know not : at *Casarea*, we see, it was not so. And they, that in the next Chapter, called him *coram*, to answer this Sermon : Sure they seeme (as then) not to have been fully perswaded, that S. Peter could perceive all things, and not misse in any.

Job though in misery, yet in scorn saith to some in his time, *Indeed you, you are the only men, you perceive all*. *Moses* did not so : there was a case, wherein he was *nesciens quid de eo facere deberet*, *Moses* knew not what he should do, *Numb. 15*. There was a case, whereof *Elisha* was faine to say, *Et dominus non nuntiavit mihi*, God had not shewed it him (2 Reg. 4.) But when God did, might not *Moses* and he both have said, as *Peter* doth here, *Of a truth, before I did not, but now I do perceive* ? Yea, but this is Old Testament.

And, was it not in the New ? There *Caiaphas* he saith, *Tu scis, you perceive nothing* : He perceived all. But *Cephas* he saith, he perceived not all : For, here he now saith, he perceiveth something, and all his comperi's came not at once. So saith *Peter* ; and so *Paul*, *All our knowledge is in part*, and so is all our prophesying too, and put himself in the number.

Of a truth then we perceive, *Saint Peter* comes nothing near his Successor (that would be.) He perceives all that is to be perceived : at once : can have nothing added to his knowledge, from the first instant, he is set down in *Cathedra* ; can have no new comperi, his comperi's come in all together, gets *Caiaphas*'s knowledge by sitting in *Cephas*'s chaire.

(They begin to scorne this themselves, now, and pray him to get a good General Counsel about him, and he shall perceive things never the worse.)

But, it is not this only, they differ in : In something beside. For, *Peter* took *Cornelius* up from the ground. His Successor let *Cornelius*'s Lord and Master, lye still hardly. Not a Captain of *Casarea*, he ; but even *Cesar* himself. Of a truth we may perceive nothing like *Cephas* in this neither.

The woman at the Well-side, said, the *Messias* when he comes he will tell us all. Yet, when he came, he told them not all at once. Even to *Tu es Petrus*, He said *Tu nescis modum, scis autem post hac*, and of those *Post hac*'s, this here was one. As they should be able to bear (for, all, they were not then able :) And as it should be for them, for, it was not for them to know all, nor the times and the seasons, and such other things as the Father had put in his own power.

I speak it for this, that even some, that are farre enough from Rome, yet with their new perspective, they think, they perceive all. Gods secret decrees, the number and order of them clearly ; are indeed too bold, and too busie with them. *Luther* said well, that every one of us hath by nature a Pope in his belly, and thinks he perceives great matters. Even they, that beleve it not of Rome, are easily brought to believe it of themselves. And out they come with their Comperi's, with their great confidence propound them. But, *Comperi* is one thing : but in veritate comperi, another comperi, they may say, and that may be doubted of : but, but in veritate comperi, that is it.

We may take up the Text a point further. In veritate comperi will bear two senses. 1 One I perceive that, I did not, before : 2 The other, I perceive that, the contrary whereof, I did conceive before. Not to perceive, is but to be ignorant : But *Saint Peter*, in this, had not only been ignorant, but had positively held the quite contrary, ad oppositum, *Quod non ex omni gente* at any hand. At the fourteenth verse before, for the Jewish meats (we see) he contests with God : Not I Lord, No heathens meat ; I never eat any. And at the twenty eighth, no lesse unlawful to eat with Heathen men.

Ignorance is but privative : this, is positive, and so, an error. An error in the great Mystery of godlinesse, a part whereof was preached unto the Gentiles ; that they also had their part in Christ. And, this is not his error alone : The Apostles and Brethren seeme to have been in the same ; they convinced him for his new Comperi, and he was faine to answer for it. That for the time, generally it was (this error) (and (for ought we know) *Saint Stephen*, that was stoned before this, departed the world, in the opinion of *In una*, not omni gente : for, then (sure) this word was not perceived, not received publicly.

Then

I.
A point new
perceived.
Comperi.
Match. 16 18.
Luke 22 32.
John 21. 16.
Chap. 11. 23.

Job 12. 2.
Numb. 15. 34.
2 Kings 4. 27.

Job 11. 49.
1 Cor. 13. 9.

Verse 181

John 4. 25.
John 13. 7.
John 16. 121.

Acts 1. 7.

Prov. 14. 22.
Levit. 5. 15.
1 Cor. 1. 30.

Then not every error repugnant to Gods election. Why every error, more than every *finne*? God is able to pardon and not to impute error in opinion, as well as error in practice; and *nonne errant omnes qui operantur malum* (saith Solomon) Do not all erre that do evil? yes sure. Did not the High Priest offer, as well for the errors, as for the transgressions of the people? And is not Christ made to us, by God, *wisdome*, against the one, as well as *righteousnesse* against the other? It was Saint Peters case here.

Acts 26. 9.

Phil. 3. 12.

This only we are to look to; that with Saint Peter, we be not wilful, if there come a clear *comperi*: but as ready to relent in the one, as to repent of the other. That, when we be shewed our error, we open our eyes to perceive it; and when we perceive it with Saint Pettr here, we open our mouths to confesse it. And that we do it with an open mouth, and not between the teeth, but acknowledge it plainly, it was otherwise than we thought. I verily thought (saith Saint Paul) I ought to do, that which now, all the world should not make me to do. This is Saint Pauls; I now comprehend, or rather am comprehended (for *καταμαρτυρομαι* will bear both) of which before I could not. This is Saint Peters retraction. Conclude then, if we happen to be in some points otherwise minded, God will bring us to the knowledge, even of them. Only in those whereto we are come, and whereof we are agreed on all sides, that we proceed by one rule, make a conscience of the practice of such truths, as we agree of; and those we do not, shall soon be revealed unto us, and we shall say even of them, In veritate *comperi*.

II.
What that
Point is P.
vatic.
1 God is no ac-
ceptor of persons
What is meant
by person.
1 Sam. 16. 6.

What was this, that Saint Peter formerly had not, but now did perceive? That God is no acceptor of persons. Let us take with us, what is meant by Persons. For, he that feareth God is a person; Cornelius was a person; so were all the persons in his household. The word in all the three tongues, is taken as we take it, when we set personal against Real, oppose the cause to the person: under it comprehending whatsoever is beside the matter or cause. The Greek and Hebrew properly signifie the face; that (we know) shews it self first, and if it shew it self well, is *munda commendatio*, carries us, though it say never a word; as in Eliab, the goodlinesse of his person moved even Samuel. Under the face then, we understand, (as I may say, and as we use to call it in apparel) the facing: under the person, all by respects that do personate, attire or mask any, to make him personable; such as are the Countrey, Condition, Birth, Riches, Honour, and the like. And this person thus taken, of a truth we daily perceive, that in *omni gente* men accept of this, and in a manner, of nothing else but this: all goes by it. Well, with God, it is otherwise, and with men it should be: God accepts them not, nor of any men, for them. This is the *comperi*.

Deut. 10. 17.
Job 34. 19.
1 Sam. 16. 7.
2 Chron. 19. 7.

And is this it? Why, this was no news. Was Peter ignorant of this? It is not possible; I will never believe, but he had read the five books of Moses: why there it is expressly set down (Deut. 10.) *totidem verbis*. Why, by the very light of nature Eliab saw it, and set it down too, Job 34. No not the person of Princes. In Samuels choise of David, there it is, 1 Sam. 16. And King Jehosaphat gave it in his charge. 2 Chron. 19. and in other places beside: and how could he but know this?

You will say: Saint Peter knew it before; but not with a *comperi*, as now he doth. And (indeed) many things we know, by book, by speculation (as we say) and in grosse, which when we come to the particular experience of, we use to say, *yea, I know it indeed*, as if we had not known it, at least not so known it before. The experimental knowledge, is the true *comperi* in veritate, when all is done. Was this it?

Psalm 113. 7.

No: for, had he not experience of this, and lay away his book? Have not all experience daily? That God, in dealing his gifts of nature: Outward, Beauty, Stature, Strength, Activenessse: inward, Wit to apprehend, Memory to retain, Judgement to discern, Speech to deliver: that He puts no difference; but without all respect of persons, beflows them on the child of the mean, as soon, as of the mighty? So is it in wealth and worldly preferment, He lifts the poor out of the dust; Nay (you will bear with it, it is the Holy Ghosts own terme) the *dinghil*, to set him with Princes. So is it, in his judgements; which light as heavie, yet more hevie otherwise, on the great, than on the small; and shew that that way and every way, there is with him no respect of persons. And, no man hath better experience of this, than he that spake it, than Peter himself, that without any respect, of a poor Fisher-man, was accepted to be an Apostle, the chief of the Apostles. Saint Paul saith well: *What they were in times past, it makes no matter, God accepts no mans person*: This they are now.

Gal. 2. 2.
Gal. 2. 6.

What shall we say then? That, though he could not but know the general truth of this; yet was he once of the mind, that this general truth might admit of some exceptions; one at the least. Not, of persons, true: but Nations are not Persons; it held not in them. Of one Nation, God accepted before others, and that Nation was the Jewes. You only have I known of all the Nations of the earth (saith God in Amos.) And Non taliter fecit omni Nationi: which non taliter, they took to be of the nature of an entail, to Abrahams seed; that God was tied to them, and so to accept of In *una gente*, before and more than of all the rest.

Amos 3. 2.
Psalm 148. 10.

This had runne in Saint Peters head, and more than this. But now, here comes a new *Comperi*: He perceives, he was wrong: And if you aske, how he perceived it? By relation of Cornelius's vision of the Angel; and by conferring it with his own. He saw, his vision was now come to passe: Moses's *unclean birds and beasts* are become clean all; all, to be eaten; now: and the Gentiles whom he held for no lesse unclean, to be eaten with, and to be gone in unto. All in one great *beet*, *omni gente* and all. That the Nation also comes to be understood under the word person, no lesse than the rest; and none to be respected or accepted of God, for being in one corner of the *beet*, (that is, of one countrey) more than of another; that in CHRIST, neither Jew nor Gentile; all is one: and the black^a Ethiopian,

a Acts 8. 27.

or the ^bwhite Italian, ^cthe Arospagite in his long robe; or the Centurion in his short mantle of military habit; all conditions, all Nations, are in all persons. God hath shut up all in unbelief, that he might have mercy upon all. And good reason for it, if it be but that of the Apostles own framing (Gal. 3. 17.) If the Law which came four hundred years after, could not disannul the Covenant made with Abraham so long before; by the same way, by a better consequence, neither could the Covenant with Abraham make the promise of God of none effect; the promise, that was made in Paradise, more than four times four hundred years before that of Abrahams, to the woman, and to her whole seed.

^b Verse 2.
^c Acts 17. 34.
Rom. 12. 33.

The vision, Saint Peter saw, was at Joppe: he was gone as farre from Jewrie, as there was any land, hard to the Sea-side, to the very parting place, where they loosed usually, when they went to the lands of the Gentiles. Jonas loosed thence. And, in a Tanners house it was: That, as to Simon the Tanner it was all one, he made leather indifferently, of the Badger, as well as of the sheep skin; as the skins were to Simon the Tanner, so the meat should be to Simon the Apostle. And it was a linnen sheet; which very linnen shewed, they were all clean: For, in linnen the Jews wrapped the first-borne of their cleane beasts, if any hapned to die before they came to be offered, and so buried it: but, at no hand, any unclean beasts ever in linnen. But now, in linnen, all: that, if one cleane, all: And so, no person, Calling, Country excepted to, or accepted of, more than another.

Well then, no person. But, we like not this destructive Divinity, that tells us what He doth not, and tells us not, what He doth accept. If not the person, nor the persons Nation, What? Accepts He nothing? Yes: In every Nation, if any person there be that feareth God, and worketh righteousness, He that brings these with him, is (to God) a person acceptable; Such, He will not let lye, but take them up, and lye them up, where ever he finds them.

² Positive:
Whom God accepteth,
In every Nation
he that feareth
God.
Eccles. 12. 13.

Solomon in effect, said as much long before, at the end of his long Sermon, the book of the Preacher. Will ye (saith he) hear the Summe of all Sermons? Fear God (there is he that fears Him) and keep his Commandments (that is, he that worketh righteousness) hoc est totum hominis (read some) there is all man hath, that God will accept of; Or, Hoc est omnis homo (read other, and inferre, Si hoc est omnis homo, manifestum, quod sine hoc nihil est omnis homo:) This, is man, all that he is. For, whatsoever besides this, he is, is as if it were not: This is all things, for without this, with all his person and personableness, he is nothing in Gods sight. This preached Solomon, at Jerusalem, to the Jew; and this, Peter, at Casarea, to the Gentiles: hoc est omnis homo, this is all for men, saith Solomon, Omnis genus, for every Nation, saith Peter.

That feareth God, and worketh righteousness: Both these, and not the one without the other. Neither fear, which is dull and works not; for, of such He accepts not: Nor works, if they come not from within, from our hearts, from His true fear in our hearts, but be personate only, as were those of the Pharisees. We begin then there, within: For, any thing that is personate in Religion, and proceeds not from thence (supposes, Saint Pauls mask or vizard of godlinesse, Saint Peters εὐαγγελισμὸς, cloak of Christian liberty) God plucks them off: He is so farre from accepting them, as he casts them from Him, He cannot abide them.

Feareth and
worketh joynt-
ly.

² Tim. 3. 5.
1 Pet. 2. 16.

I forgot to tell you, why not the person: God Himself tells Samuel, that He looks not as man looks; Man looks upon the outside, the face and the facing; God looks to that which is farthest from the person; to that which is within, at the center (that is) the heart. The inwards were Gods part, in every sacrifice, reserved ever to Him alone. By reserving them, He shews what it is, He chiefly accepts of. We must then look to that, first. He first looks at the heart, and in the heart, to the affection; (for, the heart is the seat of affections) and of all affections, that of fear; and, of all fears, to the fear of God.

1 Sam. 16. 2.

Of God; why, how comes God to be feared? Fear is not, but of some evil; and, evil, in God, there is none. Not, for any evil in Him; but for some evil; we may expect from him, if we fear not to offend Him, by doing that which is evil in His sight. Which punishment yet, is not evil of itself; for punishment, is the work of justice: but, we call it, as we feel it, malum poena: And, it were fear, and Him, for it; or any that can inflict it.

Power and Justice are of themselves, fearful: Power, to all men; Justice, to evil men. But, Justice, armed with power, that, keeps all in awe. Now, in God, there is power: Gods power is manifest even to Heathen men. It is a part of the δυναμις τοῦ θεοῦ, that which may be known of God (His Power) and go no farther but to the work of Creation, saith the Apostle (Rom. 1. 20.) Every man fears the mighty: for, what He will do, we know not; what He can do, we know, and that ever presents it self first.

And, in God, there is Justice, and the voice of justice, if thou do evil, fear. Which Justice of God, is manifest likewise without Scriptures, by the Law written in our hearts, the hearts even of the Heathen themselves, saith the same Apostle (Rom. 2. 15.) whereby they are either a law to themselves (the better sort of them, Cornelius, here) or, if not, their own thoughts accuse them for it; and their consciences bear witness against them, and at a Sessions holden in their hearts, they condemn themselves. Which Sessions is a forerunner of the great general Sessions that is to ensue.

Rom. 13. 4.

Scienter igitur terrorem hunc (saith Saint Paul still, 2 Cor. 5.) Knowing then this fearful judgement, we persuade men, and men are persuaded, either to eschew evil yet undone, or to leave it if it be undone, that it be not found in our hands, not taken about us.

2 Cor. 5. 11.

This fear, to suffer evil for sin (malum poena) makes men fear to do the evil of sin (malum culpae: what they fear to suffer for, they fear to do. Keeps them from doing evil at all, makes them avoid it; or keeps them from doing evil still, makes them forsake it. It prevailed not only with Job in the

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John 3. 5.
Acts 24. 26.

the old; but with the *Nimivites*: It prevailed not only with *Cornelius*, in the New, but even with *Felix*; made him *tremble*, though it had not his full work, for he was not so happy, as to hear *Paul* out, but put it off till another time, which time never came.

1.
Fear first.
He that feareth
Him.
Gen. 3. 10.

First *fear*: and why *fear* first? Because it is first. It is called (and truly, for so truly it is) the *beginning of our wisdom*, when we begin to be truly wise. In *Adam*, it was so. The first passion we read of, that was raised in him, that wrought upon him after his fall was, *I heard thy voice in the garden, and I was afraid*. There began his *Wisdom*, in his *fear*. There began he to play the *wise-man*, and to fore-think him of his folly committed. *Fear* is *quod est timor* (as it is well called) of the *nature* of a *bridle* to our *nature*, to hold us in to refrain from evil, if it may be: if not, to check us and turne us about, and make us turn from it. Therefore, *Fear God*, and *depart from evil* (lightly) go together, as the *cause*, and the *effect*; you shall seldom find them parted. So they, because it is first, it is to stand first, and first to be regarded.

Prov 5. 7.

Another reason, is because it is most *general*. For, it goes through all, heathen and all. It goes to *omni gente*; there is *qui timet*. For, that they have to much *faith*, as to *fear*, appears by the *Nimivites* plainly. Nay, it goes not only to *omni gente*, but even to *omni animale* too, to beasts and all; yea, to the dullest beast of all, to *Baalams* beast: he could not get her (smite her, spur her, do what he could to her) to run upon the point of the *Angels sword*: that they are in worse case than *beasts* that are void of it. So, first it riseth of all, and farthest it reacheth of all.

Num. 22. 23.

And, this *fear*, I would not have men think meanly of it. It is (we see) the *beginning of wisdom*, and so, both *Father* and *Sonne*, *David* and *Solomon* call it. But, if it have his full work, to make us depart from evil, it is *wisdom complete*, and that from *God's* own mouth, *Job* 28. Therefore *Esaie* bids us make a *treasure* of it, and *Blessed is the man*, that is ever thus wise, that *feareth alwayes*: It is *Solomon*, *Prov.* 28. For, howsoever the world go, *this I am sure of*, (saith he) *it shall go well with him that feareth God*, and carrieth himself reverently in His presence.

a Psal. 111. 10.

b Prov. 1. 7.

c Job 28. 28.

d Esay 33. 6.

e Prov 28. 14.

f Eccles. 8. 12.

Rom. 8. 15.

Esay 11. 2.

And, care not for them, that talk, they know not what, of the *spirit of bondage*. Of the seven *spirits*, which are the *divisions* of one and the same *Spirit*, this day here sent down, the last the chiefest of all, is the *Spirit of the fear of God*, *Esay* 11. So it is, the *Alpha* and *Omega*, first and last, beginning and end. First and last (I am sure) there is sovereign use of it.

Nor regard them not, that say, it pertains not to the *New Testament*; phansying to themselves, nothing must be done, but out of *pure love*. For, even there it abideth, and two sovereign uses there are still of it, those two which before we named; ¹ One, to *begin*; ² the other, to *preserve*.

Mal. 4. 2.

1. To *begin*: We set it here as an *introduction*, as the *dawning* is to the day. For on them, that are in this *dawning*, that *fear His name*, on them shall the *Sunne of righteousness* arise. It is *Malachi* saith it: it is *Cornelius* here sheweth it. As the *base Court*, to the *Temple*: Not into the *Temple* at first step, but, come through the *Court* first. As the *needle*, to the *thread* (it is *Saint Augustine*;) that, first enters, and draws after it the *thread*; and that sewes all fast together.

Where there happens a strange effect, that, not to *fear*, the next way is to *fear*. The kind work of *fear*, is to make us *cease from sin*. *Ceasing from sin* brings with it a *good life*; a *good life*, that ever carries with it a *good conscience*; and a *good conscience* calls out *fear*. So that, upon the matter, the way not to *fear*, is to *fear*: and, that *God*, that brings *light* out of *darknesse*, and *glory* out of *humility*, He it is, that also brings *confidence* out of *fear*.

a Psal. 30. 6.

b Mat. 26. 23.

c Rom. 11. 20.

Phil. 2. 12.

1 Pet. 1. 17.

Mit. 10. 28.

Apoc. 15. 4.

2. This, for the *introduction*. And ever after, when *faith* is entred and all, it is a sovereign means to preserve them also. There is (as I have told you) a composition in the *soul*, much after that of the *body*. The *heart*, in the *body*, is so full of *heat*, it would stifle it self and us soone, were it not, *God* hath provided the *lungs*, to give it *coole ayre*, to keep it from *stifling*. Semblably in the *soul*, *faith* is full of *Spirit*, ready enough of it self to take an *unkind heat*, save that *fear* is by *God* ordained, to *coole* it and keep it in temper, to awake our care still, and see, it sleep not in security. It is good against saying in ones heart, *Non movebor* (with the *Psal.*) Good against *Et si omnes, non ego*: *Saint Peter* found it so. Good (saith *Saint Paul* against *Noli altum sapere*. And these would marre all, for the humble *fear of God*: by that all is kept right.

Wherefore, when the Gospel was at the highest, *work out your salvation with fear and trembling* (saith *Saint Paul*) *Pass the time of your dwelling here in fear* (saith *Saint Peter*.) Yea, our Saviour himself (as noteth *Saint Augustine*) when he had taken away one *fear*, *Ne timeate, Fear not them*, that can kill the *body*, and when they have done that, have done all, and can do no more; in place of that *fear*, puts another, but *fear Him*, that when he hath slain the *body*, can cast *soul* and it into *hell fire*: and when He had so said once, come over again with it to strike it home, *Etiam dico vobis; Fear, I say unto you, fear Him*.

So then, this of *fear*, is not *Moses's* song only, it is the *song of Moses* and the *Lamb* both. Made of the harmony of the *one*, as well as *other*. A special straine, in that song of *Moses* and the *Lamb*, *Apoc.* 15, you shall finde this: *Who will not fear thee O Lord?* He that will not, may *sibi canere*, make himself *musick*; he is out of their *queer*, yea the *Lamb's* *queer*; indeed, out of both.

This have I little stood on; for that, methinks, the world begins to grow from *fear* too fast: we strive to blow this *Spirit* quite away; for fear of *carnificina conscientia*, we seek to benumme it, and to make it past feeling. For these causes, *fear* is, with *God* a thing acceptable, we hear: And, that the *Holy Ghost* came down, where this *fear* was, we see. So it is, *Saint Peter* affirms it, *For certaine, of a truth*: So it is, *Saint Peter* protests it, *Let no man beguile you*, to make you think otherwise: No, no; but, *Fac, fac vel timore pieno, si nondum potest, amore justitie*: Do it man, I tell thee, do it, though it be

be for fear of punishment, if you cannot yet get your self to do it for love of righteousness. One will bring on the other. *A timore Domini concepimus Spiritum salutis* (It is *Esay*.) By it, we shall conceive that, which shall save us. These very words shall save us, said the Angel, and so they did: Here, in *Cornelius*, we have a fair president for it. And so, now I come to the other.

Esay 26. 18.
Verse 6.

For, I aske, Is God all for within: accepts He of nothing without? Yes, that He doth. Of a good righteous work too, if it proceed, from His fear in our hearts. Fear is not all then: No, for it is but the beginning (as we have heard,) God will have us begin, but not end there. We have begun with *qui timet eum*: we must end with *operatur iustitiam*, and then comes *acceptus est illi*, and not before. For, neither fear, if it be fear alone: nor faith, if it be faith alone, is accepted of Him; but *timet* and *operatur* (here) with Peter; and *fides qua operatur* (there with Paul:) fear and faith (both) that worketh, and none else. If it be true fear, if such as God will accept, it is not *timor piger*, a dull lazie fear: His fear that feared his Lord and went and digged his talent into the ground, did nothing with it; Away with his fear and him into utter darknesse. God will have his talent turned, have it above ground. He will not have his Religion invisible within. No: shew me thy faith (saith Saint James,) thy fear (saith Saint Peter here) by some works of righteousness: Else, talk not of it. He will have it made appear, that men may see it, and glorifie him for it that hath such good and faithful servants.

2.
But works
withal: And
worketh righte-
ousnesse.

Gal. 5. 6.

Mat. 23. 12, 30.

James 2. 18.

And they observe, that it is not [that doth] but [that worketh righteousness:] Nor *facit*, but *operatur*. And, what manner of work? Saint Peters word is *εργαζομαι* here: and for *εργαζομαι*, *εργον* will not serve; it must be *επαγία*, which is a plain trade. *Discite bene agere* (saith *Esay*) learn it, as one would learn an handicraft, to live by: Learn it, and be occupied in it; make an *επαγία*, that is, even an occupation of it, CHRISTs own occupation, who (as Saint Peter tells us straight after) *pertransiit bene faciendo*, Went up and down, went about doing good, practising it, and nothing else: for that is *εργαζομαι*.

Esay 1. 17.

Verse 38.

Worketh righteousness. This righteousness, to know what it is, (beside the common duties of our calling; either as Christians in general: or particular, as every mans vocation lies) we cannot better informe our selves of it, than from this party, he speaks of (from *Cornelius*) and what the works were, he did. And they are set down at the second verse: where, after Saint Luke had said, he feared God, to shew his works of righteousness he addes, 1 he gave much almes, and 2 prayed to God continually, and at the 3^o verse, that he was found 3 fasting at the ninth hour (that is) three, at after-noon. In these three, 1 Almes, 2 Prayer, and 3 Fasting, stood his works of righteousness: In these three; for besides these we finde not any other. They be the same, and in the same order, as they were figured in the three Oblations of the Magi, first fruits of the Gentiles, there in the Gospel, as the Fathers also them: 1 Gold, that is, for Almes; 2 Incense, that is Prayer; and 3 Myrrhe, bitter myrrhe, for works of Mortification, as Fasting and such like; as bitter to the flesh, as myrrhe to the taste: both bitter, but whole some, both. But (without all figure) they are the same three, and stand just in the same order, that here they do, where our Saviour reacheth them literally, and that under the name of Righteousnesse (*Mat. 6.*) 1 Almes, first: that he begins with at the first verse, and so here, it is first: 2 then, to Prayer next, at the fifth verse: 3 and after that, to fasting, even as it is here too. *Cornelius*s works were these three: 1 gave almes, 2 Prayed duly, 3 was found at his fast by the Angel. This is all we finde; more we finde not specified: and these are enow; these would serve, if we would do them. These, in him, were; the same, in us, will be accepted.

Matth. 6. 1.
3.
18.

Verse 2.
3.

And now, of Gods acceptation. Accepting is but a quaint terme borrowed from the Latine. It is no more than receiving or taking. First then, cleave it is, He will take them; but, where they be to take: But where they are not, take them He cannot. In vain shall we look for acceptation of that, which is not. We are then to see, there be some given; some, for Him to take. Take us He cannot, if there be not *Cornelius*s hand to take us by: 3 Come up in remembrance they cannot, if none were done to remember: For, *memoria est prae teritum*, and all ours are yet to come (I fear) in phantasia rather than in memoria. Our almes, alas they are shrunk up pitifully; Prayer, swallowed up with hearing Lectures: and for the third, feast (if you will) continually; but, fast, as little as may be; and, of most I might say, not at all. The want of these, the bane of our Age. He stretcheth out his hand to receive almes; he boweth down His eare to receive Prayer; He beholdeth with His eyes, to take us fasting: There is none to give them, and so He cannot receive them. But, by this, *acceptus est* (here) we see, how we might be accepti.

II.
Of Gods accep-
tation.
He, &c. is ac-
cepted.

It is beside the Text; yet if ye aske, Here is fear, and here are works; where is faith all this while, without which it is impossible to please God, or to be accepted of him? Had he no faith? Yes, he would not have spent his goods, or chastened his body, without some faith: at least, call upon God he could not, on whom he believed not.

Heb. 11. 6.

Rom. 10.

Therefore he believed, sure: The Gentiles Creed at least, That a God there is; that sought he will be; that, he will not faile them that seek him, but both regard and reward them.

The *Ninivites* Creed at least: in whose fear, there was faith and hope too: *Quis scit*, Who can tell, whether God may not turn and spare, and accept of a poor Gentile? There is nothing known to the contrary, and there be presidents for it.

And so he turned, and for himself to seek God, by the three wayes we remembred. And thou Lord never failest them that seek thee, but acceptest them, not according to that they have not, but according to that they have, though it be but a willing minde, they have. God forbid, but concupiscence should

Psal. 9. 10.

2 Cor. 8. 12.

be of equal power to good, that it is to evil. If you will reach it farther, to *faith in Christ*: living in garrison among the *Jewes*, he could not choose but have heard somewhat of Him, to move him, to throw himself down before Him, and he took him up, *Acceptus est illi*.

Esa. 41. 3.

The *flaxe* did but *smoke*, *Christ* quenched it not. Cracks there were in the *read*, but He brake it not though; but kindled the one, and bound up the other: and in that little strength he had, took him, as He found him, and took order, thus to bring him nearer the wayes of his salvation.

And, but accepted.

But now lest one error beget another, and the last prove worse than the first, take this with you. When all is said that can be said, all is but *accepting* for all this. That he was, and we shall be *accepted*; that gives us some heart: And, that is but *accepted*, that takes away all self-conceit of our selves. For, I know not how, if we be but *accepted*, we take upon us straight, and fall into a phansie, that well *worthy* we were, or else we should not. *Altum sapere* comes, and we swell straight, inso much as we cannot be gotten to *accept* of this *acceptus est*, to *accept* of any *acceptation*, but grow to a higher straine of *merit* and *condignity*, and I wot not what. To prick this bladder, all is shut up with this *And*. Out of which word, we are to take notice of this: it is neither our *fear*, nor our *works*, all is but *Gods* gracious *acceptation*.

And it is not, as they well observe, *Acceptus*, but *Acceptus*: not *Acceptus*, *acceptandus*, is to be *accepted* of Him; as if *God* could neither will nor choose: No, it is *Acceptus*, only, that is, but *acceptabilis*, at most, but a capacity that He may be; layes no *necessity*, that He *must* be *accepted*.

The Schoolmen expresse it well, at times, By, *non deerit Deus*, *God* will not be wanting to such, will *accept* them: But, *non tenetur Deus*, He is not so bound, but, if He would, He might refuse, and that He doth not, it is but of his *meere* goodnesse: All are but *accepted*.

The *Fathers*, thus; (I name Saint *Augustine* for the Latine:) *Hoc habet, non pondus humani meriti, sed ordo consilii divini*: That thus it is, it is no weight or worth of mans *merit*; it is but the very order and course of *Gods* dealing: His favourable dealing, that and nothing else, that there is any *accepting* at all. (The *Greek* *Fathers*, thus; (I name *Chrysostome* for them:) It is *Amelioris*, not *dignitas*, (that is) *dignatio*, not *dignitas*: *dignatio* *Acceptantis*, not *dignitas* *operantis*. *Digni habebuntur*, saith the Gospel, and the Epistle both; the Gospel, *Luke* 20: the Epistle, *2 Thes.* 1. *God* accounts them *worthy*, and His so counting makes them *worthy*: makes them so, for so they are not of themselves, or without it; but, by it, so they are. His taking our *works* of righteousness well in worth, is their worth.

Luke 20. 35.

2 Th. 1. 2. 5.

There was another *Centurion* (beside this in the *Apostle*) the *Centurion* in the Gospel; the *Elders* of the *Jewes* were at *dignus est*, about him; dignified him highly; but, he indignified himself as fast, was at his *non sum dignus* twice; neither worthy that *CHRIST* should come to him, nor that he to *CHRIST*. And even thus it was ever with all from the beginning: *Job* (another *timens Deum*, his like was not upon earth, yet thus be) *Etsi justus fuero, non levabo caput*, All were he just; he would down with his crest for all that; and what? *Eti deprecabor judicem meum*, and plead nothing, stand upon no termes, but deals only by way of supplication; and that is the safest way. And why so? For *Verbar omnia opera mea* (saith he) he durst not trust any of them. And why not? For the continual dropping of our corruption, upon the web of our well-doing, stains it so, as if he would stand steining them, he that now doth *accept* them, might justly except to them; for many exceptions there lye against them. He that takes them might let them lie, as not worth the taking up; For, if he should ransack them they would scarce prove worth the taking up; but yet take them up he doth, and reward them; Both, for the praise of the glory of his grace: To the glory of the praise of which grace be all this spoken.

Luke 7. 4.

Vers. 6.

Job 1. 8.

10. 15.

9. 15.

9. 23.

Eph. 1. 6.

All which tends to this (for our work is this, our labour this, this is all in all, to get men to do well, and yet not weine well of their well-doing:) To joyne first *timet* and *operatur*, to fear, and yet to do good; and when we have done good, yet to fear, with *Job*, for *Dauids* reason, *cognoscimus imperfectum nostrum*. Then to joyne again *Operatur*, and *acceptus est*. For, that is it if we could hit on it we cannot; but, that is it, though. For think you, we can get men to this? No? do we *evil*, we will not know it; we excuse, we lessen it. Do we *well*, we know it straight; Nay, we *over-know* and *over-prise* it. No remedy, *merit* it must be, and *hire* it must be: *Reward*, we cannot skill of; *Acceptus est* is nothing, *Accepted* will not serve: we will know, how we shall be *accepted*, of *merit* or of *grace*. Fond men! so we be *accepted*, though of *grace*, are we not well?

Deut. 9. 4.

Ezek. 36. 22.

Rom. 10. 3.

Luke 8. 11, 14.

What desire we more, but to be taken and not refused? The *Law* that saith: Say not, it is for my righteousness: The *Prophets* say, it is not for your sakes: The *Apostle* saith, if you seek to establish your own righteousness, you are gone. Yea, *Christ* himself saith, if you talk much of it (with the Pharisee) Lord this I am, and this I do; there is not the poorest *Publican* that goes by the way, but he shall be justified before you. And therefore be entreated, I pray you, to *accept* of *acceptus est*: that sets all safe; that, brings all to *God*, and there leaves it.

Eph. 1. 6.

For, if this *fearer*, this *worker* be *accepted* and not in himself, in whom then? who is it? The *Apostle* tels us directly, He hath made us *accepted* in his beloved, His beloved *Sonne*: So *Paul*. And Saint *Peter* immediately in the very next words (that follow upon these) you know the word, that was in the beginning and made all; and that in the fulnesse of time was sent and healed all; *Missi Verbum & sanavit eos*. In Him and through Him all are *accepted* that have had, or shall have the honour and happiness ever soto be. In whom then, we are *accepted*, we see.

Psal. 107. 17.

Now

Now lastly, to what, and so an end. That being so accepted or received (whether you will: both are one) you may receive, what? plain it is, it follows, the Sacrament. But they to receive the first Sacrament, that of Baptisme; for they were yet in their Paganisme, un-baptized. But they that are Christians already, and past the first, there remaineth for them to receive, none but the second. And that then, is it. And, that, bound they are to receive. For, though by special priviledge some are aspersi Spiritu quos aqua mystica non tetigit, sprinkled with the Holy Ghost, before they had the sprinkling of water; of which number was Cornelius, and these in the Text: though, while they were at the Sermon, the Holy Ghost came upon them; yet, to the Sacrament they came though, we see. That, was to them, and is, to us all, the seal of Gods acceptation. That first, was theirs; but the chief and last, is this of ours.

To what end
accepted.

For, this is indeed the true receiving, when one is received to the table, to eat and drink, to take his repast there: yea, ad accipendum in quo acceptus est, to take, and to take into Him, that body, by the oblation whereof, we are all sanctified, and that blood in which, we have all remission of sins. In that, ended they: in this, let us end.

And thus accepting we desire of God: and desiring it in an acceptable time, He will hear us; and, this is that acceptable time. For, if the year of Pentecost, the fiftieth year, where the acceptable yeare, as Luke 4. 21. then, the day of Pentecost the fiftieth day, this day, is the acceptable day for the same reason. Truly acceptable, as the day, whereon the Holy Ghost was first received; and whereon we may receive him now again: Whereon, acceptus est is fulfilled both wayes: we, of Him received to grace; and He of us, His flesh and blood, and with them, His Spirit He receiveth us to grace; and we receive of Him grace, and with it, the influence of His Holy Spirit, which shall still follow us, and never leave us, till we be accepti indeed, that is, received up to Him, in His kingdom of glory. Whither, blessed are they that shall be received.

Heb. 10. 10.
Ephes. 1. 7.



A
SERMON
PREACHED

BEFORE THE

Kings Majesty,
AT WHITE-HALL,

On the *IV. of June*, A. D. MDCXX.
 being **WHITSUNDAY.**

I JOHN, Chap. V. Ver. VI.

Hic est, qui venit per aquam & sanguinem, JESUS CHRISTUS: non in aqua solum, sed in aqua & sanguine. Et Spiritus est, qui testificatur, quoniam Spiritus est veritas.

This is that JESUS CHRIST, that came by water and blood: not by water only, but by water and blood. And it is the Spirit that beareth witness: for, the Spirit is truth.



THIS is JESUS CHRIST; and it is the *Spirit*. So, the verse (you see) linketh CHRIST and the *Spirit* together; is a passage, from the one to the other. Linketh them, and so (consequently) linketh this *Feast* of the *Spirit* present, with those of CHRIST that are gone before; and under one, sheweth the convenience of having the *Spirit*, an Article in our *Creed*; and of having this day, a *feast*, in our *Calendar*.

For, though CHRIST have done all, that He had to do; all is not done, that is to do, till the *Spirit* come too. We have nothing to shew; we want our *teste*; a special part of our evidence is lacking: that when all is done, if this be not; nothing is done. *Christ* without *water*, *water* without *blood*; His *water* and *blood*; and He, without the *Spirit*, availe us nothing. The *Spirit* we are to have; and, this day we have it: and, for the having it this day, we keep a *Feast*. As those hitherto, for *Christ*, *complementum legis*; so this, for the *Holy Ghost*, *complementum Evangelii*, which was not complete, *donec complerentur dies Pentecostes*, till the dayes of *Pentecost* were fulfilled: till this day was come and gone.

Saint *John* is every where all for *love*. Here, in this Chapter (I know not how) he is hit upon *faith*. Which, with him, is rare: so, the more to be made of. Specially in this age, wherein it is grown the vertue of chief request. And indeed *ἡ χάρις τῆς πίστεως ἐστὶν, ἐν αὐτῇ ἡ*, an excellent vertue is *faith*, if it be *faith*. For, as there is (saith Saint *Paul*) *γνῶσις ἡ δὲ δόρυμνος*, a knowledge falsely so called, so is there a *faith*: for *faith* is it self but a kind of *knowledge*.

How shall we then make *faith*, of our *faith*? Of it self, it is but a bare act (*faith*) a thing indifferent:

rent: the vertue, and the value of it is, from the object it believeth in; if that be right, all is right. And, that is right, if it have for this object, not *Iesus Christ* barely; but (as Saint *John* speaketh) *That Iesus Christ*. That *Iesus Christ*, is somewhat a strange speech, as if there were another. Is there so? Yes, (2 *Cor.* 11. 5.) ye have *aliud Iesum*, and (*Gal.* 1. 7.) *aliud Evangelium*; Not that, but another *Iesus*: Not this, but, another *Gospel*.

And as, not that, but another *Iesus*; So *Christ* Himself tells us, you shall have, not that, but another *Christ*. Another, nay many other: yet there is but one true, *Matth.* 24. 24. Lo here is *Christ*; to there He is. Go into the desert, there you shall have Him: Get you to such a conventicle, and there you shall not misse of Him. Go but to one City, I could name, you shall have *Christs* enough; and scarce a true one, among them all.

Well then, what shall we do, to sever the precious from the vile, That *Iesus Christ*, from others; set the *Hic est ille*, upon the right *Christ*? This (saith Saint *John*;) These two wayes: 1 That *Iesus Christ*, that comes in water and blood joynly; not, in either alone, *Hic est ille*: If, but in one, he is another *Iesus*. 2 That *Iesus* that hath the *Spirit* to bear him witnesse, is the true; this Witnesse if He want, *Hic non est ille*. Under one, we shall learn *Christ* aright. For, as one may learn a false *Christ*, so may he be the true *Christ* falsly. You have not so learned *Christ*, saith the Apostle (*Ephes.* 4. 20.) that is, not amisse, you have not; meaning, some other had. And, as learn *Christ* aright, so learn to do the *Spirit* his right: not to shoot him off, but know, he is to have a chief *Holy day*, in our *Fa*sti, as He hath a part, and a principal part, in the *Teste* of whosoever shall be saved.

The Summe is, three Items we have: 1. That we take not *Pse*do *Christum pro Christo*: the false *Christ* for the true; that is, one that comes in His name, but is not He. The Summe; 3

2. Neither, when we have the true one, that we take not *Semi Christum pro Christo*: a moiety, or part of *Christ*, for the whole.

3. When we have the whole, that we take Him not, without His *Teste* (and that is the *Spirit*;) For, as good not take him at all.

Three parts I would lay forth: 1 There is *Christs* part. 2 There is the *Spirits* part. 3 There is the *Sacraments* part. *Christs* part, His double coming, in 1 water, and 2 blood. In it, these: 1 That *Christ* was so to come. 2 That *Christ* did so come. 3 Not only did, but doth so come daily to us. 4 As He comes to us in both, so we to come to him for both; and (ever) to take heed of the error, of either alone, of turning *non solum*, into *solum*.

Then the *Spirits* part. 1 Of His witnesse. Of the truth of it. 1. Of His witnesse. 1 That a witnesse there is to be. 2 That a witnesse there is. 3 Nay, not one, but three. 4 Of which, the *Spirit* is one and the chief witnesse: His witnesse to 1 *Iesus*, 2 *Christ* that came; 3 to the water, to the 4 blood, He came in. This, of His witnesse. Then, of the Truth of it; and withal, how to discern the *Spirit*, that is, the Truth.

And last, the reverfal to this. That, as not these, without the *Spirit*; So, not the *Spirit*, without these (that is) not without the *Sacraments*, which are the monuments and pledges of these. And so, that we endeavour, that the *Spirit* on this day (the day of the *Spirit*) may come to us, and give His witnesse, that *CHRIST* is come to us, and come to us in them; in them both, to our comfort both here, and eternally.



Thus it is written, and thus it behoved, that He that was to come, *Iesus* the Saviour of the world, when He came, should come in water and blood. His name was so called (*Iesus*) saith the Angel, to shew He should save His people from their sinnes, To save us from them, by taking them away: For, *Hic est omnis fructus* (saith *Esay*, and it is a ground with us,) All the fruit we have, is the taking away of our sinnes. Take that away, the rest will follow of it self: that (indeed) is all in all.

To take away sinne, two things are to be taken away. For in sinne, are these two: 1 *Reatus*, and 2 *Macula* (as all Divines agree) the guilt, and the soyle or spot. The guilt to which Punishment is due: The Spot, whereby we grow loathsome in Gods eyes, and even in mens too. For, even before them, Shame and Reproach follow sin. Take these two away, and sinne is gone. And there is no people, under heaven, but have sense of these two; and no religion is, or ever was, but laboured to remove them both.

To take away soyle, water is most fit: To take away guilt, blood. No punishment, for any guilt, goes farther than blood. Therefore had the heathen their *lustrations*, for the soyle; which were ever by water (—donec me flumine vivo Abluero;) and their expiations, for the guilt, by shedding of blood ever (*languine plasctis*;) without which they hold no remission of sins.

The Jewes they likewise had their sprinkling water for the uncleannesse: had their *slaine sacrifice*; the blood whereof done on their posts, the destroyer passed by them, the guilt by it being first taken away.

But the Prophet tells us, No water (no, not snow-water, and put to it mire and borish and fullers sope, never so much) can enter into the foul, and take away the steines of it. And the Apostle he tells us, It was impossible, the blood of bulls and goats should satisfie for the sinnes of men. The water had not the vertue to get out those spots: nor the blood, the value, to make satisfaction to God, for mans trespasses.

Jer. 15. 19.

The Summe; 3

The Division; I.

II.

III.

I.
Christs part;
1 That He
was to come in
water and
blood.
Matth. 1. 31.
Esay 27. 9.

Num. 8. 7.
Exod. 12. 13.

Jer. 2. 13.

Heb. 10. 4.

Donec

Gen. 49. 10.

Donec veniat qui venturus erat, Till He came that was to come; *Shilo*, with a blood, and a water, which (because it was the blood and water of the *Sonne of God*; and so of God) by his divine power, infused into both, gave the water such a piercing force, and gave the blood so inestimable high a value, as was able to work both: to put an end to that which never the washings, nor offerings of nature, or of the Law could rid us of. Thus in water and blood was He to come, that was to take sin away.

2.
That he did
so come.

Mat. 26. 36.
John 19. 13. 17

Thus was He to come, and thus did He come: did come diverse wayes. In blood, the blood of His Circumcision; In water, the water of His Baptisme. Began so, and so ended: In water, the water of his strong crying and teares, whereby He made supplication to God for us; in blood, the blood of His passion, the blood of Gerssemane, His bloody sweat; the blood of Gabbatha, of the scourges and thornes; the blood of Golgotha, of His hands and feet digged. Thus came He.

John 19. 34.
Zach. 9. 11.
Zach. 13. 1.

Yet is it none of these, Saint John pointeth to: (these were at severall times;) but, he points to His coming in both together at once. This place of the Epistle, refers to that place of the Gospel, where at once, with one blow, His side being opened, there came forth blood and water, both. Blood, *Sanguis testamenti* (saith Zach. 9. the Blood of His Testament, whereby He set His guilty prisoners free. Water (saith the same Zachary 13.) *fons Domus Israel*; a fountain which he opened to the house of Israel, for sinne, and for uncleanness. The one, blood, the *λυτρον*, the ranfome or price of the taking away the guilt; the other, water, the *λυτρον*, laver of our new birth, from our original corruption.

Hæc sunt Ecclesie gemina sacramenta (saith Augustine.) These are (not two of the Sacraments: so there might be more, but) the twin-sacraments of the Church. So, but two of that kinde; two famous memorials left us; in Baptisme, of the water; in the Cup, of the New Testament, of the blood, He then came in.

3.
That he comes
so still.
Heb. 13. 20.

Thus did CHRIST come: did and doth still. For the word is not *ἐλάλουν*, referring to the time past, but *ἐλάλουν*, which respecteth even the present also. Came not once, but still and ever cometh so. The water still runs; for He opened a fountain never to be drawn dry; And His *massa sanguinis* is not spent neither; For, it is *sanguis æterni fœderis*, and so æternum: of the everlasting Covenant; and so, it self lasting for ever.

John 19. 34.

And that, this His coming to us, he means, the order sheweth. For, when it came from him, it came in another order; blood came first, and then water: see the Gospel. But here in the Epistle, when He comes to us; water is first, and then blood. Blood and water, the order quoad se: Water and Blood, quoad nos. Ever to us, in water first.

Marth. 29. 6.

But what means this, not in water only, but in water and blood? To say [in water and blood] was plain enough one would think. Our rule is in Logick, *Non sufficit alterum, oportet utrumque fieri in copulationis*. Our rule in Divinity, *what God hath joyned, let no man presume to sever*. Yet, when He had said, in water and blood, He comes over with them again, with his *non inquit solum*, Not in water only, but in water and blood. What means this, but to make it yet more plain, that there might be no mistaking, no slipping off the collar; that one of them will not serve the turn; but, as once He came, so still and ever we is to come in them both.

4.
That we are to
come to Him
for both.

Apoc. 1. 14.

And as He to come to us, so we to come to Him. He to us in both, we to Him for both. He not to us, in either alone; we not to Him, for either alone. For, if for either alone, we make superfluous His coming in the other; we question his wisdom, as if He came in more than needed, as if any thing He came in might well enough be spared. No, we need both, we have use of both, and so to come to Him for them both.

Among the *profunda Satanae*, this was one; when he could not *κατανυ* keep Him out; by a new stratagem, he fought *ἀνέν τῷ 'ιν(ν)*, *solvere Jesum* (as the Fathers read the verse of the Chapter next before) that is, to take Him in pieces. When he could not prevail in setting up a false, he set some on work, to take in funder the true.

Was it not thus? Did they not *solvere* dissolve, take in funder His Natures: made Him come as only man; as *Samosatenus*: made Him come as only God, as *Sabellius*? Dissolved they not His person; made Him come in two, as *Nestorius*? And is not this (here) a plain dissolving also? He coming intirely in both, to take Him by his loes, take of Him what they list, what they think will serve their turnes, and leave the other and let it lie? So take *pars pro toto*, a piece of *Jesus* for the whole, as if they meant to be saved by *Synecdoche*.

Which very taking Him in pieces, makes him, that he is not the true. For if the coming in both twain, make Him *Hic est ille*: the taking away of either, turnes Him into *alium Jesum*; and so, *Hic non est ille*. This you may call *Jesus Christ*, but this is not that *Jesus Christ*, Saint John his *ἀνέντις*, *ταυθους*. There was a sort of Hereticks, in the Primitive Church, were so all for water, cared so little for His coming in blood, as they ministred the Communion in nothing but water, and are therefore called *Hydropocistarae*, or *Aquarii*. There were others: But it were a world to rake up old errors: what need we? Have we not now, that frame to themselves a Christ without water, or a Christ without blood, and so seeme to hold *aqua sola*, or *solus sanguis*, against Saint Johns, *non in sola* (flat.)

1.
Ephes. 4. 29.

See you some, that pour out themselves into all riot, and follow uncleanness even with greedinesse? CHRIST in water would do well for such; and they care least for it; by their good will would have none come upon them; would not be clean, would be as they are, as swine in their wallow all their life long. No water, they; but blood, as much as you will. Frame to themselves a CHRIST without water, all in blood.

This is that CHRIST, that cometh: How comes He? what brings He? Comes He in blood, brings He good store of that, that we may strike off the guilt of our old score? He is welcome coming so. But He

He comes with water too. Nay, they can spare that (with the *Gergesites*, to pray Him to be gone, to depart from their coasts) they love blood without water, are all for comfort (as they call it) nothing for cleanness of life. In *solo Sanguine*, these.

Marth. 8. 34

See you some other (not many, but some) carefull to their weak power, to containe themselves, yet through humane frailty overtaken otherwhile? CHRIST in blood comes for these, for these in speciall, and alas they dare not come near it (not His blood) as utterly unworthy of it. These are but few, in comparison of those other, the *soli-sanguines*. Yet, some such there are, and for them hath S. John directed the letter of this Text in this order which it stands, that CHRIST came not in water alone, but came in blood, too.

Timorous trembling consciences think, they have never water enough: if they find about them any unclean thing, they are quite cast down, utterly dejected straight: as if that CHRIST were John Baptist, that came in water alone: nay, were turned into Moses, that had his name of being taken out of the water; as if He came all in water, nay were all water, had not a drop of blood in Him. These seem to hold in *aqua sola*; whereas CHRIST hath both water and blood, of each alike much, no lesse of the one, than of the other: Came in blood, and came in it for them, and to them doth most readily apply it, that make most spare of it.

But, the greater number by farre, are those, in the other extreme, that are nothing timorous, farre enough from that, dissolute, and care not how many foul blotches they have, so they may have the guilt and punishment taken away: hear, there is remission of sinnes in His blood; so lie at His veins continually like horse-leeches, so as if it were possible, they would not leave a drop of blood in Him. As for his water, they have no use of it, nor desire not to have any, let that run waste; are all for blood, would not care, if all the water were drained from Him, nay if (as the waters of Egypt) all His were turned into blood. Forgiven, that they would be; Cleane, they care not to be: as much blood, as little water as you will. Both these would be looked to, but this later more, as the predominant error of our age, wherein the water is even at the low-water-marke. Now, for these, we return the *non solum* (as by good warrant we may) both wayes; It is equally true, Not in blood alone (hear you) but in blood and water. Will you have no water? then must you have no CHRIST: For CHRIST came in water. And further adde, that as in water and blood both, so in water first (for so it lieth in the Text) and that which stands first, we to passe through first; water, quoad nos, is the first before blood: There to begin in God's name. Take that with you too.

They then, that have learned CHRIST aright, are to come to Him for both. With the woman of Samaria, LORD give us of this water: with them of Capernaum, LORD, give us of this bread, of this Cup of the New Testament in Thy blood. To come to Him for blood, for the forgiveness of our sinnes through faith in His blood. To come to Him for water aswell, for the taking out of the steines, Yea (even as Esay said) *Haurietis aquas cum gaudio de fontibus Salvatoris*, even with joy to draw waters from the fountains of our Saviour: with more joy to draw water, than to draw blood from Him.

John 4. 15.

6. 34.

1 Cor. 11. 25.

Esay 12. 3.

But (indeed) to look well into the matter, they cannot be separate; they are mixt, either is in other. There is a mixture of the blood in the water; there is so, of the water in the blood: we can minister no water without blood: nor blood, without water. In baptisme we are washed with water: That water is not without blood. The blood serves instead of nitre. He hath washed us from our sinnes in His blood (Ap. c. 1. 5.) (washed.) They made their robes white in the blood of the Lamb (Apoc. 7. 14.) No washing, no whitening, by water, without blood. And, in the Eucharist, we are made drink of the blood of the New Testament: but, in that blood, there is water: for the blood of CHRIST purifieth us from our sinnes. Now, to purifie, is a vertue properly belonging to water, which yet is in the blood: and purifying refers to spots, not to guilt, properly. So, either is in other; therefore, the conceit of separation, let it alone for ever.

1 John 1. 7.

To take heed then of dreining Christs water from His blood; or abstracting His blood from His water; of bringing in Restraining (*sola*) into either. Every one of us, for his own part, thus to do. But howsoever men frame phantasies to themselves (as frame they will, do what we can) that our doctrine be looked to; we are not to teach Jesus Christ, but That Jesus Christ, that thus came in both. That our Divinity then, on the one side, be not waterish, without all heart or comfort; presenting Christ in water only, to make fear, where none is. Nor, on the other, that we frame not our selves a sanguine Divinity, void of fear quite, and bring in Christ all in blood, blood and nothing else, with little water, or none at all, for fear of *Ex nimia spe desperatio*.

Faith, as it justifieth (saith Saint Paul) there is blood: So it purifieth the heart (saith Saint Peter;) there is water. Hope, as it (saveth saith Saint Paul;) blood: So it cleanseth (saith Saint John,) water. In vaine we flatter our selves, if they do the one and not the other. Do we make grace of none effect? that, we may not (Gal. 2. ult.) Do we make the Law of none effect by faith? that, we may not neither (Rom. 3. 10.) not, this day specially, the Feast of the Law, and Spirit, both: but rather establish it. Best, if it could be set right, the Song of Moses and of the Lamb: it is the harmony of heaven. If we teach *Ne peccetis* (water,) to teach also (blood) *si quis autem peccaverit* (with Saint John.) If we say *salvus factus est* (blood;) to say *Noli amplius peccare* (water) withall, with Christ Himselfe.

Gal. 3. 2.

Acts 15. 9.

Rom. 8. 10.

1 John 3. 3.

Apoc. 15. 4.

Rom. 15. 34.

1 John 2. 1.

John 5. 14.

This is that Jesus Christ, and the true Doctrine of Him: neither diluted, and so evil for the heart; nor tainted caput, and so fuming up to the head: neither Scammoniato, tormenting the conscience: nor yet Opiate, stupifying it, and making it senselesse. And so much, for Christs double coming.

Well,

II.
The Spirit
part.

John 19. 30.
1. His witness.

a A witness.
there is to be.

Acts 14. 17.
Esay 8. 26.

b A witness
there is: Nay,
three.
Deut. 17. 6.

Gal. 6. 1.
Jude 19.

c The Spirit a
witness.

1. To Jesus
Christ that
came.
2. To the wa-
ter and blood.
He came in.
Gen. 1. 2.
Lev. 19. 11.
To His coming
John 1. 32.

The Spirit, the
chief witness.

Gal. 4. 9.
John 6. 63.

Acts 18. 13.
Math. 16.

Acts 8. 23.

1 Cor. 1. 16.

John 4. 14.
John 6. 17.

Well, when *Christ is come*, and thus come, may we be gone, have we done? Done! we are yet in the midst of the verse; before we make an end of it, it must be *Whitsontide*. The *Spirit* is to come too. So, a new *qui venit*; that comes in both those, and comes in the *Spirit*, besides. And a new *non solum*; not in water and blood only, but in the *Spirit* withall.

Not, that *Christ* said not truly, *Consummatus est*, that He hath not done all. Yes, to do that was to be done, *CHRIST* was enough; needs no supply; The *Spirit* comes not, to do; comes but to *testifie*. That *inter alia*, is one of His Offices.

And a *Witness* is requisite. There is no matter of weight with us, if it be sped authentically (especially a *Testament*) but it is with a *Teste*. And God doth none of His great works but so: of which, this Coming is one, even the greatest of all. Neither of His *Testaments*, without one. As God in nature left not Himself without witness (saith the *Apostle*.) So neither *Christ*, in grace. As then, in the Old Testament, *Ad Legem & Testimonium* (saith *Esay* 8.) So, in the New, *Ad Evangelium & Testimonium*, to the Gospel, to *Christ* and the testimony, calls S. *John* here *CHRIST* also to have his *Teste*: We to call for it; and if it be called for of us, to be able to shew it.

A *witness* there needeth then, and a *witness* there is. One, nay three. In ore duorum; that is, in every matter nothing without two at least. But in this, so many, so high a matter, God would enlarge the number; have it in ore trium, have it full, no fewer than three: three, to His part, three, to ours.

At the ordering of it in heaven, three there were, the 1 *Father*, the 2 *Word*, and 3 the *Spirit*: that the whole *Trinity* might be equally interested in the accomplishment of the work of our *Salvation*, and it passe through all their hands. And at the speeding it in earth, three more: 1 The *Spirit*, and 2 *Water*, and 3 *Blood* to answer them, that all might go by a *Trinity*, that *Holy, Holy, Holy*, might be thrice repeated. The truth herein answereth to the Type. For under the *Law*, nothing was held perfectly hallowed, till it passed three, the 1 *cleansing water*, first; the 2 *sprinkling of blood*, second; 3 and last, that the *holy oyle* were upon it too (the *holy oyle*, the *Holy Ghost's* type:) but when any thing anointed with all three, then had it His perfect *holydome*; then it was *holy* indeed. And even so passe we through three hands all. 1 *Gods*, as men; 2 *Christs*, as Christian men; *Blood* notes the redemption: 3 And the *Spirit* as *Spiritual* men, which pertains to all. If any be *Spiritual*, he knows this: and you that be *Spiritual* do this (saith the *Apostle*.) For, Christians that be *animales spiritum non habentes*; S. *Jude* tells us, there is no reckoning to be made of them.

To let the other go. The *Spirit* is a witness, to *JESUS CHRIST*, that came in water and blood: *Witness*, to *JESUS CHRIST*, that came: witness, to His water and blood, He came in. In a witness it is required, he be *Testis idoneus*: will you see, *quam idoneus*, how apt, how every way agreeing? The *Spirit* and *Jesus* agree: *Jesus* was conceived by the *Spirit*. The *Spirit* and *Christ* agree: in the word *Christ* is the *Spirit*. For [*CHRIST*] is anointed. Anointed with what? with the *Holy Ghost*, the true *unction*, and the truth of all unctions whatsoever. The *Spirit* and *water* agree: the *Spirit* moved on the face of the waters. The *Spirit* and *blood* agree: The *Spirit* of life is in the blood; the vessels of it, the arteries, run along with the texture of the veins, all the body over.

To His coming, this *Spirit* agreeth also. When He came, as *Jesus*, the *Spirit* conceived Him. When He came, as *CHRIST*, the *Spirit* anointed Him. When he came, in water, at his Baptisme, the *Spirit* was there: came down in the shape of a Dove, rested, abode on Him. When He came, in blood, at His Passion, there too: It was the eternal *Spirit* of God, by which He offered Himself without spot unto God (Heb. 9. 4.) So, the most fit that can be, to bear witness to all; *Præsens interfuit, & vidit & audiuit*, was present, heard, and saw, was acquainted with all that passed: none can speak to the point so well as He.

The *Spirit* is a witness, is true every way: But, why is it said, *It is the Spirit that beareth witness*, seeing they both (water and blood) bear it too? it is water, it is blood that bear witness also. They (indeed) are witnesses: but, it is the *Spirit*, He it is that is the principal witness, and principally to be regarded, before the rest. Here, He comes in last; but, He is (indeed) first: and so as first, is placed at the eighth verse, where they are orderly reckoned up. And good reason. He is one of the three, both above in heaven; and beneath in earth: third, there above: first, here beneath: a witness, in both Courts, admitted *ad ius testis* in both, for His special credit in both: the *medius terminus* (as it were) between heaven and earth, between God and man.

Besides it is said, *It is He, He it is that beareth witness*. For, it is neither of the other, will do us any good without Him: the whole weight lieth upon him. Not the water without the *Spirit*, it is but *nudum & egenum elementum*. Not the blood without the *Spirit*, no more than the flesh without the *Spirit*, *non prodest quicquam* (as said He, whose the flesh and blood was, *CHRIST* Himself.)

Will you see a proof without it? *CHRIST* came to *Simon Magnus* in water, he was baptized: *CHRIST* came to *Judas*, in blood, he was a communicant: but *Spirit* there came none to testify: they were both never the better. The better? nay, the worse: *Simon* perished in the gall of bitterness, *Judas* bibit mortem de fonte vite, from the cup of blessing drank down his own bane. All, for want of *Et spiritus est*. So is it with the word, and with any means else.

But let the testimony of the *Spirit* come, the water becomes a well, springing up to eternity; the flesh and blood, meat that perisheth not, but endureth to life everlasting.

And even in nature we see this: *Water*, if it be not *aqua viva*, have not a *Spirit* to move it, and make it run, it stands and putrifies: and blood, if no *Spirit* in it, it congeals and grows corrupt and foul, as the blood of a dead man. The *Spirit* helpeth this, and upon good reason doth it. For, *CHRIST* being conceived by the *Spirit*, it was most meet, all of *Christ* should be conceived the same way. That which conceived Him, should impregnate his water, should animate His blood, should give the vivificat, the life and

and vigour to them both. It is the *Spirit* then, that giveth the *witnesse*.

Now, in a *witnesse*, above all it is required, he be true: the *Spirit* is so true, as He is the *truth* itself. The *Spirit*, the *truth*? Why *CHRIST* saith of Himself, *I am the truth*. All the better: for, *Verum vero consonat*, one truth will well sort with, will uphold, will make proof one of another, as these two do prove either other reciprocally. The *Spirit*, *CHRIST*'s proof: *CHRIST*, the *Spirits*: Every *Spirit* that confesseth not *CHRIST*, is not the true *Spirit*. The *Spirit* *CHRIST*: *CHRIST*, if He have not the *Teste* of the *Spirit*: is not the true *CHRIST*. Alwayes, the *Truth* is the best *witnesse*. And, if He be the *Truth*, on His *Teste*, you may bear your self. Not so, on *water*, or *blood*: without Him, they may well deceive us, and be *falsa* and *fallacia*, as wanting the *Truth*, if He, if the *Spirit* be wanting.

It will then much concern us, to be sure, the *Spirit*, on whose *testimony* we are thus wholly to rely, that that *spirit* be the *truth*. And, it is the main point of all, to be able to discern the *Spirit*, that is the *truth*: because, as there is a *Spirit* of *truth*, so there a *spirit* of error abroad in the world; yea, many such *spirits*: and the *Apostle* who tells us of *alium Jesum*, in the same verse tells us of *alium spiritum* too. We be then to try, which *spirit* is the *truth*, that so the *spirit* on whose *witnesse* we rest our selves, be the *truth*. How take we notice of the *spirit*? How knew they the *Angel* was come down into the poole of *Bethesda*, but by the stirring and moving of the *water*? So by stirring up in us spiritual motions, holy purposes and desires, is the *Spirits* coming known. Specially, if they do not vanish again. For if they do, then was it some other flatus matter, which will quiver in the veins; (and unskilful people call it the *life-blood*;) but the *Spirit* it was not. The *Spirits* motion, the pulse, is not for a while, and then ceaseth; but is perpetual, holds as long as life holds, though intermittent sometime, for some little space.

Yet hold we it not safe, to lay overmuch weight upon good motions, which may come of diverse causes, and of which (good motions) there are as many in *hell*, as in *heaven*. The surest way is to lay it on that, our *SAVIOUR* and His *Apostles* so often lay it, that is, on *Spiritus vivificat*. The *life* is ever the best *indicant* signe of the *spirit*. *Novum supervenisse spiritum, nova vita ratio demonstrat*, that a new *Spirit* is come, a new course of *life* is the best demonstration.

Now, *life* is best known by vital actions. Three the *Scripture* counteth: 1 *Spiritus ubi vult spirat*, by *breath*: 2 *Spiritus manifeste loquitur*, by *speech*: 3 *Omnia hac operatur unus idemque spiritus*, by the *work*: (these three.)

1. The nearest and most proper note of the *Spirit* is *spiration*, or *breathing*. In *breathing* there is a double act: 1 there is a *Systole*, a drawing in of the ayre (and that is cold) agreeth with *Christ* in *water*: there comes a coole breath ever from the *water*. 2 And there is a *Diastole*, a sending forth of the the *breath*; and that (we know) is warme, and agreeth with *Christ* in *blood*. For *blood* is it, that sendeth a warme vapour into all the limmes.

Agreeable to these two, have you the two *Spirits*, which upon the matter, are but the two acts of one and the same *Spirit*: 1 *Inspired*, the *Spirit* of fear, *Esay* 11. 2. The fear of *GOD*. 2 *Out-breathed*, the *spirit* of faith, 2 *Cor.* 4. 12. Faith in *Christ*. Fear comes in *water*: so saith *Solomon*; the fear of *GOD* is fons vite, the well-spring of life (*Prov.* 14. 27.) that is *water*. Faith comes in *blood*; per fidem in sanguinem *Ipsius* (*Romans* 3. 15.) through faith in His *blood*. So, is every one that is borne of the *Spirit*. And to blow out faith still, and never draw in fear, is suspicious, is not safe. The true *spiration*, the breathing aright, consisting of these two, is a signe of the right *Spirit*.

The next signe in the same verse too: And you hear the noise of it. For, so the *Apostle* saith, the *Spirit* speaks evidently: that is, His noise and speech is evidently to be distinguished, from those of other *spirits*. His coming in *tongues* this day, sheweth no lesse. Which signe *speech* doth best and most properly sort here, with a *witnesse*. For, a *witnesse*, what he hath to testify, speaks it out vocally.

What noise: then is heard from us (What breathe we? What speaks the *Spirit* manifestly from our mouths? If *cursing*, and *bitternesse*, and many a foul oath, if this noise be heard from us; If we breathe *minas* & *cedes*, bluster out *threatning* and *slaying* (that noise:) If *παρεός λόγος*, rotten, corrupt, obscene communication come out of our mouths; we are of *Galilee*, and our very speech bewrayeth us. This is not the *breath* of the *Spirit*; this, He speaks not: evidently He speaks it not. It is not the tongue of heaven, this: Not *sicus dedit Spiritus eloqui*, no utterance of the *Spirits* giving. Some of *CHRIST*'s *water* would do well, to wash these out of our mouths. The speech founding of the *Spirit*, is a signe of the true *Spirit*.

The last (but the surest of all) *omnia hac operatur spiritus*. And the *work* is as clearly to be distinguished, as the *speech*. Each *Spirit* hath his own proper work, and is known by it. No man ever saw the works of the *Divel* come from the *Spirit* of *GOD*. Be not deceived, the works of uncleanness come from no *Spirit*, but the *unclean spirit*. The works of *Cain*, from the *spirit* of *envie*: The works of *Demas*, from the *spirit* of the world. All the grosse errors of our life from the *spirit* of error. But this is the *Spirit* of *Truth*. And the *breath*, the *speech*, the operations of Him, bear *witnesse*, that He is so. Now, if He will depose, that the *water* and *blood*, *CHRIST* came in, He came in, for us; and we our parts in them: in them, and in them bote: and so deposing, if we feele His *breath*, hear His *speech*; see His works according, we may receive His *witnesse* then: For, His *witnesse* is true.

Now, that upon this day, the day of the *Spirit*, the *Spirit* may come and bear this *witnesse*, to *Christ*'s *water* and *blood*; there is to be *water* and *blood*, for the *Spirit* to bear *witnesse* to. So was there (ever) as this day, in the *Church* of *Christ*. *Water*: a solemne *Baptisme* in memory of the first three thousand, this day, baptized by Saint *Peter*. And *blood*: never a more frequent *Eucharist*, than at *Pentecost*, in honour of this *Spirit*, to which Saint *Paul* made such haste with his *almes* and *offerings*. *Witnesse* the

2 The truth of His witnesse. John 14. 6.

1 John 4. 3.

That truth to be known. 4.

1 John 4. 6.

2 Cor. 11. 4.

By His spirit, all motions. John 5. 8.

By newness of life.

John 6. 63.

2 Cor. 3. 6.

The notes of that life. John 3. 8.

2 Tim. 4. 1.

1 Cor. 12. 11.

1 Breath.

2.

Speech.

John 3. 8.

Acts 9. 1.

Ephes. 4. 29.

Mat. 14. 70.

Acts 2. 4.

3.

Action.

1 Cor. 12. 11.

Mat. 12. 43.

James 4. 5.

1 Cor. 12. 11.

Acts 20. 16. great works done by *Pentecost* all oblations : which very oblations remain in some Churches to this day.

3.
The Reversal. So are we now come to the *Reversal*, to the last *non solum* ; and here it is. Not in the *Spirit alone*, but in *water and blood, reciprocal*. As not these, without the *Spirit* : so neither the *Spirit* without these, that is, without the *Sacrament*, wherein these be. So have we a perfect circle now. Neither in *water*, without *blood* ; nor in *blood* without *water* ; nor in them alone without the *Spirit* ; nor in the *Spirit* alone without them.

Mar. 14. 13. This day, *CHRIST* comes to us in *blood*, in the *Sacrament* of it (so.) But (as we said before) either is in other : *Blood* is not ministred, but there is an ingredient of the purifying vertue of *water* withal in it : So, He comes in *water*, too. Yea, comes in *water* first ; so lie they in the Text : *water* to go before, with us. So did it, at the very institution it self, of this *Sacrament*. The *pitcher of water*, and he that carried it, was not in vain given for a signe : went not before them, that were sent to make ready for it, for nothing.

John 13. 10. It had a meaning, that *water* ; and it had an use. Their feet were washed with it, and their feet being clean, they were clean every whit. Many make ready for it, that see neither *water* nor *pitcher* ; it were well, they did : their feet would be washed ; so would their hands, in *innocencie*, that are to go to his *Altar*. In *innocencie*, that is, in a stedfast purpose of keeping our selves clean : so, to come. For, to come, and not with that purpose, better not come at all. To find a feeling of this purpose before, and to mark well the successe and effect, that doth follow after. For, if it faile us continually, *Christ* did not come. For, when He comes, though it be in *blood*, yet He comes with *water* at the same time. Ever in both : never in one alone.

His blood is not only *drink*, to nourish ; but *medicine*, to purge. To nourish the new man, which is faint and weak (*GOD* wor.) but to take down the old, which is rank in most. It is the proper effect of His blood ; it doth cleanse our consciences from dead works, to serve the living God.

Heb. 9. 14. Which if we finde it both, *Christ* is come to us, as He is to come. And the *Spirit* is come, and puts His *Teste*. And if we have His *Teste*, we may go our way in peace ; we have kept a right Feast to Him, and to the memory of His coming.

Even so come *LORD JESUS*, and come O blessed *Spirit*, and bear witness to our *Spirit*, that *CHRIST*'s *water*, and His *blood*, we have our part in both ; both, in the fountain opened for sin and for uncleanness, and in the blood of the *New Testament*, the Legacy whereof, is everlasting life in thy Kingdome of glory. Whither *CHRIST*, that paid the purchase ; and the *Spirit*, that giveth the *seisin*, vouchsafe to bring us all.



A
S E R M O N
P R E A C H E D

BEFORE THE

Kings Majesty,
At GREENWICH,
On the XX. of May, A. D. MDCXXI.
being WHIT-SUNDAY.

JAM. Chap. I. Ver. XVI, XVII.

Nolite itaque errare fratres mei dilectissimi:

Omne datum optimum, & omne donum perfectum desursum est, descendens à P A T R E luminum, apud quem non est transmutatio, nec vicissitudinis obumbratio

Erre not my dear brethren.

Every good thing, and every perfect gift is from above, and cometh down from the F A T H E R of lights, with whom is no variableness, neither shadowing by turning.



AND, if every good giving, and every perfect gift, what giving so good, or what gift so perfect, as the gift of gifts, this dayes gift, the gift of the Holy Ghost? There are in it, all the points in the Text. It is from above; It descended visibly this day: and from the Father of lights; so many tongues, so many lights; which kindled such a light in the world on this day, as to this day is not put out, nor shall ever be, to the worlds end.

First, the HOLY GHOST is oft styled by this very name or title, of the Gift of God. If ye knew the gift of God, (saith our Saviour) to the woman at the Wells side. What gift was that? It is plain there, the water of life. That water was the Spirit: This He spake of the Spirit

John 4 10.

John 7. 39.

(saith Saint John, who knew his mind best) as then, not yet given; but since (as upon this day) sent in- to the world.

Secondly, This gift is both good and perfect: so good, as it is *de bonis optimum*, of all goods the best: and of all perfects, the most absolutely perfect: the gift of perfection, or perfection of all the gifts of God. What should I say? Not to be valued (saith Saint Peter) not to be uttered (saith Saint Paul) as

Acts 8 10.

2 Cor. 9. 5.

if all the *tongues* that were on earth before, and all that came down this day, were little enough, or indeed were not enough, nor able any way to utter or express it.

Psal. 68. 18.

Thirdly, nay it is *not one gift among many* (how compleat soever) but it is *many in one*, so many *tongues*, so many *gifts*; as, so many grapes, in a cluster; so many grains, in a Pomegranate. In this one *gift*, are all the rest. Ascending up on high, *dona dedit*, He gave *gifts*: all these *dona* were in *hoc dono*; all those *gifts* in this *gift*; every one of them folded up as it were *inclusive*. The *Father*, the *fountain*; the *Son*, the *Cistern*; the *Holy Ghost*, the *Conduit-pipe*, or *pipes* rather (for they are many) by and through which, they are derived down to us.

1 Cor. 2. 4.

Fourthly, and lastly, not only in *Him*, and by *Him*, but from *Him* too. For He is the gift and giver both. There is great variety of *gifts* (saith St. Paul) but it is one and the same *Spirit*, that maketh distribution of them to every man severally, even as Himself pleaseth. Both the thing given, and the *Party* that giveth it, all derived to us from *Him*, wrought in us by *Him*, and by us to be referred to *Him*.

At the time of any of *Gods gifts* sent us by *Him*, to speak of Scriptures of this nature, cannot seem unreasonable: but, of all other, at the time of this *gift*, most properly. *Dona dedit hominibus*: what day was that? even this very day. *Dies domum hic*; so many *tongues*, so many *gifts*. This day (I say) whereto *Donum Dei*, and *Donum Diei* fall together so happily. We have brought it to the Day.

The Samar.
1 Joh. 27.

It will not be amiss to touch the end a little, which the *Apostle* aimeth at in these words. It is the old, it is the new Commandment, *Mandatum vetus & novum*, to make us love *God*. The point whereto the *Law* and the *Prophets* drive; yea, the *Gospel* and the *Apostles*, and all. We cannot love *Him* well, whom we think not well of: We cannot think well of him, whom we think, evil comes from. Then, to think so well of *God*, as not to think any evil: not any evil; no, but instead thereof, all good cometh to us, from *Him*. So thinking, we cannot choose but we must love *Him*.

Rom 15 30.

And to this end (at the thirteenth verse before (S. James had told us plain, *God is not the author of evil*: Not tempted Himself, nor tempting any to it. As at that verse, not the *Author of evil*: So at this, the *Author of all, and every good*. Men, when their braines are turned with diving into *Gods secrets*, may conceive as they please: but, when all is said that can be, No man can ever entirely love him, whom he thinks so evil of, as to be the *Author of all evil*. We are (with S. James) to teach, and you to believe that, will procure you to love *God* the better, not that, will alien your minds, or make you love him the worse. That therefore, S. James denies peremptorily: No evil, *nemo dicat*, Let no man speak it, let it not once be spoken. But let this be hardly, That all the good we have or hope for, descends down from *Him*. And that S. James (here) affirms as earnestly: *Erre not my dear brethren*. It is to erre, to think otherwise: for that absolutely, Every good giving, and again over, Every perfect gift, there is not one of them all, but from *Him* they come. And so, we in all duty to love *Him*, from whom all manner good proceedeth. This is His end, Love; and that falls fit and is proper to this Feast, the Feast of Love. For, Love is the proper effect of the *Spirit* (*Per charitatem Spiritus*;) the love of *God* is shed abroad in our hearts, by the *Holy Ghost*, this day given unto us.

The Division.
Jan. 3. 11.

The verse, to the Chapter, is a clear and a strict proposition, but hath in it the force or energy, to make a compleat Argument. For, if all good from *God*, then no evil. S. James layes it for a ground: Salt or bitter water, and sweet, cannot issue both from one fountain; Nor the works of darkness, from the Father of lights, never.

But we take it only as a proposition, with a little Item, at the end of it. If we ask questions of Art concerning it, *Qua, Quanta, Qualis*? *Qua*? It is Categorical: *Quanta*? It is universal: *Qualis*? First, it is affirmative: then, true, [erre not] goes before it. So true, as to think the contrary is a flat error.

I.

The rules of Logick divides a Proposition to our hands, into the forepart (in Schools, they call it *Subjectum*:) and into the after-part, which they call *predicatum*. 1. The *Subiectum* here is *Omne datum, &c.* The *predicatum*, *desursum est, &c.* The *Subject* is double, 1 *Datum bonum*, and 2 *Donum perfectum*, with an universal note to either: Every good, and every perfect, to be sure, to take in all, to leave out none. 2. The *predicatum*, that stands of three points: 1 *Whence*: 2 *How*: and 3 *From whom*; from the Father of lights.

II.

Then comes the Item (I told you of) provisionally, to meet with an objection, a thought that might rise in our hearts peradventure: That is, it may be, as the lights of the world, or the children, have their variations, their changes, so the Father also may have them. But that he puts us out of doubt of too, with as peremptory a negative: Be it with the lights as it will; with the Father of lights, with *God*, there is no variation, no change; No not so much as a shadow of them. In effect, as if he should say: from the Father of lights, which is unchangeable; or from the unchangeable Father of lights: and so it shall be meer affirmative; but that, there is Major vis in negatione, Denial is stronger.

And all these he brings in, with a *Nolite errare*; and that not without just cause. For, about this verse and the points in it, there are no less than seven sundry errors. I shall note you them as I go, that you may avoid them: Together with such matter of duty as shall incidently fall in from each. Specially, touching the gift of the day, the gift of the Holy Ghost.

To

TO take the Proposition in funder. The subject first: and that is double; ¹ *Datum*, and ² *Donum*: and either of them his proper *Epithet*; ¹ *Good*, and *perfect*. Jointly, of both together first: after, severally of either part.

Datum, and *Donum*, they both come of *Do*; Given they are both. Where (first) because it is the Feast of *Tongues*, to set our tongue right. For, the world and the *Holy Ghost* speak not one language: Not with one *tongue* both. There should not else have needed any to have been sent down. The world talks of all, as *had*: the *Holy Ghost*, as *given*. Look to the *Habendum* (saith the world) the *having*: that is the *Spirit* of the Worlds. Religion; look to *Donum* and *Datum*, the giving: that is His. The Heathen calls His *virtue* *virtus* a *habitus*; that, comes of *habendo*. The Christian (by Saint James here) *donis*, *signum*, *datum* and *donum*; all which come of *Dando*. Thus doth the *Holy Ghost* frame our *Tongues* to speak, if we will speak with the *tongues* of this day. They that do not, they are of *Galilee*, and their speech bewrayeth them straight.

Will you hear one of them? You know who said, *Soul thou hast enough* (*hast*) and you know who spake otherwise, *quid habes quod non accepisti*? What but that *you have received*? *Receiving and giving* (you know) are *relatives*; which, the other little thought of. You may know each, by their dialect.

From the beginning: *Esa* he said, *Habeo bona plurima frater mi*, I have goods enough: that is his phrase of speech; that, the language of *Edom*. What saith *Jacob* at the same time? *Esa* asking him, what were all the droves he met, They be (saith he) the good things that *God* hath given me. *Have* (saith *Esa*): *Given me* (saith *Jacob*). *Nonne habeo?* Have not I power to crucifie thee; and have not I power to deliver thee? You may know it, it is *Pilates* voice. But our *Saviour* He tells him: *Non haberes potestatem*; Power should he have had none, if it had not been given him, and given him from above. St. James his very phrase (here) from *CHRIST* own mouth. So must we speak if we will speak as *CHRIST* spake.

This then is the first error. To have our mind run, and our speech run, all upon *having*. Men are all for *having*, think and speak of what they *have*; without mention of whence, or how, or from whom they might receive it, or that it is *given* them at all. *Nolite errare*. Be not deceived; for, all that you have, is *datum* or *donum*, all; and they both are of free gift; *given*, all. Thus the tongue that fate this day on S. James's head, taught him to call them. Thus far jointly; now severally.

For there is a cleft in these *tongues*. The cleft is *Datum* and *Donum*. Would not wrap them all up in one word, but expresses them in two. Somewhat there is, in that. We may not admit of any idle *Tautologies* in Scripture. Two several sorts then they be (these two) not *opposite*, but *differing* only in degree, as more and less. Every gift is a giving: Not every giving, a gift: Every perfect, good; not every good, perfect. We are not to think, either all our *sinnes*, or all our *gifts* to be of one size. S. *Marthews* talent is more than S. *Lukes* pound; *Casars* penny, than the *Widows* two mites; yet good money all, in their several values. Of these two, ¹ *Datum*, and ² *Donum*; ¹ *Bonum*, and ² *Perfectum*; one is greater or less than another.

He begins with the less, *Datum*. Weigh the word; it is but a *Participle*: they have *tenses*, and *tenses*, *time*. So, that is only *temporal*.

But *Donum* imports no time: so, a more set terme; hath more substance in it, is fixed or *permanent*. One (as it were) for term of years: The other, of the nature of a *perpetuity*. A *Datum*; that which is still in giving; that, perishes with the use, as do things *transitory*; and be of that sort; that *Job* spake, *God* hath given, and *God* hath taken away. *Donum* is not so, but of that sort; that *CHRIST* speaks, in *Maries* choice, so given, as it should never be taken from her. So, one referres to the things which are seen, which are *temporal*: the other, to the things not seen, that are *eternal*. One, to the *body*, and to this world: the other to the *soul* rather, and the life of the World to come.

We shall discern it the more clearly, if we weigh the two *Adjectives*, ¹ *Good*, and ² *perfect*: they differ. Every good is not perfect. We know, the *Law* is good (saith the *Apostle*): but we know withal, the *Law* bringeth nothing to perfection; so, not perfect. Nature (*qua natura*) is good, yet imperfect: and the *Law*, in the rigour of it, not possible, through the imperfection of it. Nature is not, the *Law* is not taken away; good both: but grace is added to both, to perfect both: which needed not, if either were perfect. This worlds good; so doth S. *John* call our *Wealth*. Nay, bread, fish, and eggs, we give our children, our *Saviour* Himself calleth good gifts. But what are these? not worthy to be named, if you speak of *Donum Dei eternum*, and the *perfections* there.

Before I was aware, I have told you, what is perfect, the glory, the joyes, the crown of heaven. For, when that perfect is come, all this imperfect shall be done away. But S. James seems not to speak of that: he speaks in the present, and of the present, what now is, what perfect in this life. And this (lo) brings us to *donum dei*, the gift of the *Holy Ghost*. For, to be partakers of the *Divine*

I.
Of the Proposition.

1 The Subject thereof double.
1 *Datum*, and
2 *Donum*.

I.
Of *Datum*, and
Donum jointly

Luke 12.19.
1 Cor. 4.7.

Gen. 33. 9.
Gen. 33. 6.
Joh. 10. 10.
Joh. 19. 11.

The I. Error.

Of each severally.
1 *Datum*.

1 *Datum*.
2 *Donum*.

Job 1. 21.
Luke 10. 42.

1 *Bonum*.
1 Tim. 1. 8.
Heb. 7. 19.

John 3. 17.
Mat 7. 9. 10.

2 *Perfectum*.
1 Cor. 13. 10.

2 Pet. 1. 4.

Col. 3. 14.

Luke 13. 32.

1 Cor. 12. 31.
Omne datum, as
well as omne
Donum.

The 2. Error.

1 Cor. 4. 7.

2 Th. 4. 19.
Mar. 2. 12.2.
The Practica-
tum.
1. Whence they
come.
De fa. sum.
* Pfal. 4. 6.
The 3. and 4.
Errors.
Eph. 2. 6.

Luk. 24. 38.

Joh. 3. 27.

2. How they
come.
Descend. us.
Joh. 3. 8.Act. 10. 36.
Joh. 15. 26.
Vers. 10.

The V. Error.

Divine nature, is all the perfection, we can here attain. No higher, here. Now, to be made partakers of the Spirit, is to be made partakers of the Divine nature. That is this days work. Partakers of the Spirit, we are, by receiving grace; which is nothing else but the breath of the Holy Ghost, the Spirit of grace, grace into the entire substance of the soul, dividing it self into two streams: 1. One goes to the understanding, the gift of faith; 2. The other to the will, the gift of charity, the very bond of perfection. The tongues, to teach us knowledge; the fire, to kindle our affections. The state of grace is the perfection of this life, to grow still from grace to grace, to profit in it. As to go on still forward, is the perfection of a traveller, to draw still nearer and nearer to his journeys end. To work to day and to morrow, as CHRIST said, and the third day to be perfect, perfectly perfect.

Now, as we are to follow the best gifts (it is S. Pauls counsel) the best, the most perfect: so are we to take notice too of the good, though not all out so perfect, as S. James adviseth us: knowing this, that be it giving, or be it gift; be it good, or be it perfect; He puts an Omne to both; comes over twice, 1 Every good; 2 Every perfect: both we receive, both are given us. Set down that. There was among the Heathen, one that went for wife, that said, To become rich, he would pray and sacrifice to Hercules; but to be virtuous or wise, he would do neither, neither to Hercules, nor to any god of them all; he would be beholden for that, to none but himself. Look in this cleft, he took to himself the more, left God the less. This was a gross error: so gross I will not bid you take heed of it. But there be, that will not stand with God for the greater: but for the less, that they may be bold with, and take those to themselves. This is an error too: Erre not thus. No: datum hath his omne, as well as donum; the good no less than the perfect; given both, one as well as the other. S. Paul puts us to it with Quid habes? that is, nihil habes: What have you? that is, you have nothing, but you have received it, but hath been given you; *ἀπο* and *δόν* are relations; one confers the other.

Away then with this second error. He that made the Elephant, made the Ant; He, that the Eagle, the flie: He that the most glorious Angel in Heaven, the poorest worme that creeps on the earth. So, He that will give us the Kingdom of heaven, He it is, that gives us every piece of bread and meat, and puts us to acknowledge it: in one and the same prayer making us to sue, for *regnum tuum*, and for *panem nostrum*. Be not deceived to think otherwise. And hear you, you are to begin with datum, Not to despise the day of small things: It is the Prophets counsel: to learn to see God in them. Casars Image, not only in his coin of Gold, but even upon the poor penny. See God in small, or you shall never see him in great; in good, or never in perfect. This for the subject. There is a cleft: all are not of one sort: some less, some greater: Greater or less, both are given. Not less had, and great given, but given both. And every one of both kinds, of the one kind as well as of the other.

We have talked long of good; * Who will shew us any good? there be many that will say, nay there is not any but will say. That will S. James here. And first to shew us, turns our eye to the right place whence it comes. That is *ἀνωθεν* from above. There are two in this *ἀνωθεν*: 1 *ἀνω*, from, 2 and *θεν*, above. From: that is, from somewhere else, not from our selves: From without; and not out of us, from within. *Aliunde* *ἐξωθεν*: and that *aliunde* is from *ἀνω* above, not from *ῥητω*, those lower parts upon the earth.

Erre not then, either of these two ways: 1. First, not to reflect upon our selves, to look like Swans into our own bosomes. It grows not there, out of your selves: It is the gift of God (saith S. Paul). The very giving gives as much. Of our own we have it not.

2. If we look forth, let it not be about us, either on the right hand, or on the left, or any place here below. Look up: turn your eye thither. It is an influence; it is no vapour; an inspiration, no exhalation: thence it comes, hence it rises not: our spirit lusts after envy, and worle matter (James 4. 4.) Why should thoughts arise in your hearts? (saith Christ) If they arise, they are not good; if they be good, then they come down from above. Saint John Baptist is direct: A man can receive nothing, unless it be given him; and given him from above. And, of all other, not the gift of this Day: The Dove, the tongues came from on high both. From our selves, is one error: from any other beneath here, is another. Erre not then, the place is *desursum*, without and above us.

Next, the manner, how; that it descends: for, even that word wants not his force. Descending is a voluntary motion: it concludes the will and the purpose of him, that so descends. It is no casualty; it falls not down by chance: It comes down, because it so will; a will it hath: *Et ubi vult spirat*, it blows not, but where it will: and it distributes to every one (the Spirit) but prout vult, as it pleaseth Himself, not otherwise.

And this you may observe: the Scripture maketh choice (ever) of words sounding this way. He gives it, he casts it not about, at all adventure. He opens His hand, it runs not through His fingers. *Sinum habet facilem, non perforatum*: His bosome is open enough, yet hath no hole in it, to drop through against His will. He sent his word (it came not by hap,) that is, Christ. And I will send you another Comforter, that is, the Holy Ghost. Nor He neither. Of his own will he begat us: they be the words that follow.

It is the fifth error, to ascribe to fortune either datum or donum. Erre not then: as the place is from above, so the manner, descendens, not decidens; they come, they are not let fall.

Whence,

Whence, we see, and how: Now, from whom. The party in a word is GOD. He had said as much before (Verse 5.) If any lack wisdom, let him ask it of God; How comes He (here) to use this somewhat unusual term, the Father of lights? It had been (to our thinking) more proper to have said, from GOD the Author of all good things. No, there is reason for it. For say they are, they came down from above: when we cast up our eyes thither, we can see no further, our sight can reach no higher than the lights; than the lights there above. And so, some you have, that hold, they come from them, *de luminibus*, from the lights: that such a conjunction or aspect of them, such a constellation, or horoscope, such a position of such and such Planets, produce very much good. This is in Astrology, but not in Theology. *Mā māyādi* (of which word come the Planets) saith S. James, Wander not after the wandering stars: *de luminibus*, is not it; *de Patre luminum* is the right. So, the Father of lights was purposely chosen, to draw us from the lights. That, not they, they are not (not the children;) The Father, he it is, from whom they come, The lights: No, them He made to do service. Nay, the Angels above them, He made to be ministering spirits for our good. Be not deceived, with this neither: To lift up our eyes to the host of Heaven; and no further, but beyond them, to the Father of them all, and then you are where you should be.

1. From whom
A pater luminum.

Why luminum
of light.

Heb. i. 14.
The VL. Arbor.

This may be one reason. But further if you ask, why not rather of all good, as He began; why is He gone from that term, to this of lights? The answer is easie. If we speak of gifts, light it is princeps donorum Dei, the first gift GOD bestowed upon the world, and so will fit well. If of good; the first thing of which it is said, *vidit Deus quod bona*, was light: and so fit, that way too. If you speak of perfect; so perfect it is, as it is desired for it self, we take comfort in seeing it, we delight to see it, though we see nothing by it, nothing but the light it self (observed by Solomon, Ecclesiast. 11. 5.)

Gen. i. 3, 4.

And for good: such is the nearness of affinity, such (I may say) the con-naturality between light and good, as they would not be one without the other. All that good is, loves the light, would come to the light, would be made manifest, desires no busbel to hide it, but a candlestick, to shew it forth to all the world. That they might be searched with Lanthorns, to have the secrets, the hidden corners of their hearts looked into, that the Father of Lights would grant them so to be.

Joh. 3. 21.
Mat. 5. 15.

For perfect: so perfect a thing is the light, as God Himself is said to be light: 1 Joh. i. 5. His Son our Saviour, to be light of lights, the true light that lighteneth every one that cometh into the world. His Spirit, light; so is our Collect: God which as upon this day hath taught the hearts of thy faithful people, by sending to them the light of thy Holy Spirit. The Angels that be good, be Angels of light. Yea whatsoever here on earth is perfect: the King is called, the Light of Israel; The Apostles called, *Luces mundi*; and the Saints of God, where ever they be in the World, shine as lights in it. That upon the matter, Father of good, and Father of light, is all one.

Joh. 1. 9.

2 Sam. 21. 17.
Mat. 5. 24.

Pater luminum would have served, if we respect but this; but the nature. What say you to the number? It is luminum: why, of lights in the plural? That is, to give light to what we said before, of the divers degrees of the givings, and of the gifts of God. In the firmament, there is one light of the Sun, another of the Moon, and yet another of the stars: and, in the starres, one differeth from another in glory. Good every one, though not so perfect, one as another. He that made the bright sun in all his glory, He made the dimmest starre; all alike from Him; He like the Father of all.

Why luminum
not lumen.

1 Cor. 13. 48.

Besides, He sets them down in the plural [lights] for that the opposite (*tenebra*) is a plural word (and indeed hath no singular) for, they are many, and so need many lights: to match them. There is the senses outward darkness, there is the darkness of the inward man; both the darkness of the understanding by ignorance and error, and the darkness of the will and heart by hatred and malice, 1 Joh. 2. 9. There is the darkness of adversity in this world, the higher darkness, there is some little light in it: And there is the blackness of darkness, the utter darkness of the world to come; no manner light at all. Nothing to be seen, but, to be heard; nor to be heard, but weeping and wailing and gnashing of teeth.

Jude 13.
Mat. 8. 12.

To match these so many darkneses there behoved to be as many lights; and so, Pater luminum comes in, not lumen. As, to match the many miseries of our nature, there were as many mercies requisite; and so he, Pater misericordiarum, not misericordia (with the Apostle) of many, not of one alone. We need the number, as well as the thing; to have a multitude, a plurality of mercies, to have plenteous redemption, to have *χαρὸν πολυμίσχον*, great variety of grace, and that over-abundant grace, that we might rest assured, there is enough and enough, in the Father of lights, to master and to over-match any darkness of the Prince of darkness, what or how many soever.

1 Cor. 1. 3.

Pla. 130. 7.
1 Pet. 4. 10.
1 Tim. 1. 14.

Shall I shew you these lights? Not the visible, of the Sun, Moon, and Starres, nor fire or candle; I pass them. Besides them there is two in us; 1. The light of Nature, for rebelling against which, all that are without CHRIST, suffer condemnation. Solomon calls it the candle of the Lord searching even the very bowels (Proverbs 20.) which though it be dimme and not perfect, yet good it is: though lame, yet (as Mephibosheth) it is Regia proles, of the blood royal. 2. There is the light of God's Law: Lex, Lux (saith Solomon) totidem verbis, Prov. 6. and his Father, a lantern borne to his feet. Nay, in the nineteenth Psalme what he saith at the fourth verse, of the sun at the right he saith the same, of the Law of God; lights, both. 3. The light of prophecy, as of a candle that shineth

Prov. 30. 27.

Prov. 6. 23.
Pla. 119. 105.

1 Pet. 1. 19.

1 Pet. 2.9.

2 Cor. 4.6.

Col. 1. 12.

Mat. 13. 43.

Exod. 25. 32.

3 Why Peter,
not Author.

1 Joh. 1. 9.

Verse 13.

Eph 6. 12.

II.

The Item.

The VII. error.

shineth in a dark place. 4. There is the wonderful light of His Gospel (So Saint Peter calls it :) the proper light of this day. The tongues that descended, so many tongues, so many lights; For, the tongue is a light, and brings to light what was before hid in the heart. 5. And, from these other, is the inward light of grace; whereby, God which commanded the light to shine out of darkness, He it is that shineth in our hearts; by the inward anointing (which is the oyle of this lamp) the light of his holy Spirit, chasing away the darkness both of our hearts and minds. 6. There is the light of comfort of his holy Spirit, a light sown for the righteous here in this life. And 7. there is the light of glory, which they shall reap, the light where God dwelleth, and where we shall dwell with Him: Even the inheritance of the Saints in light, when the righteous shall shine as the Sunne in the Kingdome of their Father, the Father of lights. Moses Candlestick with seven stalks and lights in each of them. Of all which seven lights GOD is the Father, acknowledges them all for His children, and to His children will vouchsafe them all in their order.

Now this only remaineth, why he is not called the Author, but the Father of these? In this is the manner of their descending. And that is, for that, they proceed from Him *per modum naturæ*, as the child from the Father; *per modum emanationis*, as the beams from the Sun. So both Father and light, shew the manner of their coming. Proper and natural for Him it is to give good. Good things come from Him as kindly, as do they: therefore said to be, not the Author, the Lord and giver, but even the very Father of them. It is against his nature to do otherwise, to pro-create or send forth ought, but good: His very loines, his bowels are all goodness. Father of darkness He cannot be, being Father of lights, nor of ought that is evil. For they two (dark and evil) are as near of kin, as light and good. This is the message (saith S. John) that we heard of him, and that we declare to you, that GOD is light, and in him is no darkness at all. Neither in Him, nor from Him: *nemo dicat*, let never any say it; Let it never sink into you: Tempted he is not with evil, Tempt he doth not to evil. Ascribe it not to *Pater luminum*, but to *Princeps tenebrarum*; to the Prince of darkness, not to the Father of lights. But ascribe all good, from the smallest spark to the greatest beam, from the least good giving to the best and most perfect gift of all, to Him, to the Father of lights. So we see, 1 why light; 2 why lights; 3 why the Father of lights. So much for the Pradicate and whole Proposition.

And all this may be: and yet all this being (it seems) some reply may be made and stand with the Apostles term of lights well enough. That, what befalls the lights the children, may also befall the Father of them. The great and most perfect light in this world, is the Sunne in the firmament; and two things evidently befall him, the two in the Text: Παρὰ πλάτος variation He admits, declines, and goes down and leave us in the dark; that is His *parallaxe*, in His motion from East to West. And, turning He admits; turns back, goes from us, and leaves us to long winter nights; that is His *ἔμ*; in His motion from North to South. One of these he doth every day: the other every year. Successively removing from one hemisphere to the other; when it is light there, it is dark here. Successively turning from one Tropike to another; when the days be long there, they be short here. And, if we shall say any thing of the shadow here, that way we lose Him too in part, by interposing of the clouds, when the day is over-cast. So, the night is His *parallaxe*: the winter His *ἔμ*, dark weather His shadow at least. Shadows do but take Him away in part, that is not good. But darkness takes Him away clean; that, is perfectly evil.

That it may be even so with the Father of lights, as with this it is. Good and evil come from Him *alternis vicibus*, by turn; and as darkness and light successively, from them. That it may fare with Him as with the Heathen Jupiter: who had (say they) in his Entry, two great fats, both full, one of good, the other of evil; and that he served them out into the world, both of the good and of the evil as he saw cause; but commonly for one of good, two of evil at least.

It was more than requisite, he should clear this objection. So doth he; denieth both (all three if you will.) That though of man it be truly said by Job, He never continues in one stay: though the lights of Heaven have their *parallaxes*: yea, the Angels of heaven; He found not steadfastness in them: Yet, for God, He is subject to none of them. He is *Ego sum, qui sum*: that is (saith Malachi) *Ego Deus & non mutor*. We are not what we were awhile since, nor what we shall be; awhile after, scarce what we are: for every moment makes us vary. With God, it is nothing so. He is that He is, He is and changes not. He changes not His tenor, He changes not His tense; keeps not our Grammar rules, hath one by Himself: Not, before Abraham was, I was; but, before Abraham was, I am.

Yet are there *varyings and changes*, it cannot be denied. We see them daily. True, but the point is *per quem*, on whom to lay them. Not on God. Seems there any recess? It is we forsake him, not he us. It is the ship that moves, though they that be in it think the land goes from them, not they from it. Seems there any variation, as that of the night? It is *umbra terra* makes it; the light makes it not. Is there anything resembling a shadow? A vapour rises from us, makes the cloud, which is as a pent-house between, and takes Him from our sight. That vapour is our lust: There, is the *apud quem*. Is any tempted? it is his own lust doth it; that, entices him to sin, that brings us to the shadow of death. It is not God. No more than He can be tempted, no more can He tempt any. If we find any change, the *apud* is with us, not Him; we change, He is unchanged. Man walks in a vain shadow: His wayes are the Truth. He cannot deny Himself.

Every evil, the more perfectly evil it is, the more it is from below: Either rises from the steam of our nature corrupted; or (yet lower,) ascends as a gross smoak, from the bottomless pit, from the Prince of darkness, as full of varying and turning into all shapes and shadows, as God is far from both, who is uniform and constant in all His courses.

Shall

Shall we now cast up all into one sum, the errors by them, and the verities by themselves, and oppose each to each? The first error: to be all for *having*; never speak of it. The *verity*: that all is *giving*, or *gifts*, to be for it. The second error: to think, great matters only are *given*, the meaner we have of our selves. The *verity*: perfect, as well as good; and good as perfect, they be *given* both. The third error: to think, they are from us, not elsewhere from others. The *verity*: they are *given*, they grow not in us, we spin them not out of our selves. The fourth error: they be from *below*; we gather them here. The *verity*: they be from *above*, that is *above*, not here beneath. The fifth error: to think that from thence they fall *promiscue*, catch who catch may, *hap-hazard*. The *verity*: they fall not by *chance*; they *descend* by *providence*, and that regularly. The sixth error; they descend then from the *starres* or *planets*. The *verity*: not from them, or either of them, but from the *Father* of *them*. The seventh and last error: to think, that by turns, he sends one while good, otherwhile bad; and so *varies* and *changes*. The *verity*: He doth neither. The *lights* may *varie*, He is *invariable*: they may *change*, He is *unchangeable*: *constant* *alwayes*, and like *Himself*. Now our lessons from these.

1. And is it thus? And are they *given*? Then, *quid gloriaris*? let us have no *boasting*. Are they given, why forget you the *giver*? Let Him be had in memory, He is worthy so to be had. 2. Be the giving, as well as the *gift*; and the good, as the perfect, of *gift*, both? Then acknowledge it in both, take the one as the pledge, make the one as a step to the other. 3. Are they from somewhere else, not from our selves? Learn then to say, and to say with feeling, *Non nobis Domine, quia non à nobis*. 4. Are they from on *high*? Look not down to the ground then, as *Swine* to the *Acrones*, they find lying there, and never once up to the Tree they came from. Look up: the very frame of our *body* gives that way. It is nature's check to us, to have our *head* bear *upward*, and our *heart* grovel *below*. 5. Do they *descend*? Ascribe them then to *purpose*, not to *time* or *chance*. No *Table* to *fortune* (saith the Prophet.) 6. Are they from the *Father* of *lights*? Then never go to the *children*: *A signis celi nolite timere*: Neither *fear* nor *hope* for any thing from any *light* of them all. 7. Are His *gifts* without *repentance*? *Varies* he not? Whom He *loves*, doth He *love* to the end? Let our service be so too, not *wavering*. O that we changed from Him, no more than He from us? Not from the *light* of *grace*, to the *shadow* of *sin*, as we do full often.

The Day

Psal. 113. 2

Isay 65. 11.
Jer. 10. 2.
Rom. 11. 23.
Joh. 13. 1.

But above all, that which is *ex tota substantia*, that if we find any want of any *giving* or *gift*, good or perfect, this Text gives us *light* whither to look, to whom to repair for them: To the *Father* of *lights*. And even so let us do. *Ad Patrem luminum, cum primo lumine*. Let the *light* every day, so soon as we see it, put us in mind to get us to the *Father* of *lights*. *Ascendat oratio, descendat misratio*, let our prayer go up to Him, that His grace may come down to us: so to *lighten* us in our wayes and works, that we may in the end, come to dwell with Him, in the *light* which is *per ævum ævorum*, *light* whereof there is no *even-tide*, the *Sun* whereof never sets, nor knows *tropike*, the only thing we miss, and wish for in our *lights* here, *primum & ante omnia*.

But, if we sue for any, chiefly for the best, the most perfect *gift* of all, which this day descended and was given. This day was, and any day may be, but chiefly this day will be *given* to any that will *desire*, as our Saviour promiseth (*Luke 11.*) and will be as good as His word.

Luk. 11. 13.
Jam. 4. 5.

Within us there is no *Spirit* but our own, and that *lusts* after *envy*, and other things as bad: from beneath it cannot be had: It is *donum cæleste*; *Simon*, if he would give never so largely for it, cannot obtain it. It descended *ad oculum* this day, it was seen to *descend*, and so will.

Which descends from on high, from the *Father* of *lights* (there in the *tongues* of *light*) *light* on us to give us knowledge, a *gift* proportioned to *light*: and to give us comfort, a *gift* proportioned to *light*. By *faith*, to *lighten*. By *grace* to *stablish* our hearts.



A

SERMON

Prepared to be
P R E A C H E D
O N
W H I T S U N D A Y .
A . D . M D C X X I I .

I COR. Chap. XII.

Divisiones vero gratiarum, &c.

^{*Or Divisions.} Ver. 4. Now there are ^{*} Diversities of Gifts, but the same Spirit.

5 And there are diversities of administrations, but the same Lord.

6. And there are diversities of operations, but God is the same, which worketh all in all.

7. But the manifestation of the Spirit is given to every man, to profit withal.



TEXT read at this Feast, of the Churches own choice: who (I will ever presume) best knoweth, what Text will best fit every Feast; and so this. It begins (you see) and it ends in the Spirit, whose proper Feast this is. The Spirit is in the first verse; and again the Spirit is in the last: first, and last, here we find him.

And if we will look well into it, we shall (in effect) find that, which hapned this Day, though in other terms. Here have you in this Text, gifts, as it might be the tongues, which came from Heaven this Day: For, what were those tongues but gifts? And here have you again divisions, as it might be clefts, in the tongues: For what is to cleave, but to divide? And, if you lack fire: here have you in the last verse, manifestation, which is by light. For, the use of light, is to make manifest. So have you the Holy Ghost in cloven tongues of fire, in some more general terms: the gifts, the tongues, the division, the cleft, the manifestation, the fire. Those gifts, first divided, then made manifest, and that by the Spirit, amounting to the substance of the Feast: that there can be no question, but the Text suits to the time, fully.

The Use we have of the whole Text, is; that in all humble thankfulness, we are to acknowledge the great goodness of the whole *Deity* entire, and of every person in it; So seriously taking to heart the *Churches* (that is, all our) good, as (we see) they do in a sort meet here, and assemble themselves, all three, each for his part to contribute, one, *gifts*; another, *callings*; a third, *works*. And then commit over the *manifestation* of all to the *Spirit*, *ad utilitatem*, to the profit (that is) to the general good of the *Church*, in whose good, is the good of us all.

Now albeit, to authorize and to countenance the Feast the more, the whole three *Persons* do here present themselves, in a joynt concurrence to this work of distribution; yet, (you see) the *Holy Ghost* hath here a double part, and in that respect a prerogative above the other twain. For, the *Spirit* is in, at both. In, at the *division*; and so are the rest. And again, in, at the *manifestation*; so are none of the rest. But, He there; and He alone. For, the *tongues* are His; and they are too manifest: So to him alone we owe the *manifesting*. So, His, and so His the honour of the day, which is *Festum linguarum*, the Feast of tongues, or (if you will so call it) the Feast of manifestation. In very deed, the *Holy Ghosts* Epiphany; allowing, as *Christ*, one, so Him another.

The Sum of all, is: That *Christ's* errand being done, and he gone up on high, the *Spirit* this day, visibly came down, for Him and in His name and stead, to take the charge, and to establish an order in the *Church*: which order or establishment is here set down. And think not, it holds in the *Church* alone, but that in it is represented unto us a true pattern or mould of every other well composed Government. For, happy is the government, where the *Holy Ghost* bestoweth the gifts, *Christ* appoints the places, and *God* effecteth the work, *works* all in all.

And as *Rectum* is index sui & obliqui, A strait rule will discover as well what is crooked, as what is strait, both: So under one have we here, as the lively image of a well ordered Society (for the preserving of three aright, makes all well;) So withal the manifold obliquities and exorbitances in the *Church*, in the common-wealth every where; which arise from the errors about these three, 1 the gifts not regarded, 2 the places not well filled, 3 the works not workman-like performed. The not looking to of which three, hath brought, and is like more and more, to bring all out of course.

The Text (if ever any) is truly tripartite, as standing evidently of three parts: every one of the three; being a kind of *Trinity*. 1 Personal, 2 Real, and 3 Actual.

1 Personal, these three; 1 the same Spirit, 2 the same Lord, 3 The same God. 2. Real, these three; 1 Gifts, 2 Administrations, or offices, 3 operations, or works. 3. Actual, these three; 1 Dividing, 2 manifesting, 3 and profiting. Three divisions from three, for three. The three real, they be the ground of all, the 1 gift, 2 offices, and 3 works: The three personal; 1 The Spirit, 2 Lord, and 3 God, are but from whence those come. The three Actual, are but whither they will: 1 Divided, 2 So divided; as made manifest, 3 So made manifest, as not only 1 to make a shew, but 2 to some end; 1 That end to be, not supposed, the hurt or trouble; but 3 The good, not private, of our selves, but common; of all the whole body of the Church.



First, and before all things, we find here, and finding we adore the holy blessed and glorious *Trinity*: the *Spirit* in plain terms, the other two in no less plain, if we look to but the VI. verse of the V. Chapter before, where the *Apostle* saith: To us there is but one God, the Father of whom are all things, and we of Him; and one Lord Jesus Christ, by whom are all things, and we by Him. So, by God is intended the Father, the first Person: by Lord, the Son, the second: by the Spirit, the third, the usual term or title of the *Holy Ghost*, all the Bible through. These three, as in *Trinity* of Persons here distinct; So, in *Unity* of Essence, one and the same. For though to each of these three, there is allowed a [the same;] yet come to the *Deity*, and they are not three [the same] but one the [same;] one, and the same God-head, to be blessed for ever.

Once before, are these three known thus solemnly to have met; at the creating of the world. Once again, at the Baptism of Christ, the new creating it. And here now the third time, at the Baptism of the Church, with the *Holy Ghost*. Where, as the manner is at all baptisms, each bestoweth a several gift or largess, on the party baptized (that is) on the Church; for whom, and for whose good, all this dividing and all this manifesting is. Nay, for whom and for whose good, the world it self was created, Christ Himself baptized, and the *Holy Ghost* this Day visibly sent down.

The *Trinity* personal I deal with first, that we may know, where and from whom, all the rest issue and proceed. All errors are tolerable, save two; about Alpha, the first letter, and Omega the last; about primum principium, and ultimus finis; the first beginning, whence all flow, and the last end, where-to all tend. We erre against the first, when we derive things amiss: we erre against the second, when we refer them amiss: Divide them right, and refer them right, and all is right. And the right deriving is (as here) to bring all from the blessed *Trinity*.

From this *Trinity* personal, comes there here another (as I may call it) a *Trinity* real, of gifts, 2 administrations, and 3 operations. I will tell you, what is meant by each. 1. By gifts, is meant the inward indowing, enabling, qualifying, whereby one, for his skill is meet and sufficient for ought. A particular whereof to the number of nine, is set down, at the VIII, IX, and X. Verses after.

rer. 2. By *administrations*, is meant the outward calling, place, function, or office, whereby one is authorised lawfully to deal with ought. Of these likewise you have a list to the number of eight at the XXVIII. verse after. 3. By *operations*, is meant the effect, or work done, wrought, or executed by the former two (the skill of the gift, and the power of the calling :) But these, are infinite (*works* :) no setting down of them; only so to be ranged, as every calling to know his own proper work, and so to deal with it.

So have you three *quotients* from three *Divisors*: 1 *gifts*, 2 *offices*, 3 *works*, from the 1 *Father*, 2 *Son*, and 3 *Holy Ghost*, *referendo singula singulis*. 1 *Gifts*, they from the *Spirit*: 2 *Offices*, they from *Christ*, the *Lord*: 3 *Works*, they from *God the Father*. The *Spirit*, He gives *wherewith*: *Christ*, He appoints *wherein*: the *Father*, He works *where-about*. The *Spirit* gives all to all: *Christ*, He appoints all for all: *God the Father* works all in all.

You are not (here) to think these three so limited; as that all and every of them, every of the three, come not from all and every *Person* of the *Trinity*. They come, *all, from all*. Our rule is the *works of the Trinity* (all, save those that reflect upon and between themselves *inwardly*) all *outward*, to any without them are never *divided*. What one doth, all do.

James 1. 17.
Ephes. 4. 8.

To make it plain in these. *Gifts* here are ascribed to the *Spirit*: But S. *James* saith, *Every one of them comes from above from the Father*: and S. *Paul*, he saith; *Christ*, when He ascended up on high, he gave gifts unto men. So, the gifts come from the other two *Persons*, no less than from the *Spirit*. *Offices* are here assigned unto the *Lord* (that is) *Christ*: yet, by and by (at the XXVIII. verse) it is said of *God the Father*, that He ordained *Apostles*, and so goes on there, with other *Offices* of the *Church*. And in *Acts* 20. 28. of the *Holy Ghost* it is said, *Posuit vos Episcopos*, that he placed them *Bishops*: and they are chief *Offices*. So that, *Offices* are from the other two, as well as from *Christ*. *Works*, they are here appropriate to *God* (that is) the *Father*: yet in *John* V. with one breath *Christ* saith, *My Father worketh hitherto, and so do I work* as well as He: and in this Chapter, straight after (at the eleventh verse following) thus we read, *All these things worketh one and the same Spirit*. So, *works* as they are from the *Father*, so are they from the other two. And so all and every of the three *Persons*, equally interested, in all and every of the three.

Joh. 5. 17.

How is it then? How come they thus to be sorted? Sure rather in a kind of apt congruity than otherwise; only in a fit and convenient reference to the peculiar, and (if I may so call it) the *personal attributes*, which most properly suits with each *Person* whence they flow; As thus. The *Spirit* is the *essential love* of the *Father*, and the *Son*. Love then is his *personal property*: and love is *bounteous*; and from *bounty* come gifts. So, the gifts, they, from the *Spirit*. *Christ*, He is the *essential wisdom* of the *Father*: and *Sapientis est ordinare*; that, is *Wisdoms Office*, saith the *Philosopher*: So, the ordering of *Places*, or *Offices*, falls to him. *God*, we call Him the *Father Almighty*; which sheweth, *Might or power* is His proper *Attribute*; and *power* it is, that *worketh*: So, the *work* is His peculiar. And thus come they, thus sorted. And so well we may repair to each severally for his several: Yet, with no *exclusive* to the rest; but to all, for all jointly, for all that. This needs not trouble any.

No more needs their order in standing: The *Holy Ghost* first; and the *Father* last; otherwise than in *Baptism*, or in the *Doxologie*. The *works* appropriate to the *Father*, though they be in execution last, yet are they in intention first. It is (as in a solemn train) *novissimi primi*, the last go first, and *primi novissimi*, the first come last: and yet are first in order, though last in place. It is sure, the *work* is the end of both the rest, and of all. *Unumquodque propter operationem suam*: Every thing, be it what it will, gift or place, is and hath his being for the *work* it hath to do. So, the *work* is the chief of the three, and He the chief, whose the *work* is, let His standing be where it will.

II.
The Trinity
Real.

To the doing whereof, there he required three things. And where there be more than one required, our books teach us, ever to consider them, first *conjunctim*, jointly, altogether; then *seriatim*, each in order, as they stand; and lastly, *seorsim*, every one afunder by it self.

I.
Of them
jointly.

Jointly then. To the doing of ought there is requisite, 1 *hability* of the party, 2 *authority* for the party, 3 and *diligence* in the party. 1 *Meet and sufficient* men; 2 they, *orderly called, and placed*; 3 *diligent and painful* at their business. To supply these, here are, 1 A gift wherewith, 2 a place wherein, 3 a work whereabout to imploy both: and none to take on him the work, except first in a calling; nor to take on him a calling, except he first have a gift meet for it. The *Spirit* is free of His gifts; by which, *ability*: *Christ*, He invites us to some calling; wherein, *authority*: *God*, He calls upon us to be at work: wherein, *diligence* is to be shewed.

Our duty it shall be to come, to be at these three *doles*, or *divisions*; to have our share in them. Out of the first: 1 Every one to get himself furnished with some gift. 2 Out of the second; to see himself bestowed in some calling. 3 Out of the third: having both these, to apply himself to some work; and namely, that work, that belongs to his calling. In a word; every one to find himself with a gift, in a calling, about a work. Not having the gift, not to affect or enter the calling; nor having the calling, not to venture upon the work.

By all means we are to avoid to frustrate this meeting of the *Trinity*. To do them this honour, to think all the three absolutely needful, and not any of the three more than needs. The *wisdom* of *God*, as it is never wanting in any thing that needs; so neither is it *lavish* in any thing more than needs. And indeed, to hold any of the three *superfluous*, is (in effect) to call in question, whether some person in the *Trinity* be not *superfluous*; namely, that person, whose division we seem to set so light by.

All

All three then are to be had : We cannot miss any of them. If we miss the gift, all will be done unskillfully : if the calling, all disorderly : if the work, all unprofitably, and to no purpose. Then, not to leave out, or to leap over the gift ; that is a contempt of the Spirit : Nor the calling ; that is a trespass against CHRIST : Nor the work, that is an affront to GOD Himself. So much for *conjunctim* : now for *seriatim*.

All to be had, and in this order to be had, as here they stand marshalled. The gift first ; then, the calling to authorize ; then, the work to make up all. But the gift, before the calling ; and the calling, after the gift : the gift and calling both, before we be allowed to take any work in hand. The number not abated, the order not inverted. Neither the calling, before the gift ; nor the work, before the calling and gift both be had. But every and each, in his order, and turn. This order kept, the Church will flourish, the Common-Wealth prosper, and all the world be the better. We have done with *conjunctim*, and *seriatim* ; and now we fall to *seorsim*, to the several divisions. And first, to the Spirits, (that is) the gifts, and the nature of them.

The word is *χαρίσματα*. It is a word of the Christian style ; you shall not read it in any Heathen Author. We turn it, Gifts. Gifts is somewhat too short : *χαρίσματα* is more than a gift. But first, a gift it is. It is not enough with us Christians, that a thing be had : with the Heathen man, it is : he cares for no more : he calls it *εἶναι*. Sure he is, he hath it ; and that is all he looks after : The Christian adds further, how he hath it : hath it not of himself, spins not his thread as the Spider doth, out of himself, but hath it of another, and hath it of gift. It is given him : *Unicusque datur* (it is the 11. verse.) To every one is given. So, instead of Aristotle's word, *εἶναι, habere*, he puts Saint James's word, *δοῦναι* or *δωρεῖν*, it is a gift, with him.

And how a gift ? Not do, ut des ; give him as good a thing for it, and so was well worthy of it : No, but of free gift. And so S. James his word *δωρεῖν*, which is no more but a gift, he adds S. Paul's here, *χαρίσματος*, wherein there is *χάρις*, (that is) grace, and so a grace-gift, or gift of grace. This word, the pride of our nature digests not well : *δωρεῖν*, and *χάρις* touch near : Nature is easily puffed or blown up : but, *χαρίσματα* hath a prick in it for the bladder of our pride : as if either of our selves we had it, and received it not ; or received it, but it was because we earn'd it. No : it is *gratis acceptum* on our part : and *gratis data*, on His : freely given of Him, freely received by us ; and that is *χαρίσματα* right.

Freely given by Him ; Who is that ? The Spirit. The natural man feels, he hath a soul ; and that is all the Spirit he takes notice of, and is therefore called *animalis homo* (that is) nothing but soul : that is all his Spirit. The Christian takes notice of another Spirit, that is not his own ; (that is) GOD's Spirit, the Holy Ghost : and that he is beholden to Him, who is one and the same Spirit. Else, so many men, so many spirits. But this is but one and the same Spirit.

Which one, and the same Spirit makes also against Paganism. For, they had nine Muses, and three graces, and (I wot not how many) Gods and Goddesses besides. We go but to one. All ours come from one, from the same Spirit. All our multitude is from Unity. All our diversity is from identity. All our divisions from integrity, from one and the same entire Spirit. A free gift from the free Spirit ; a gift of grace from the Spirit of grace. So, from GOD, not from our selves : for CHRIST, not for our selves : by the Spirit, not by either our nature, or industry, not alone : For, without the Spirit, all our nature and industry will vanish, and nought come of them.

Thus it stands. The Heathen man thanks his own wit and study, for his learning ; and we seclude them not : but this we say : When all is done with all our parts naturall, and all our acts habituell, if the Holy Ghost come not with His graces spiritual, no good will come of them. Therefore we to seek after spiritual gifts, and *ἐκζητοῦμεν* (it is the Apostles word) zealously to seek them. For, though the Spirit give ; yet we must sue and pray for them. Zachary makes but one Spirit of these two, 1 Grace, and 2 Prayer. Prayer, as the breathing out : Grace, as the drawing in : Both make but one breathing. To pray, then : and (more than to pray) to stir them up ; the word is *ἀνακαμπτειν*, to blow them, and make them burn ; as is used to be done to fire ; and as is to be done to the fiery tongues of this day : Else you will have but a blaze of them ; and all else, but cinders, cold and comfortlesse geer (God knows.) But so all are to be suiters, and to labour, to have a part in this dealing.

From the Spirit then they come : but by way of division. Not, so, as some, all ; some, never a whit ; but by way of division. The nature whereof is, neither all gifts, to one ; nor one gift, to all : But (as it follows) *ἐκαστῷ, unicusque*, to each some : neither *donum hominibus*, one gift to all men : not *donum homini*, all gifts to one man : but *donum hominibus*, gifts to men : Every one his part of the dividend ; For such is the law of dividing.

Which division is of two sorts : 1 either of the thing it self in kind, 2 or of the measure. 1. The kind ; which the Apostle speaks of in the seventh Chapter, and seventh verse ; To every one is given his special, and proper gift : to one in this kind, to another in that. GOD so tempering, as the natural body, that in it, the eye should not have the gift to go, but to see ; and the foot not to see, but to go ; And as the great body of the world ; In it, Hiram's countrey should yield excellent timber and stone, and Solomons Countrey, good wheat and oyl, which is the ground of all commerce : So, the spiritual body, that in it, Paul should be deep learned, Apollo should be of better speech : one need another ; one supply the need of another ; ones abundance, the others want.

2.
Of them *seriatim*, in their order.

3.
Of each severally.
1 *χαρίσματα*
The Gifts.

James 1. 17.
Free gifts.

Mat. 10. 8.

Given by the Spirit.
Jude 11.

Verse 11.

1 Cor. 14. 13
Zech. 12. 16.

By way of Division.
Verse 7.

1 In Kind.

1 King. 5. 8. 12.

But

² In measure.

Mat. 25. 15.
Luke 19. 13.

But *division* is not of the *kind* only, but of the *measure* also. Divers *measures* there be in one and the same *kind*. Every one (saith the *Apostle*, Ephes. 4. 7.) according (not to the gift, but) to the *measure* of the gift of CHRIST. For, to some gave He *talents* (saith S. *Matthew*;) To some, but *pounds* (saith S. *Luke*;) Great odds. And of either, to one gave He *five*, to another *three*, to a third but one: in a different degree sensibly. To each, his *portion* in a *proportion*: His *Ghomer* the law calls it; the Gospel, his *dimensum*. And remember this well. For, not only the *kind* will come to be considered, but the *measure* too, when we come to see, who be in, and who be out at the *Spirits* division. And so much for the *Spirit*.

² The Places
or calling.

Hcb. 5. 4.

If we have done with the *gifts*, we come to the *places*: For where the *Spirit* ends, CHRIST begins. So as, if no *gift*, stay here and go no further; never meddle with the *calling*, or *work*. But what if we have a *gift*; may we not fall to *work* strait? No but a *calling* is first to be had, yet we put forth our hand to it. Which *nemo sibi sumit*, No man, to take on him, unless he be called: Though a *gift* then, though a good *gift*, not (*eo ipso*) to think himself sufficiently warranted to fall a *working*. There goes more to it, than so. We must pass CHRIST's hands too, and not leap over His head. For, after the *Holy Ghost* hath done with us, CHRIST will appoint every one of us his *calling*.

Which are di-
vided for or-
der 1 Cor. 14.
40.

Of which *division* the ground is, that every man is not, hand over head, confusedly to meddle with every matter; but all is to be done *κατ' ὃν*, orderly. Each to know his own. The very word [*division*] implieth *order*. Where we read *divisions*, some read *diversities*. But it is not so well (that.) Things, that are *diverse*, may lie together confusedly on heaps: But each must be sorted to his several rank and place: else are they not *divided*. So as, *division* is the better reading: and *division* is for *order*.

Zach. 10. 7.

Gen. 1. 2.
והיה בראשית

And *order* is a thing so highly pleasing to GOD, as the three *Persons* in *Trinity* (we see) have put themselves in *order*, to shew how well they love it. And *order* is a thing so nearly concerning us, as break *order* once, and break both your *staves* (saith GOD in *Zachary*) both that of *Beauty*, and that of *Bonds*. The *staff* of *Beauty*: For, no *κατασκευασμένη*, no manner of decency or comeliness without it; but all out of fashion. The *staff* of *Bonds*: For, no *στασιμα*, no kind of steadiness or constancy, but all loose without it. All falls back to the first *Tobu*, and *Bobu*. For, all is *Tobu* (empty, and void) if the *Spirit* fill not with His *gifts*: And all is *Bobu* (a disordered rude *Chaos* of confusion, if *Christ* order it not by His *Places* and *Callings*. Every body falls to be doing with every thing, and so nothing done: nothing well done, I am sure. Every man therefore, whatever his gift be, to stay till he have his place and standing by *Christ* assigned him. It is judged needful (this) even in secular matters. Write one never so fair a hand, if he have not the calling of a *publick Notary*, his writing is not *authenticall*. Be one never so deep a *Lawyer*, if he have not the place of a *Judge*, he can give no definitive sentence. No remedy then; there must be *division* of *places*, of *administration*, no less than of *gifts*.

What the places
be.

שׂוֹמְרֵי

Will you know what those *places* be? Eight of them are reckoned up at the 28. Verse. Not to trouble you with those that were erected, as needful at first, but were not to endure for a time: those that were to endure, are reduced to three, and stand together: 1 *Teachers*, 2 *Helpers*, 3 *Governours*. A threefold *division*, taught even the heathen by the light of nature, in their Religion. They had them all three in their: 1. *διδασκαλοι*, their *Teachers*; 2. *βοηθοι*, their *Helpers*; 3. *ἐπομνημονευοντες* their *Governours*. The very same prescribed by GOD to His people: 1 their *Teachers*, the *Priests*; 2 their *Helpers*, the *Levites*; 3 their *Governours*, the *Sons* of *Aaron*, called *Nesim*, as true and proper Hebrew for *Prelates*, as *Pralati* is *Latine*. The same is known in the *Church* of *Christ* through all antiquity: 1 *Presbyteri*, to teach: 2 *Diaconi*, to help: 3 *Episcopi*, to govern: And never any other.

Rom. 13. 4.
Acts 13. 36.
Deut. 4. 10.
Hcb. 1. 14.

Rom. 15. 8.

Divided they
be; not scat-
tered.

Psal. 75. 6.

All these three here go under the name of *διακονα*, the proper term of the lowest of the three. We turn it *Administration*: It is (indeed) *ministry* or *service*; and that on foot, and through the dust: For, so is the nature of the word. An ill word for *pride*; who had rather hear of words sounding of *dominion*, than of *service*; specially this *service*: For, it is but the order of *Deacons*hip; and *pride* would be at least more than a *Deacon*. Yet, so we are all stiled here, and no other name for any. The very highest are but so. The King himself, twice made a *Deacon* (Rom. 13.) Gods *Deacon*: no other title. The best King that was (*David*) is said but to have *served* his time, Act. 13. *Served*, that was all. The glorious lights of heaven are said (Deut. 4.) to be created in *ministerium*, but for our service. The *Angels* of heaven are but *ministring* spirits, Heb. 1. Nay *Christ* Himself is stiled no otherwise (Rom. 15.) but that He was a *Minister* of the *Circumcision*. He that is LORD of all, and gives all the offices, calls His own but so.

These places, we said before, are *divided* for *order*. Now I add further; they are *divided*, not *scattered*, or *let fall*: For, that is casual. *Dividing* is not so: but (as it is in the 11. ver.) *prout vuls*, a *voluntary act*. He that *distributes*, knows what, and to whom He doth it. Places therefore are to be *divided* by knowledge: not scattered or scambled for, by hap and hazard. The *Wind* is to blow no man to *preferment* (Psal. 75.) It is the LORD, that is to dispose of them.

Jch. 10. 7.

And how to dispose or divide them? According to the former divisions of the *Spirit*. That these should first take place: the second depend upon those first: none taken to the second, till he have past the first. For, *Christ's* Places, are for the *Holy Ghost's* gifts. Without *inspiring* with the *grace*, no *aspiring* to the place there should be. The *Holy Ghost* is by His *gifts*, to point out those that should be taken into these *administrations*. And where *Christ* placeth, so it is. For He placeth none, but whom the *Holy Ghost* commends. *Christ* is the door: of which door the *Holy Ghost* is *Porter*. No man passeth through the door, but whom the *Porter* openeth to. No man to *Christ*, but by and through the *Holy Ghost*: nor to the *calling*, but by and through the gift. They that come not that way (by the door)

door) get in by some other back way; *per pseudodyrum*, by some false pattern: That mirrors all. This, is the true order; *Vocavit servos, & talenta dedit*: so is the Gospel: whom He calls, He gives talents to. Mar. 25. 15. If he have none given him, he came uncalled; at least by Christ: He call'd him not: He came un-sent, at least by God; he sent him not. Though he answer, *Here I am*, Christ spoke not to him, Though he came running never so fast, God sent him not. *Esay* asketh two questions, *Quis tu hic?* or *Quasi quis tu hic?* *quis*, if by Christ; *quasi quis*, if otherwise. And many a *quasi quis*, (God wot) have we among us.

What is then to be done, that Christ be not neglected, and his call? That every one betake himself to some calling, or other. In the Ministry, all: All Ministers, Minister, either of the Church, or of the State and Common-wealth: But all Ministers, Those that are not, that dispose not themselves so to be, to be holden for superfluous creatures, for *inutilia terra pondera*, that cumber but the ground, and keep it barren: with whom the earth is burdened, and even groans under them. *Deaf Adders* they are, at Christ's call they stop their ears, who calls every one to a Calling to do some service some way.

To be in some Calling: but wistful, to have a gift meet for that calling. But if not at the first (the Spirit) not at the second (Christ:) no gift there, no place here. Can any man devise to speak with more reason, than doth the Apostle (in the 14. Chapter following) *If any man be ignorant, let him be ignorant*; (that is) hold himself for such, and not take on him the place or work of the skillful. It is against Gods will, if he do. *Have you refused to gain knowledge? then have I refused you for being any Priest of mine.* It is God Himself in *Hosea* 4. Have you not used the means? Have you mispent the time when you should have laboured for the gift? Christ hath no place for you. Whom the Spirit furnished with gifts, for them it is Christ provideth places: for them, and none else.

1. And yet not every place for every gift, neither: But to have a calling proper to his gift. Proper to it for the kind; not to be mis-sorted into a place no ways meet: his gift lying one way, his place another. But put the right gift in the right place.

2. Proper for the kind, and proper for the measure also. For, as there be measures in gifts, so there be degrees in places, to answer them. And one is not to thrust himself into a place disproportioned to the portion of his gifts (the Apostle calls it *Exsuperare*: *Exsuperare*, is to extend, to stretch himself to the full of his measure: *Exsuperare*, is to stretch himself beyond it; to enter himself far beyond his standing:) But if a mean gift, a mean calling to content him. *Durus sermo*, for there is none so mean in gift, that he undervalues his gift, for any place, yea even of the best worth. You may see these two: (1 the kind, and 2 the degree:) the kind, in *Uzziah*: He had no calling to his work of incense, of burning incense; not at all. What became of him? You may read in his forehead. The degree, in *Uzziah*: he had a calling; was of the Tribe: went only beyond his degree: pressed to touch the Ark, which was more than a Levite might do, and was stricken dead for it by God. God no less angry with him, that went beyond the degree of his calling, than with *Uzziah* that had no kind of calling at all. None that is in therefore, to over-reach or presume above his degree, but to keep him within compass.

Now the gifts be dealt, and the places fill: the Spirit's gifts put into Christ, (that is) into right places. Now fall we to the third, to Gods division, to set them to work. Everything (we find) hath his being, for the work it is to do. Gifts, calling and all for the work. For, if the work follow not, the gift is idle; you may cast it away; the calling is idle, you may cast it off. A vacation it might be; a vocation it is not. The gift is for the calling: the gift and calling (both) are for the work.

And will you observe the proceeding here of the Spirit first? The Spirit is nearest resembled to breath: *Spiro*, whence it comes, is to breathe. Breath (you know) is in the nostrils: they be two; through, and from them both, the Spirit proceeds. To answer these, God the Father, CHRIST the Lord, are two; from them both, by way of spiration, comes the Spirit, the sacred Breath of them both.

Now then secondly, as the Father doth beget the Son, and from them both proceeds the Holy Spirit; So, the gift to beget the calling (of right so it should) and they both to produce the work. And as no man cometh to CHRIST, but by the Holy Ghost: So, no man to the calling, but by the gift. And as no man cometh to the Father, but by Christ: so no man to the work, but by the calling.

Not to the work. The very word work (*ἔργον*) at once condemns three, *ἀργον*, *ἡδονικον*, *ἀδελφον*. 3 The work *ἀργον* first. Such as are idle bodies; do no work at all: spend their dayes in vanity; consume whole years, in doing just nothing. This (of works) is God's division: who is not (Himself) would not have us, idle. *Usque operatur, still He works*; still he would have us so to do. Not as *Jonas*: get us a gourd, and sit under it, and see what will become of *Ninive*; but stir not a foot to help it. Not to lie soaking in the broth (as *Ezekiel* laid of the great men in his dayes:) The City is the cauldron, the wealth is the broth, and in the broth they lie soaking, and all is well. Saint Paul calls them the *Lolligors* of the Land. His word is *καταρυσιν*; The six dayes, and the seventh, to them both alike; Holy day-Christians The Poet said, *Ἀργον αἰὼν ἔργου*: Every day is holy day with idle people. Out of this division, out of operations, they.

The next sort, they will not be idle; but it were as good they were. They will be doing, but it is nothing all they do: Nothing to any purpose; from and beside it quite. *Opus quo nihil opus*, some need- less work; *qua nihil arinet*, as good let alone: leaving undone, that they should and are to do, and catching at somewhat else, and mightily busying themselves about that; and all to no end. *Annus cornu medullarum sunt sicut aranea*, saith the Psalm: Very busie they be; but it is about weaving cob-

cobwebs : no body shall wear them, or be the warmer for them : to no profit in the world.

Not *ἀεὶς*.

And as these deal with *quoniam* *attinet*, So the last (*ἀεὶς*) with those, *qua nihil adeos attinet*, that concern not them at all. That will be doing, but it is with that, they have nothing to do. There are divisions of works, and they work out of their division : love to be busie ; to be dealing with any bodies work, save their own. Which is lightly the *busie-bodies* occupation, condemned by the Apostle, not in men only (2 *Theff.* 3.) but even in the other sex, too (1 *Tim.* 5.) For they also will be meddling :

2 *Theff.* 3. 11.

1 *Tim.* 5. 13.

πολυπράγμων is of both genders.

1 *Pet.* 4. 15.

I told you before, the callings were founded upon order, and to keep them, so have their *ἑσθίας*, limits, or bounds. And they do all *ἀτακτως* *ἀεματεύειν*, walk out of order, disorderly break the pales, and over they go ; that leaving their own, become (as Saint Peters word is) *ἀνομιανιστοῦντες*, Bishops of other mens Dioceses : Do no good in their own, spend their time in finding fault with others. A thing not to be endured by any body. Take the natural body for example, wherein the Spirit, blood, choler, and other humours are to keep and contain themselves, to hold every one in his own proper vessel : as blood in the veins, choler in the gall : And if once they be out of them, the blood out of the *veine* makes an *Apestume* : the choler out of the gall makes a *Jaundise* all over the body. Believe it, this is an evil sickness under the Sun, that the division of works is not kept more strictly. They are divided according to the callings : Every work is not for every calling. For then what needs any dividing ? But as the calling is, so are the works to be : every one to intend his own, wherein (it is presumed) his skill lies, and not to busie himself with others : For, that is *ἀεὶς*. And these are the three errors about operations.

It will not be amisse, if we look yet a little farther into this word. For, it is *ἐνέργημα*, which is more than *ἔργον*. For *ἐνέργημα*, is not every work : it is an in-wrought work. A work wrought by us so, as in us also. And both, it may be. For *ἐνέργεια* and *κινησις* take not away, one the other. So then by our selves, as by some other beside our selves ; and that is God, who is said here to work all in all.

All in all. If we take it at the uttermost extent, it will reach, then we must be well-aware to sever the defect, or deformity of the work from the work it self, as well we may. Moving is the work, halting is the deformity. Moving, that comes from the soul, is wrought by it : halting (the deformity) not from the soul, whence the moving comes ; but that is caused by the crookedness of the leg. So is the evil of the work : the defect, from us ; the work, from God, and that His.

John 15. 5.

Blay 26. 12.

Heb. 13. 21.

But of all our good, all our well-wrought works, of them, we say not only, *Sine Me nihil potestis facere*, We can do none of them without Him : But farther, we say with the Prophet, *Domine, omnia opera nostra operatus es in nobis* : In them, He doth not only co-operate with us from without ; but, even from within (as I may say) in-operate them in us ; *πῶς ἐν ὑμῖν*, working in you. Then, if there go another Workman to them besides our selves, we are not to take them wholly to our selves. But, if that other Workman be God ; we will allow Him for the principal Workman, at the least. That, upon the whole matter, if our ability be but of gift ; if our calling, be but a service ; if our very work, but *ἐνέργημα*, a thing wrought in us ; *cecidit Babylon*, pride falls to the ground : these three have laid it flat.

But besides this, there are three points more in *ἐνέργημα*, I will touch them first. 1. In us they are said to be wrought ; to shew, our works should not be skrewed from us ; wound out of us with some wrinch from without, without which nothing would come from us by our will, if we could otherwise choose : *ἐνέργηματα*, these properly. But *ἐνέργηματα*, from within : hath the *principium motus*, there, and thence : And so, are natural and kindly works.

Psal. 51. 6.

2. Next ; from within : To shew, they are not taken-on-works, done in hypocrisy : So the outside fair, what is within, it skills not. But, that there be truth in the inward parts, that there it be wrought, and that thence it come.

3. And last, if it be an *ἐνέργημα*, it hath an *energie* (that is) a workmanship, such as that the gift appears in it. For *energie* implies, it is not done *utcumque*, but workman-like done. Else there is an *aergie*, but no *energie* in it. And even the very word [of division] comes to as much. Dividing implies skill to hit the joynt, right : For, that, is to divide. To cut at venture, quite beside the joynt, it skills not where, through skin and bones and all ; that, is to chop and mangle, and not to divide. Division hath Art, ever. And this for God's division, the division of works. And so now you have all three.

We have set down the order. Will you now reflect upon it a little, and see the variation of the compasse, and see how these divisions are all put out of order ; and who be in, and who be out at every one of them ? First, whereas the gift and the calling are (and so are to be) Relatives, neither without the other ; There are men of no gifts (to speak of) that may seeme to have come too late, or to have been away quite, at the first of the Spirits dealing : No share they have of it ; yet what do they ? Fairly stride over the gifts ; never care for them ; and step into the calling over the gifts, and so over the Holy Ghosts head. Where they should begin with the gift, the first thing they begin with, is to get them a good place. Let the gift come after, if it will ; or if it do not, it skills not greatly. They are well : they lie soking in the broth, in the mean time. This neglect of the gift, in effect is a plain contempt of the Spirit, as there were no great need of the Holy Ghost.

Thus it should be : As one speeds at the first division, so he should at the second. If no grace from the Spirit ; no place with CHRIST. If some one, but a meane one, let his place be according. He with the two mites, not in the place of him with the five talents : (or as one well exprest it) not little-learned Aurelius, Bishop of great Carthage, and great-learned Saint Augustine, Bishop of little Hippa. This is a trespass sure, against the first division : which respecteth not only the gifts in specie, but in measure

sure too. Proportion the places, to the proportion of the gifts: which proportion (we know) is both wayes broken, whether a low gift have a high place, or a rich gift be let lie in a poor place; contrary to the minde of CHRIST, who would have the degree of the place, as near as could be, to the measure of the gift.

There should be but one GOD. In the Text, there is no more. But here is another. The Apostle calls him the God of this world: who hath his *ivy, widowes*, who works too: and his works tend to disgrace, and damne the Church, all he may.

2 Cor. 4. 4

Nor, there is but one Lord here, to divide places. But by a *jure patronatus*, other Lords there are, that make divisions, and subdivisions of them: Of whom the poor subdivided places may say (with Esay) O LORD, other Lords besides thee had the disposing of us.

Esay 16. 10

So, there is but one Spirit. But, another Spirit there is abroad in the world. He that carried CHRIST up to the top of the mountain, and talkt of *Tibi dabo*, as if he had gifts too.

Mar. 4. 9.

I shall be sorry to make any other division of gifts, than those of the Holy Ghost. But, made it must be, which the world hath made, and makes daily; and makes more accompt of them, than of these here in the Text. And indeed, such accompt, as the Holy Ghost may sit still, and keep his gifts undivided well enough. The other Spirit divides other manner gifts, than the Holy Ghost hath any. The gifts of the Holy Ghost are *donata peccatoris*, came out of the breast: you would think, the others come out of the breast too; but they come but out of the *basome*. And in speculation we say, the Holy Ghost's gifts are far above these; but, in practice, they are daily found to be far above them in power. For, the Wise-man saith, *Dilatant viam hominis*, these gifts have a power to make a way through never so thick a prease, power to make any door *sic* open afore them. They speak of graces: They make any, that come with them, more gracious, than these of Saint Paul. Nay, they will disgrace them, and marre their fashion quite.

Prov. 18. 16

But then those gifts hold not of this Feast, not of Pentecost; but hold of the Feast of Simon and Jude, they. The Church hath joynd these two Saints, in one Feast: and the Devil (in many things else, God's Ape) hath made a like joyning of his too, in imitation of the true. His Simon, is Simon Magus, not Simon Zelotes; and Jude, Judas Iscariot, not Judas the brother of James; No kin to him. Simon, he came off roundly, *προσενεγκας*, offered frankly, would come to the price. And Judas, he would know what they would give, how thankful they would be; and it was done, and there goeth a bargain. These two are like enough to agree. And thus is the Holy Ghost defeated: *bought out*; He and His gifts by Simon still. And thus is CHRIST betrayed in His places; and that, by Judas still. This wicked fraternity of Simon and Jude, are the bane of the Church, unto this day. Judas that sold CHRIST, like enough to make sale of CHRIST's places. Simon, that would buy the Holy Ghost, (had He been to be sold) as like to buy out the Holy Ghost's gifts, as the Holy Ghost Himself. And this fault in the first concoction, is never after amended in the second. For, with such as these GOD will never co-operate: never comes there any fruit of such. Enough, if any thing were enough. But thus CHRIST's places go against CHRIST's will.

Acts 8. 18.

Mar. 26. 13

Thus have ye a calling without a gift. What say you now to a gift without a calling? Those, are not for the Holy Ghost: These care as little for CHRIST. Some such there are; no man must say, but gifts they have, such as they be: but they care not greatly for troubling themselves with any calling. They are even as well without. Hop up and down as Grasshoppers, hither and thither, but place they will have none; yet their fingers itch, and they cannot hold them; doing they must be: and if they have got but the rag end of a gift, have at the work; be doing they will, of their own heads (uncall'd by any so, that have right to call:) And for default of others, even make no more ado, but call themselves: Lay their own hands upon their own heads; utterly against CHRIST's minde, and rule. And so over CHRIST's head they come, from the gift to the work, without any calling at all.

Well in these two they have somewhat yet: Either a calling without a gift, or a gift without a calling. What say you to them, that have neither; but fetch their run for all that, and leap quite over gift and calling, Christ and the Holy Ghost (both) and chop into the work at the first dash? That put themselves into businesse, which they have neither fitnessse for, nor calling to? Yet no man can keep them, but meddle they will, and in Church-matters specially: there soonest of all; And print us *Catechisms*, and compose us *Treatises*; set out *Prayers* and new *Psalmes*, as if every forreigner were free, and might set up with us. Good Lord, what the poor Church suffers in this kinde!

Yet have you a fourth, no lesse ill than any of these. And these be such as have gifts and calling both, it cannot be denied; yet fall short at the work: Work not at all. Wrap up their talent; fold it up fairly in a napkin, and lay it by them. Let their calling lie fallow: get them into *Jonas* gourd, and sit gazing there; or into *Ezekiels* caldron, and lie soaking there. Work who will, and work GOD in whom He will; in them He shall work nothing: Nothing (so) to any publick good. These have great accompt to make to GOD, for thus treading under their foot His division. Nay, to all three: to Christ also, for the contempt of his calling; and to the Holy Ghost too, for burying his gifts.

Luke 19. 20.

Jonas 4. 9.

Ezek. 11. 3

So have you 1 a calling and no gift; 2 a gift, and no calling; 3 neither gift, nor calling, but work for all that; 4 both gift, and calling, and no work, not for all that. All awry; all in obliquity, for want of observing the order here established. These obliquities to avoid;

It is the will of GOD, that this Trinity Reall should meet, and grow into Unity as the personal it self doth: that so this here, on earth beneath, may grow, and be conformed to that there, in heaven above. The former three divisions, in the former three Verses, all meet in the Unity, and manifestation, in this fourth Verse: which is the Spirit's unity. And so come we now about to the Spirit again. For, all

III.

The Trinity

actuall.

1
Dividing.
2
Manifesting.

John 10. 38.

this *dividing* is not enough : But when the *doles* and *divisions* of all *three* is done, then begins the *Spirit* anew. For these must not be concealed, but be all *manifested*. And that must be by the *tongues* of this *day*. Which is it, that giveth the *Holy Ghost* a more special interest than the rest, and makes the *Feast* to be His. For hitherto, they had as good a part as He.

If you mark it, *dividing* and *giving* is a kind of *inspiring*, or *breathing in* : *uttering* and *manifesting*, a kind of *breathing out* again of that was *inspired*. And these two are two natural and kindly acts of the *Spirit* in us, by *breathing in*, to receive ; by *breathing out*, to utter it out, or *manifest* it.

And it hath good coherence, and follows upon the *work* well (this *manifestation*.) For, every mans *work* is to make him *manifest*. No better way to take true notice of any, than by it. It is not *Legere*, it is *Operare, ut te videam*. *Christ* saith not *auribus* or *sermonibus* ; but *operibus credite* (that is) *oculis credite*. For, *works* be *manifest*, and may be *seene*.

It follows well likewise upon *division*. For, 1. First, *division* doth make *manifest*. Things that are propounded in *grosse*, *coarse* are *obscure* ; and are therefore *divided*, that they may more distinctly, and plainly appear. 2. And second, *manifestation* it self is nothing but *dividing*. For, what is *divided* unto us by the *three Persons*, it is required, that we should *divide* unto others ; and our *dividing* it among others, is that, which here is called *manifesting*. That which we *receive*, when we make *manifest*, we are said to *divide*, and to distribute that which came unto us from the former three *divisions*.

1 Pet. 4. 10.

But this is sure without *manifesting*, all *divisions* avail nothing, all the manifold variety of the *graces* are to no purpose, no more than a treasure divided into never so many bags, if it be hidden, and not *manifest*, is to any profit, or any the better for it. Nay, it holds in all three. 1. In the *gifts*. We are not to rake them up, but to stir them up, and make them burn. 2. In the *calling*. We are not to be ashamed of it, but to profess it manifestly, as he did, *Non me pudet Evangelii*. 3. In the *work*. We are not to work inward, in a back-room ; but to open our shop, set out our wares and utter them. *Divided* and not *manifested* (that is) the *tongues* are *cloven*, but they have no fire ; nothing to give light by. And light it is that maketh *manifest*. Which light is not to be hid under a bushel, but to be set upon a candlestick ; or (as this *Feast* gives) not to be kept in the shadow, but brought out into the Sun, the bright and *White-Sun* of this *Day*.

Rom. 1. 16.

Matth. 5. 15.

3
Profiting.

2 Cor. 6. 1.

Manifested then. And why ? For *unshy sun*, nothing is to be done in vaine : but in vaine, if to no end. To some end then. For *unshy sun* is here in the Text. It falls not into a wise man (much less, into the only wise God) to keep all this *dividing* and *manifesting*, and all to no end. To know that end then, that we run not in vaine, labour not in vaine, have not the *gifts*, take not on us the *calling*, do not the *work* in vaine, receive not the *grace* of God in vaine ; nay, receive not your own souls in vaine. Else, we fall upon the other capital error, about *Omega*, about our *ultimus finis*. To know our part then. For, *Ignoramus quem portum petas, nullus secundus est ventus*, He that knows not whither he is bound, no wind in the sky is good for him. To know our end then, whither to refer all. The *gift* is for the *calling*, and they both for the *work*, and they all three are for *manifestation*.

John 7. 3.

But then take heed of making *manifestation*, the end of it self, and go no farther. There are that make that their end ; that do it, *quasi per se* (the *Apostles* word) to make a fair shew, to spread their feathers is all the use some have of their *division*. *CHRISTS* kindred would have made it, *CHRISTS* end, and shouldred him forward to it : If you can do, as they say you can do, then get you up to *Jerusalem*, seek to *manifest* your self there, that you may be known for such : Win credit, and become famous. But *CHRIST* came to another end. And the *Christians* rule is, *Nothing for vain-glory*, either by provoking, by emulation. It is but *Omicron*, this : it is not *Omega*.

Wherefore then are we to *manifest* ? *Neque ulla suspensio* : here is our part ; this is our end ; to profit withal. Whether *Paul*, *Apollo*, or *Cephas* ; whether *gifts*, *places*, or *works*, all are for this. This, is the end of all.

Psal. 52. 1.

2 Cor. 10. 8.

2 Cor. 13. 10.

Esay 59. 5.

Psal. 30. 9.

Rom. 6. 21.

Luke 19. 23.

Job 33. 29.

17 NIVON 17

1 Sam 12. 21.

Esay 48. 17.

Tit. 3. 8.

Esay 59. 5.

Prov. 30. 51.

Far they are from this end, that have use of all three. But *neque suspensio*, not *suspensio* (that is) not to do good, but to do a *show* *turne* withal, now and then. Nay, that will not stick to boast (one there was that did so ; of whom the *Psalme*, *Quid gloriaris* ? was made) how they are able to do one a *displeasure* by their place, and pay him home, if need be. As if *officium* came of *officiendo*, of standing in another mans light, of doing other men hurt. Otherwise (I trust) themselves take no hurt by their *offices*. But take this for a rule, the *Apostle* gives it two several times : *There is no power given to any to destruction*, or to do harme ; for *edification* it is, all that is ; to do good with, and therein to be made *manifest*. We may not hatch *Cockatrice* egges to do mischief unto any, as they do to such as eat them.

But all *neque ulla suspensio*. It is a compound word, and we will take it in pieces. First, *neque*, which is to bring, to bring in, to bring forth, to bring with. To bring in, what ? What profit is there (saith the *Psalme* ?) To bring in some profit. To bring forth, what ? What fruit had you (saith the *Apostle* ?) To bring forth some fruit. To bring with it, what ? That I may receive mine own with advantage (saith he that gave the *Talents* :) To bring with it some advantage. Away withal (saith *Elihu* in *Job*) of which it may be said, *it did me no good, no good came of it*. These same *vana & non profutura*, away with them (saith *Samuel*) never look after them. But what saith God by His *Prophet* ? *Ego sum Deus et non docens te vanis* : He teacheth us nothing, but that which will do us good. And what by the *Apostle* ? *These things are good and profitable for men*, when he was in the Theme of good works. For, as we are forbidden to hatch *Cockatrice* egges, things that will do harme : so are we also in the same place, to weave spiders webs, things very finely spun, but for no bodies wearing ; none the better for them. Our *instruments* must be *instruments*, *works* tending to profit with, else are they not the right works.

But *neque* is not enough. To bring in. Bring in, Bring in, cries the *Horse-leeches* two daughters, till their skin crack : But it is only for themselves ; and that is not the right. For, it is not *singulare commodum*.

dum (this profit) our own private gaine. Here is yet another part. Here is *συν* (that is) *con*, which ever argues a *community*; a profit redounding to more than our selves. For, *συμποιεω* properly is *collatium*, where there be a great many; bring every one his stock, and lay them together, and make a common bank for them all. Just as do the *members* in the natural body. Every one confers his several gift, office and work, to the general benefit of the whole. Even as they did in the Law. Some offered gold; and others silk; others, linnen; and some, goats hair; and all to the furniture of the *Tabernacle*. And semblably we to lay together all the *graces, places, worth*, that we have, and to imploy them to the advancement of the *common faith*, and to the setting forward of the *common Salvation*.

For, the *common Salvation* is the profit here meant. The *Apostle* himself saith it plainly; *not seeking mine own profit or benefit, but the profit of many*. And how? that they may have lands or leases? No. But that they may be *saved*. Which is the true profit, redounding of all these, and which in the end will prove the best profit: which if any attaine not, *What will it profit him, if he win the whole world?* To which port we be all bound: to which port, *GOD* send us.

1 Cor. 133.

Mark. 16. 16.

And into this, as into the maine *Cisterne*, do all these *divisions, manifestations* and all run and empty themselves. All *gifts, offices, works* are for this. Yea the *blessed Trinity* it self, in their *dividing*, do all aime at this. And, this attained, all will be to *Pax in terris*, the quiet and peaceable ordering of things here on earth; and to *Gloria in excelsis*, the high pleasure of Almighty *GOD*.

So come we about, and return again to the first point, we began with (that is) to the *blessed Trinity*. From them are these: and if from them, for them; if from their grace, for their glory: the glory of them that gave, ordered, and wrought: Gave the gifts to us; ordered the places for us; wrought the works in us. If we, the profit; they, the praise: the rather, for that even that praise shall redound to our profit also: the highest profit of all, the gaining of our souls, and the gaining of them a rest in the heavenly kingdom, with all the *three Persons*.

SERMONS
PREACHED
UPON THE
Fifth of August.

SERMONS
PREACHED
BY
THE
Fifth of August



A
S E R M O N
P R E A C H E D

BEFORE THE

Kings Majesty,

At RUMSEY;

On the V. of August, A. D. M.DC.VII.

II SAM. Chap. XVII. Ver. XXXII.

Cui respondens CUSHI, &c.

And CUSHI answered, The enemies of my Lord the King, and all that rise against Thee, to do Thee hurt, be as that young man is.



That young man was Absalom: And he was now hanging upon an Oak, with three darts through him. Like him doth Cushi wish, all may be, that do as he did (that is) be the Kings enemies, and rise up against him. For I find in the Text a dangerous Treason plotted against King David: plotted, but defeated; and Absalom the Author of it, brought to a wretched end. Good news thereof brought by Cushi that saw it. And that good news here concluded with this wish, That all the Kings enemies may speed no better; no otherwise than he sped. For all the world, like glad-tydings doth this day afford us, in a like memorable example of Gods just proceeding against a couple of like treacherous wretches. A barbarous and bloody Treason they imagined against our Sovereign. God brought their mischief upon their own heads, *Et facti sunt sicut Absalom*. And we are here now to renew with joy, the memory of these glad-tydings; and withal, to pray Cushi's prayer, and all to say Amen to it, That the like end may ever come to the like attempts. Last year we changed but one word; David into James: we change no more now, but the number; one into two. The enemies of my Lord, be as that young man, saith Cushi. Say we The enemies of our Lord, be as those two young men were; those two brethren in mischief: I will not do them that honour, to name them; no more than Cushi did him here.

Gen. 49. 5.

The

The words we read, as a *prayer*; they may also be read as a *Prophecy*: Either, *Let them be, or, They shall be as that young man is* (for, the verb is the future tense.) They have no other way, in *Hebrew*, to express their *Optative* but so: that hard it is, many times to say whether it be a *prayer* or a *prediction*, that so runs in the future, and, for ought I know, it must be left to the discretion of the Translator, to take which he will, since it may be both. As, *Psal. 21.* either the *King shall rejoice*, by way of *foretelling*: or, *Let the King rejoice by way of wishing*. The sure way is, to take it both ways: so, we shall be sure not to miss *Cushi's* meaning. And so will we do (for so we may do) even take it both ways; for it is both: both a good *prayer*, and a true *prophecy*. And *prayer* and *prophecy* sort well together: *Ὅτι βέλτεται ὅτι καὶ βέλται* (saith the *Philosopher*;) *Affectioes facile faciunt opiniones* (saith the *Schoolman*;) *Our wishes* we would alwayes have *ominous*, and our *prayer* turn into the nature of a *prediction*; what we pray for rightly, we would gladly perswade our selves shall be certainly.

The Division.

I.

Of this *Prophetical prayer* then. 1 As a *prayer*, first; 2 then, as a *Prophecy*. Prayer is of two sorts: 1 for, or 2 against. As, 1 for good: so, 2 against evil; both, things and persons. This is against, a kind of *prayer*; indeed, an *imprecation*. Two things give forth themselves in the *prayer*: 1 The parties, against whom it is; 2 and the wish itself, what it is. The parties are: 1 first the *Kings enemies*: 2 then, those that arise up against him (that is) the *Kings Rebels*. Two divers kinds: neither superfluous. For, there be no *tautologies* in *Scripture*: no doubling the point there, but with some advantage ever.

Verse 10.

The wish is, that they may be as *Absalom*. And two things are in that wish (if we mark them well): 1 Be, as he; (that is) not perish only (that is not all) 2 but perish, and so perish as he did. How was that? *Vidi Absalom pendentem*; and so hanging yet alive, thrust through with three darts. As he, in his end: as he, in the manner of his end. That the heads that contrive, may hang as high as his: and the hearts that effect, be thrust through as his was: thrice through, though once would serve.

II.

And when we have done with it, as a *prayer*, then will we begin with it, as a *prophecy*. That, so he wished: and that as he wished, so he foretold: and as he foretold, so it came to pass. All that rose after, fell as fast as they rose: *Et facti sunt sicut puer iste*.

III.

Last of all, that this *prayer* or *prophecy*, is not pent or shut up in *David's* dayes: not to end, with him. It reacheth unto these of ours: hath his force and vigour still; hath and shall have, unto the world's end. GOD heard him praying, and inspired him prophesying. As it came to pass in *Absalom*, so did it in those that rose after him: that rose against *David*, that rose against many others since *David*, and namely, against ours. So it hath been hitherto: and so ever may it be. *Cushi* not only a *Priest*, to pray that so they be; but a *Prophet*, to foretell, that so they shall be.



I.
Of the Text as
a prayer against
or cursing.

James 3.9.
Num 22.6.
Chap. 16.13.

Rom. 12.14.
1 Pet. 2.23.

Fiant sicut *Absalom*, is a *prayer* (and which more is) an *imprecation*. Before we pray it, it will not be amiss, to enquire whether we may lawfully pray any such or no. I move it, because of some so tender-hearted men, that they can by no means brook or endure any imprecation; to wish any so evil, as to pray they may come to an evil end. It is nothing fitting (as well saith *S. James*) that with the tongue we should bless God, and with the same, wish evil to man. It is *Balaam's* office, *Veni & maledic*; and who would succeed him in his office? It is *Shimei's* practice; and who would be like him? And this is *Cushi's* prayer, like himself: Some would have him an *Ethiopian*, but, some black swart fellow, as his name giveth.

Again, these were *Jews* all; we are *Christians*: we have a charge given us, by *S. Paul*, not to do it: not to them, that do us hurt; *Bless them that persecute you; bless (I say) and curse not*. We have a pattern set us, by *S. Peter*, of Him, *qui cum malediceretur, non, &c.* that wished not their evil, that both wished, and did him all the evil they could, both in deed and in word.

And this I know: yet is not all this so peremptory, but that, notwithstanding even all this, against some, in some cases, such prayer hath been, and may be used. May be? nay, ought to be other while. For, such may the persons be, as *S. Peter* calleth some, *maledictionis filii*: and their facts so execrable, as God himself commanded *Moses*, to go up into the Mount *Ebal*, and there, against twelve sundry sorts of such, pronounce *maledictus*. Even as we see, the *Serpents sin* was so exorbitant, as it drew a *maledictus*, even from Gods own blessed mouth. It is not good then to be nice or tender in this point; nor I would not wish men to be more tender or pitiful, than God: whose doing of it sheweth us it ought to be done. For to begin with the last (of *Christians*;) He that gave us the charge (*S. Paul*) for all his charge given, we know what he did to *Elymas*. And he that set us the pattern (*S. Peter*) for all his pattern set, we know he used it against *Simon Magus*. And for the other: it is not *Balaam* only, but even *Moses*, as milde a man, as ever the earth bare; you may read, that he came to it though, *Numbers 16*. Neither was it *Shimei* only, but *David* too (though a gracious and gentle Prince, may *Shimei* well say: yet) what a *Psalm* of imprecations hath he penned! I mean the *CIX. Psalm*. It was thought by our Fathers, that there was not a more

2 Pet 2.14.
Deut. 27.13.

Gen. 3.14.

Acts 13.10.

Acts 8.10.

Num. 12.5.
16.15.

more heave or bitter curse could be wished to any, than to say *Deus Lendum* upon him, which is the beginning of that *Psalm*. Neither was it *Cushi* with his swart colour only, but an *Angel* as bright as the Sunne, even the *Angel of the Lord*, that curseth (himself) and giveth an expresse warrant to curse the inhabitants of *Meroz*. But what speak we of Saints, or *Angels*? *Christ* Himself doth it in the Gospel, as appeareth by his many *V's*. Yea, God Himself (we see) *Gen. 3.* against the *Serpent* and his whole brood. What the Saints, *Angels*, God Himself have done, may be done, I trust. It may be done then, licet; and ought to be done sometimes, oportet; and in this very case, it ought and must; a necessity lyeth upon us, we cannot choose but do it. For pray we must for the *Kings safety*; *Cushi*; and all good subjects; but, for his safety we cannot pray, but we must (withal) for the overthrow of his under-miners, *Procludeth Contra*; if for him, then against his foes. If with him to rise, and stand upright, then, them to fall and become his foot-stool. So that (if all be well weighed) it is not voluntary; it is even wrung from us.

Judg. 5. 23.
Luk. 11. 43.

Gen. 3. 14.

Psal. 118. 21

And that indeed is the only caveat, that it be not voluntary: that we be drawn to it hardly, and use it not, upon every flight, and trifling occasion, against every thing that crosseth our humour, but when the foulness of the fact seemes to exact it: and that caveat is not amisse. I like well of the Hebrew proverb: (*Garizim* is the mount where they blessed; *Ebal*, where they gave the curse:) they say, We must creepe into *Ebal*, and leap into *Garizim* (that is) be swift to one, and slow to the other. We are then not to forswear going into mount *Ebal* utterly; but to be well advised, yer we go into it. To do it, but not to do it, where God blesteth: which *Balaam* was still itching to do. The cause it is, which maketh the curse fall; otherwise, if it be causelesse, it will not light, but flie over as a bird. Therefore to know well, both men and matter, against whom we let it flye. And we cannot better know them, than if we take our light from God: if we do it, but where, and when, and for what God doth it, we need not be scrupulous; never feare to follow, where he goeth before us. And, by the grace of God, we will be well ware, not to wish ought to any, in this point, but such, as shall have warrant even from Gods owne mouth.

Numb. 22. 3

The speciall point of advice thus being, to know the parties well, against whom we send it forth, it will concerne us (and our next point it must be) to take perfect notice of these men. They offer themselves to us, in two terms: 1 *The enemies of the King*: 2 *They that rise against him*: joynd here, and as here, so in sundry other places, *Psal. 3. 1. Psal. 59. 1. Psal. 44. 3.*

I
The parties
curled.

The word *Enemy* is by *David* himself, glossed *Psal. 55.* It was not an enemy did it to me (meaning, a known, open, professed enemy,) for then (saith he) *I could have been provided for him*: so may we take it.

1 The enemies
of the King.
Psal. 55. 12.
2 Those that
rise against him
Gen. 4. 8.
Numb. 16. 2.

The other of rising against, the phrase is first used of *Cain* (and lightly, the first phrase is the key of the rest) when *Abel* and he were in the field together walking, it is said *Cain rose up against him*; and knocked him on the head: So is meint of such as keep their malice secret, to do one a mischief suddenly. And the next time it is used, is of *Core*, and his Complices: of them, it is said (*Numb. 16.*) *They rise up against Moses*. In the former of *Cain*, it is treachery: in this latter of *Core*, it is plain Rebellion. In a word: all that rise against, are enemies; but not backward. For, enemies may be such, as stand on even ground, as one King or State, with another, Rising in propriety of speech, is of such, as are of inferiour place, and yet lift themselves up against their lawfull Superiours. In the end, both prove enemies; and do the part of enemies: but, the former hath many times no bond of allegiance; the latter ever have.

We may not *Envidus* (to use *Saint Peters* own phrase) think it strange; that both these sorts, *Kings*, have them; yea though they be good Kings (as was *David*) yet that they have them: Hear *David* himself speak: *How are mine enemies increased! many are they that rise against me*. Neither the place of a King, nor the vertue of a good King, could quit him, but he had both. He had enemies: *Isbosheth, Hanun, Hadadseer*, the States of the *Philistins*. He had those that rose against him: *Abisalom, Achitophel, Amasa*, here: *Sheba, Adonia, Joab*, afterward, he had both. And let us not *Envidus* think this strange, since *Christ* Himself, yea, since God Himself hath them too. For, lo thine enemies O Lord, lo thine enemies, and those that rise up against thee (it is the *XCII. Psalm*.) That we may cease to marvel, that Kings have them; or think it is; because it is not as it should be. Be they never so, as they should; be they as *David*; according to Gods own heart; nay, be they as *Christ*, as God Himself; both these they shall have. Let not this make us stumble; but that we may go forward.

1 Pet. 4. 12.
Psal. 3. 1.

Psal. 92. 9.

1 Sam. 13. 14.

Of these two then; if we shall fit our selves to the present, we shall not need to speak of the one sort, of enemies. The King hath none: No King, nor State, professe themselves for such; nor never may do. The latter it shall not be amisse to stay a little, and look better on, who they be. This dayes peril was; all his peril, both in *August*, and *November*, is from them, that (like *Cain*) rise up against him. A King by nature is *Rex Alkam*, saith *Solomon*, *Prov. XXX.* One, against whom there is no rising: So God would have it. Subjects (saith the *Apostle*) to lye down before them: rising up against, is cleane contrary to that; and so, contrary to Gods will: He would have no rising. The thought to rise (*voluerunt insurgere in Regem*) is said of *Bigthan* and *Thares*: two of *Ahasuerus* chamber (mark that *voluerunt insurgere*) was enough: to attain them: the rising but of the will, to bring them to the gallows. Nor the tongue is not to rise, or lift up it self: *Core* did but gain-say, his tongue was but up, and he, and all that took his part, perished in their gain-saying; the gain-saying of *Core*. But chiefly none, either (with *Judas*) to lift up his heele, to betray; or (with *Cain*) to lift up the hand, to do violence. No party, no part of any party, to rise against the King. Yet, rise they will, and do: both the thought well, and *exurgens e vobis* (saith the *Apostle*) perverse to quemes, yea, and *perversa faciantes*, lewd speech used, and worse than speech, presumptuous deeds too.

Prov. 30. 31.
□□□□
Heb. 13. 17.

Ester. 2. 12.

Jud. 11.
Joh. 13. 18.
Gen. 3.

Act. 20. 10.

Uuu

Now

Psal. 12. 4.
Chap. 20. 1.
Luke 19. 14.

Now of these, that thus rise, two sorts there be: For, either they rise against the very state it self of Kings; the very authority, they exercise (that is) would have no Kings at all; saying with them, *Quis est Dominus noster, who is Lord over us* (as much to say, as by their good will, none.) Or such, as only rise against their persons, as he in the 20. Chapter, that said, *We have no part in David*; and they in the Gospel, that say, *Nolimus hunc, We will not have this man rule*. Rule, they would not have quite taken away, but not this person, to rule over them.

Of the first sort of these risers, are the Anabaptists of our age; by whom, all secular jurisdiction is denied. No Law-makers they, but the Evangelists: No courts, but Presbyteries: no punishments, but Church-Censures. These, rise against the very estate of Kings: and that should they find and feel, if they were once grown enough to make a party.

A second sort there be, that are but bustling themselves to rise; not yet risen; at least, not to this step: but in a forwardness they be, proffer at it, that, they do. They that seek to bring parity, not into the Commonwealth by no means, but only into the Church. All Parishes alike, every one absolute, entire of it self. No dependency, or superiority, or subordination. But this once being had, do we not know their second position? Have they not broached it long since? The Church is the house; the Commonwealth, but the hangings. The hangings must be made fit to the house, that is, the Commonwealth fashioned to the Church: not the house to the hangings: No, take heed of that. And when they were taken with it, and charged with it, how slightly in their answer do they slip it over? These, when they are got thus far, may rise one step higher: and as Aaron, now must not; so (perhaps) neither must Moses, then; exalt himself above the Congregation, seeing that *All Gods people are holy no less than he*.

Numb. 16. 3.

Chap. 15. 2.

Chap. 16. 22.

Chap. 16. 17.

Ester 2. 21.

These two rise against their States. Against their persons, two other sorts of persons both discontented. 1 But the one was, of ambition: as Absalom here, that thought it was wonderful great pity, that all causes were not brought before him, considering how able a man he was for it, and the King being negligent in looking to his subjects grief. But, when he spread a tent aloft, and did you know what, not to be told, and that in the sight of all Israel; Sure, he that could commit that villanous act, in the eyes of all Israel. He that could charge Hushai, as with a foul fault, for forsaking his friend, himself, then being in armour against his own father, was not so very fit a man to do justice. No matter: so he took himself; that was enough, to rise. 2 The other, out of revenge: the case of Bigthan and Thares (and of our two, as is thought.) They were angry at somewhat, it is not said what, nor it skills not what, but, *vulnerunt insurgere*, rise they would for it (that they would.) These did not with government quite taken away: only the Kings person they heaved at; Him, for some purpose, they must have needs out of the way.

Numb. 16. 29.

Mat. 14. 31.
G. 3. 14.

By this time we know the parties reasonable well. Be these, they whom God, Angels, and Saints, hold for execrable? They, whom Cushai may pray against, and we with him? These be they. It was Core, one of the crue, against whom Moses prayed, they might be visited with a strange visitation, and not dye the common death of other men. No more he did. It was Achitophel, another of them, against whom David penned the Psalm of bitter imprecations. They of Meroz, whom the Angel giveth warrant, and charge both, to curse; wherefore was it? Because they came not to help the Lord, that is, Debora, the Lords Lieutenant, against the forces of Madian. If to be cursed, because they laid not their hand to help Him; much more (I trow) if they would seek to lay their hands on him, to mischief and make him away. It was Judas, he was one of these against whom CHRIST cryed *Va per quem*; and it was the serpent, whom God cursed: and why, what was his fault? What, but that he sought to withdraw our parents from due subjection; to rise against God, to be Gods themselves and never acknowledge him, or any, for their superior. These be they (certainly) against whom (God, Angels, and Saints approving it) we may say Cushai his prayer, every syllable of it. May? nay, ought; are even bound to it. Yea, to give full satisfaction; that there be no striving, but that all may say Amen to it, it shall not be amiss, if I may with your good favour, lay before you some reasons, and those so enforcing that we shall hold our selves so bound, as that we cannot avoid, but yield to it. I care not much, if I keep the number of Absaloms darts: they are three.

The reasons of
this cursing.

I
Because the e-
nemies of God.
Jud 5. 31.

Exod. 4. 20.
Judg 7. 20.
1 Chro. 19. 23.
Psal. 82. 6.

Rom. 13. 2.

1 Reg. 21. 13.

First, I hold it for cleer, if we knew any were Gods enemy, we would none of us make any question, but say (with Cushai, we need not, it is set down to our hands) *So perish all thine enemies O Lord*. So, how? Even as Sisera: little difference in effect, between him and Absalom. Sisera perished with a nail driven into his head: Absalom with a dart thrust through his heart. To the enemies of God, you see, we have warrant. But, they that rise against the King, are Gods enemies: for, God and the King are so in a league, such a knot, so straight between them, as one cannot be enemy to the one, but he must be to the other. This is the knot. They are, by God, of or from God, for or instead of God. Moses rod; Gods Gideons sword, Gods Davids throne, Gods. In his place, they sit; His Person they represent; they are taken into the fellowship of the same name; *Ego dixi*, he hath said it, and we may be bold to say it, after him; They are Gods: and what, would we more? Then must their enemies be Gods enemies. Let their enemies know then, they have to deal with God, not with them; it is His cause, rather than theirs; they, but His agents. It standeth Him in hand; it toucheth him, in honour. He can no less than maintain them, than hold their enemies for his own. Saint Paul is plain, *He that resisteth them, resisteth God*: he that, the regal power, the divine ordinance.

The enditement was rightly framed (in judgement of all Writers) though it were mis-applied; Naboth maledixit Deo & Regi; Naboth did neither, therefore it was evil applied; But, if he had done the one, he had done the other: and so it was truly framed. Even as he in the new Testament framed his

his confession aright, *I have sinned against heaven, and against thee.* For no man can trespass against a lawful superior, but withal he must do it *against heaven first*; and so he must confess, if ever he have his pardon for it. Luk. 15. 18.

But there is no more pregnant reason to prove, *Gods enemies* they be, these that rise *against Kings*, than this; ye shall observe still they are called the Sons of *Belial*, *Belial* Gods professed enemy. *Sheba* is so called in expresse terms; in the next Chapter save one, that rose up against *David*. And indeed, what was the drift of the first temptation, but only to have made *Adam* and *Eve* the adopted children of *Belial*, that is, to be under no yoke? not Gods; much less, mans; to brooke no superior. They are all his, by adoption, that carry such minds. It cannot otherwise be. And if it were the Spirit of God, that fell on *Amasa*, when he said, *Thine are we O David, and on thy side thou son of Isbair*: what spirit could it be but of *Belial*, or whose son *Sheba* but his that cryed, *We have no part in David, nor any portion in the son of Isbair*? if it were the finger of God that touched their hearts that went after *Saul*, their lawful Liege Lord: whose claw must it be, the print whereof was in theirs, who rose and went against him? Whose but *Belials*? *Et qua conventio Christi & Belial*? *Christ* and *Belial* so out, so at odds, that no hope of ever agreeing them: Now then being the sons of *Belial*; and they, and *Belial* their father, *Gods enemies*, make we any doubt, but we may say after the *Holy Ghost*, *So perish all thine enemies O Lord*? Chap. 20. 1.
1 Chro. 12. 18.
2 Cor. 2. 15.

The one might be enough. But there were three darts in *Abshaloms* heart, one would have served the turn, so, this one would suffice, but I will cast yet a second, and third at them. If then secondly, we knew any that were not only *Hostis Dei*, but *vostis humani generis*, would we yet doubt to pray, He might be as *Abshalom*? I trust not: especially, seeing we should therein but follow Gods own example. He curleth the *Serpent*, even for this cause, that he was enemy to the woman, and all her seed, and sought the utter ruin of both. Those that are such, well may all men pray against them, for all mens hands they well deserve it. Now thus reasoneth *Saint Paul*. *Rulers* not only come from God, but they come from him in particular; *Tibi in unum*, for thy good, whosoever thou art: *Thy good*, thou Nobleman, thou Gentleman, thou Church-man, thou Merchant, thou Husbandman, thou Tradesman: *Thy good*: (that is) for our good they come, and are sent for all our good; for the general good of us all. Us all: nay, even of all mankind. Mankind should be as a *Forest* (saith *Moses*) the strong beasts would devour the weak; as a *Fish-pool*: (saith *Habakkuk*) the great fish devour the small, were it not for these. Without these mankind would not continue. They then, that are enemies to them, mankinds enemies: and so, of the *serpents seed* certainly, to be cursed with the *serpents curse*; *conteratur caput eorum*. 2
The enemies
of mankind.
Gen. 3. 14. 15.
Rom. 13. 4.
Gen. 10. 9.
Hab. 1. 14.

Now then of this great Monarchy of Mankind, of the whole world, the several Monarchies of the world are eminent parts. What the estate of Kings is, in the whole; that is the person of every particular Prince, in his several sovereignty: *David*, in his of *Jury*: Ours, in his of great Britain: the health and safety of the Kingdom, fast linked with the Kings health and safety. The head of the Tribes (so is *David* called;) *The light of Israel*; *Tu pascis, the Shepherd of the flock*; The corner-stone of the building. I will content me with these. If the Head be deadly hurt, I would fain know, what shall become of the body? If the light be put out, is ought but darkness to be looked for in *Israel*? *Smite the Shepherd*, must not the flock be in peril? If the Corner-stone be shaken, will not both the walls feel a wrack? Verily, all our weal and wo dependeth on their wel-fare or decay. Therefore bless we them, and they that bless them, be blessed: and they that set themselves against them, accursed even with the capital curse, the *serpents*, all our enemy; as the first of all, so the chief of all; as from Gods own mouth. 1 Sam. 15. 17.
2 Sam. 21. 17.
Psal. 118. 21.

To these two, I add yet one more, and that by good warrant, both of the *Old* and *New Testament*; let them be confounded and turned backward (saith the Prophet) so many as have evil will at *Sion*; *Urinam abscondantur* (saith the Apostle) *qui vos conturbant*. Against them well may we pray, that malign the peace and prosperity of the Church: in which and for which we and all the world to pray; as that, for which, all world and all was made, and is still upholden: for, were the Church once gathered, the world dissolves straight. God is too high (as for any our good, so) for any our evil or enmity to come neer him. He reckoneth of no enemies but His Churches. They, that persecute her, persecute him; they that touch her, touch the apple of His eye. Now they that are enemies to *David*; are enemies to *Sion*: so neer neighbour-hood between *David* and *Sion*, the King and the Church, as there is between his Palace and the Temple; both stand upon two tops of one and the same hill. The King is *Nutritus Ecclesie*: If enemies to the Nurse, then to the child, it cannot otherwise be. Experience teacheth it daily, when the child hath a good nurse, to take such a one away, is but to expose the Child, to the evident danger of starving or pining away. I know not, men may entertain what speculations they will; but (sure) in praxi, how much the Churches welfare hath gone by the good and blessed inclination of Kings, it is but too plain. *Socrates* long since truly observed it in the beginning of the fifth book of his story. Consider me in the Commonwealth of the Jews, these four Kings immediately succeeding each the other; *Jorham*, *Ahaz*, *Ezekiab*, and *Manasses*: Consider these four Emperors in the Primitive Church, likewise in succession; *Constantine*, *Constantius*, *Julian*, and *Jovian*: Consider me here at home, the four last Princes before his Majesty, and the waxing and waning; the alteration and alternation of religion, under them, forward, and backward, backward and forward again: and tell me, whether the King and the Church have not reference, as I said; and whether the Church have any greater enemies than such as alien the minds of Kings, and make them heavy friends to their welfare and well-doing. Of such then, safely may we say, *Be they confounded, Be they, as the grass up- on the house top, which withereth before hey-time* (that is) let them come to untimely ends; let them be as *Abshalom*; or (as another Psalm wisheth such kind of people) *like them that perished at Endor*, 3
The enemies
of the Church.
Psal. 125. 5.
Gal. 5. 22.
Esay 49. 13.
Psal. 129. 16.
Psal. 83. 10.

and became like dung upon the earth. So then being ¹ Gods enemies, ² mankind, and ³ the Churches; against the enemies of any one of these, the prayer were warrantable: how much more against them, that are enemies to all three? One nail served *Sisera*, in his head: so would one spear *Abfalom* in his heart, but he had three: not without a meaning. A moral allusion they make of it: three were the faults he made; three the parties he highly offended. ¹ God, ² the State, ³ the Church. Enemy to all three: for every one, a dart. Each, deadly aloes; but he had them all, to shew, he deserved them all: and so they do, that sin *Abfaloms* sin. The prayer (sure) is good: *Cusbi* prayed well; are all bound to say *Amen* to it.

II.
Of the Texts
as a prophecy.

But besides that it is a prayer, *Let them be*: it is a prophecy too, *They shall be*. The tenor of the prayer we have heard: Let us see the success of the prophesie, what became of it; whether *Cusbi* were a true Prophet, or no. So true, as from *Moses* to *Malachy*, never any of the Prophets more true, in his foretelling, than he in this. *All the enemies, all that rose up against him, erant sicut, were even so indeed.*

Jud. 5. 31.
Psal. 92. 9.

Gen. 3. 14. 15.
Psal. 119. 5.

Pity it is, but that a good prayer should be heard, and (as we said) turn into the nature of a prophecy. They were three good prayers we heard; there is none of all the three, but hath a Prophecy (that so it should be) answering to the prayer, that so it might be. Against Gods enemies: the prayer, *So perish, &c.* The prophecy, *For Lo thine enemies O Lord, Lo thine enemies shall perish*; as if he saw it with his eyes, called others to see it with him; pointed at it with his finger, *Lo, twice, once, and again; (one Lo, not serve)* so sure he is that so it shall be. ² Against the enemies of mankind: The wish, *Cursed be thou above every beast of the earth, the prophecy followeth in the neck of it, Ipe conter caput, One there is, shall bruise his head all to pieces.* ³ Against the maligners of *Sion*: *Let them be confounded, &c.* That is the prayer: The Kingdom or Nation, *that shall malign Sion shall perish, and utterly be destroyed*; there is the prophecy. Now, that that is propheticall, in each of those, is no less verified in the Kings enemies, in whom they all meet.

Chap. 20. 22.
1 King. 1. 3.

2. 25.
1 Kings 2. 34.

Psal. 62. 3.

Chap. 18. 9.

Do but, after this prophecy, enquire what became of them: ask but the question. The King doth (here): in the forefront of the verse: Is *Abfalom* safe, how doth he? He doth, as he deserveth to do. Ask, how the rest, that after rose against him: within a Chapter, after, *Sheba* riseth; how did he? Before the end of the Chapter, his head came over the wall. After him, *Adoniah* was up and spake even broadly, *Regnabo*: What became of him? His end in blood. And (that which is strange) with him rose *Joab*: he that took off *Sheba's* head: he that threw these darts; and he that was the true man here, How sped he? He was even drawn from the Altar (that, is no sanctuary for traitors) and executed by *Benaiah*. Could not take heed by *Abfaloms* example, but came to *Abfaloms* end. They all that fought, that rose to pluck him down, whom God had exalted, they were slain, all the sort of them; were all, as a tottering wall, or as a broken hedge, which every man runs over.

But this judgement of God, was in none more conspicuous, than *Abfalom*. A strait charge was given by the King himself, to have him saved: It would not serve, he was slain for all that. And slain by *Joab*: one, before, that had highly favoured him, and been a special means to restore him to grace; even, by him, was he slain notwithstanding the Kings charge; and then slain, when he made full account of the victory. For else he would have been better horrid. He was on his Mule; now he never doubted the event, and yet was slain. Sure Gods hand was in it, to rid the world of a traitor.

III
The prophecy
perpetual.

Num. 16. 23.
2 Sam. 4. 12.
Esther 2. 23.

Ast. 1. 18.
2 Sam. 20.
2 Sam. 4. 12.

Prov. 30. 32.
Esay 51. 9.

Ast. 5. 39.

Rom. 13. 2.

Ast. 9. 5.

Neither was this a peculiar prophecy to King *David* alone. The prayer is said, and the prophecy taketh hold of other, as well before, as since. Ask of *Core*, he rose against *Moses*: How sped he? He went to hell quick for it. Ask of *Baana* and *Rechab* that rose against their Lord: Look over the pool of *Hebron*, there, stand their quarters on poles. Ask of *Bigshan* and *Thares*, what of them? Fairly hanged at the Court-Gate. Time will not serve, to enquire of all. The short is: all that were as *Abfalom*, came to his end. Some hanged, and their heart opened being get alive (So was *Abfalom*): and their bowels plucked out, to make them like *Judas*. Some their heads stricken off, so was *Sheba*; Some quartered, and their hands, feet and head set on poles, that the Ravens might pluck out their eyes, as *Baana* and *Rechab*; that, upon them might come, all the punishments due to them, that rise with *Abfalom*. For, all the punishments of traitors, as now they are in use with us, may seem to have been collected and drawn together, from those several examples, that stand in the book of God.

All to shew, that a King is *Alkum*, no rising against him: Or, if any rise, he had better sit still. For, no sooner rise they up, but our Prophet straight cryeth: *Rise up, rise up, and put on strength, thou arm of the Lord, rise up as in old time, in the generations of the world.* Art not thou the same that didst smite *Abfalom* by *Joab*; and art not thou the same that didst smite *Joab* by *Benaia*? That setteth thy self to bring them down, that rise up against *Alkum*, against whom there is no rising?

For, Kings being from God. (saith *Gamaliel*) we cannot set our selves against them, but we must be found (even) *δυναστεύειν* to fight against God. Being ordained of God (saith *Gamaliel* his Scholler, *S. Paul*) to resist them, is to resist the ordinance of God; and as good put our selves in the face of all the Ordinance in the Tower of London, as withstand Gods ordinance. None might better say it than he: it was told him from Heaven, when he was about such another business, persecuting *Christ* in His Church (and *Christ* is persecuted in his chief members, as well as His inferiour) he was told plainly, in so doing, he did but kick against the prick. His heels might ake and ran of blood, the prick

prick not remove, but stand where it did still. Therefore, as here *Cushi*, in the Old, so *S. Paul* in the New, falleth to prophecy; *they that resist shall receive to themselves damnation*, is *S. Paul's* prophecy. And, a true prophecy, even as was *Moses* of *Core*: That they should not die the death of other men, but be visited with some strange extraordinary visitation; but have their end in blood. All, as *Cushi* prayed they might, and prophesied they should. And his prayer was heard, his prophecy came to pass, not a word of either fell to the ground.

Rom. 13. 11

Numb. 16. 35

Having now dealt with it as a prayer first; and then, as a prophecy; let us now see how it suiteth with the business in hand, and whether the force and vigour of these have reached to us and our times.

And reacheth to our times.

It was with God no new thing (this) to reward such as rise up against Kings. Of that which is with him no new, but old (as old as *David*; nay, as *Moses*) He giveth us new examples, every otherwhile, to shew, his ear is still open to this prayer; and that His arm is stretched out to reach them still. Yea, I dare be bold to say, there is no one of his promises hath so many seals hanging at it, by way of confirmation of it, as this hath: No one, so many judgements upon record, as it. In every story of every land, there is still standing some Gibbet or other, and their quarters hanging on it there still, to put us in mind of the truth of *Cushi's* prophecy.

This very day yieldeth us one of fresh memory (but seven years since) wherein in our Sovereign, God hath given us a memorable example, of the hearing *Cushi's* prayer, and the accomplishing his prediction, not in one, but in a couple of *Abshaloms*. A couple of *Abshaloms*, I may well term them; in many other points like him, but namely in these two: 1. Like in their rising; and 2. like in their fall. For, that *Abshalom* was a son, and these but subjects; it altereth not the case much: Sons and subjects are both under one commandment, as *Pater* and *Rex*, both in one name [*Abimalech*] the name of the first Kings of *Canaan*. If under one, then under one curse: If they do but speak evil, under *Moses* curse, in mount *Ebal*; if but look upon them with a scornful eye, under *Solomon's* curse, that the Ravens pick those eyes out: The same, against a father, to reach much more to *Abiam*, *Pater* populi: (So did *Solan* name his nephew.) *Abiam*, a father of *Juda*, even as *Deborah*, was a mother in *Israel*. In a word: what *Noah* might wish to a bad son (*Cham*;) and *Elisha* wish to a bad servant (*Gehazi*;) no cause in the world, but *Cushi* might wish the same to a bad subject. All is one case. This then breeds no unlikeliness; and in all the rest, exceeding like.

The Application on to the day.

Deut. 27. 15.

Prov. 30. 17.

1 Kings 15. 1.

Judg. 5. 7.

Gen. 9. 25.

2 Kings 5. 27.

As that young man (to keep the words of the Text.) For, those were young men, too. Their years, not many. Not many: nay, so few, so green, as it may well seem strange, that there could such inveterate malice and mischief be hatched, in so young years. As he, in that (first.)

As in years, so in malice; bloody-minded both. Said not *Abshalom*, to his Assassines, when I give you a sign, see you smile, kill him, fear not, have not I commanded: you said not they the same to him, whom to that end, they had armed, and placed to do that wicked act? In that like, second.

2

2 Sam. 13. 18.

As in this malicious bloody mind; so in raking it up, and keeping it close, divers years together. Not only (as *Abshalom* in this) to say neither good nor bad: but in this too; to intreat the King, and all his company to their house; to entertain and feast him, and besides promise, and pretend, I know not what, and all to cover and conceal their divellish intent. In this like, thirdly: this young man, and these.

And not in this kind only of outward dissembling; but in a worse kind of religious hypocrisy. He made a religious vow; it lay on his conscience, he could not be quiet, till he had got leave to go pay it, and then, even then, went he about all his villany. And was it not so here? He, so holy; as to a Sermon he must needs; to God's word; no remedy, he might not be from it in any wise: and that, when he trusted, the deadly blow should have been given. In this, like.

And yet fifthly, the same man, like *Abshalom*, when he was in *Gessur*. *Abshalom* in *Gessur*, and this in *Italy*, as devout at his Masses then, as he was here zealous for his exercise of the word. Alike at both, as they served his turn. Like in this too.

4

2 Sam. 15. 4.

And, last of all, in this too: that for all this goodly mask of religion, when he saw his treachery was discovered, as *Abshalom* blew his trumpet, so he was content to uncase himself, and to rush forth and appear for such as he was. In which act, he perished, as *Abshalom*: got in his heart, that *Abshalom* got in his: only that was a dart, and this was a dagger.

3

6

Chap. 15. 10.

For (sure) being thus like in their conditions, and in so many circumstances besides, pity but they should be like in their ends too: And they were. And, that so they were, is the matter of the publick gratulation of this day, of the day of the week all the year long; of this, the day it self, specially above all: that the prayer and prophecy of *Cushi* took place; his prayer heard, his prophecy fulfilled no less in these young men, than in that; no less in the enemies of our King *James*, than in his Lord King *David*.

In the treasons, little difference or none: in the delivery, some difference; but, all for the better. For first, in far greater peril was his Majesty, far greater than ever was *David*. 1. *David* was but pursued: but he was even caught, and within (I know not how many) locks and doors. 2. *David* was all the while without the reach of any blow: how near the blow was to his breast, it is able to make any man chill, but to think. 3. *David* had his Worthies still about him: The King was in *torculari solus*, in the very press alone, & *vir de gentibus*, and not one of his people to stand by or assist him. 4. That *David* was delivered, it must be ascribed to the providence of God; but, in that it was a fought field, his

Esa. 63. 3.

his army must take part of the praise. It was another manner of providence, that was shewed here; of a more near regard, of a more strange operation. I dare confidently affirm it (I may well I am sure :) Gods hand was much more eminent in this, than in that : praised be his name for it. 5. And last of all, David (here) heard of his delivery by Cush. Ours saw it himself : and yet (I cannot tell well, what to say) the danger was so great, and the fear must needs be accordingly, whether it had not been to be wished that some Cush had rather brought tidings of it, than he seen it himself. But since it pleased God, so from Heaven to shew Himself in it (if ever He did, in any) and though with such fear, yet without any harm, *dulcis laborum praeursorum memoria*:

David heard his; *Segnius irritant* : Ours saw his, *oculis subiecta fidelibus*; the impression of joy was the greater, and did work both the stronger and the longer. The stronger, in a votive thanksgiving then undertaken : The longer, in the continual renewing it, not only from year to year, but from week to week all the year long.

And what shall we say then? What but as Abimelech before at the 28. Ver. *Blessed be the Lord his God that hath this day given sentence for him, upon those, that rose up against him*. And then secondly, with Cush, *So be it to all the rest, as it was with these*. Though it be to go into mount Ebal, let us not fear, God goeth before us, and faith is before us; let us not make danger, to go after, and to say after him. They be His enemies, so proved : say we boldly, *So perish all thine enemies O Lord*. They be enemies to mankind, in being enemies to them, by whom order and peace is kept in mankind, and without whom there would in mankind be nought but confusion : The Serpents curse be upon them, and let their heads be trod to pieces. They be Sions malignant enemies : let them be as grass upon the bonse-top, as those that perished at Endor, and became dung for the earth. Let them be as stubble scattered, as wax melted, as smoke driven, no man can tell whither. Let them perish; perish, as Sisera, and Orab, as Absalom. *Joels hammer, on their heads; Gideons ax, on their necks; Joabs dart, in their hearts*. One, nay three : one, for the enemies of God : another, for the enemies of mankind, a third, for the enemies of Sion. Let Cush be both Priest and Prophet, this his prayer never return empty, this his Prophecy never want success. And let the King ever rejoice in thy strength (O Lord) let him be exceeding glad of thy salvation. Ever thrust thou back his enemies, and tread them down that rise up against him. Let their swords go through their own hearts, and their mischief light upon their own heads. Let His ear still hear His desire upon His enemies, and His eye still see the fall of the wicked that rise up against Him. Be he as David; we, as Cush : they, as Absalom. God by whom this prayer was allowed, receive and grant it : God by whom this prophecy was inspired, make it good, and fulfill it, as this day, so for ever : Even for ever and ever for his Christs sake.



A

SERMON

PREACHED

BEFORE THE

Kings Majesty,

At *HOLDENBIE,*On the V. of *August, A.D.M.dc. VII.*

I SAM. Chap. XXVI. Ver. VII, IX.

Dixitque Abishai ad David, &c.

Then said Abishai to David : God hath closed thine enemy into thine hand this day : now therefore, I pray thee let me smite him once with a spear to the earth, and I will not smite him again.

And David said to Abishai, Destroy him not : For who can lay his hands on the Lords Anointed, and be guiltless?



Here is some body here in the Text, in danger to be destroyed, and the party is the Lords Anointed, King Saul. The matter is come to hard hold : Destroy him, and destroy him not. Abishai would have it done : David at no hand, he cries *Ne perdas*. But the end was, Saul was saved. Thus lyeth the case here in the Text.

And was not the very same the case of this day? There was some body in as great danger to be destroyed, this day. It was *Christus Domini*, Gods Anointed here before us. The case was come to the very same plunge : *Perdas ; ne Perdas* ; a King, or no King. Some were of Abishai's mind : God was fain to supply Davids ; there was none else. But blessed be God, all ended in *Ne perdas*. And again, blessed be God who then also verified the latter part of the verse, that *None shall seek to lay hands on the Lords Anointed* : but they shall be found, and handled, as *guilty persons*. For, so they were ; and their blood was upon their own heads. Both cases suiting so well, this Text might well serve for this day.

There is, in the former verse, a motion made by Abishai for a blow at Saul, thus : See, &c. There be three perillous motives in it : 1 *Inimicum*, He is your enemy ; 2 *Conclasis*, here is an opportunity ; 3 *fine* I. me, the act shall not be yours, let me alone, I will take it upon me.

There

II.

There is in the latter, *Dauids* utter dislike of the motion, thus : *Destroy not*, &c. Wherein, first there is a double charge to the contrary : 1 *One ad oculum* ; *Destroy him not* : 2 The other rising out of the reason, yet plain enough. He had said, *Destroy him not* : Not that ; *Quis enim misit manum* ? for a less matter than that, you may not do, not lay your hands, not so much : which is (as it were) a surcharge to the former ; or (if I may so say) a second edition of *Ne perdas*. No talk of *destroying* : so far from that, as no stirring the hand toward it.

1. Then upon this double charge, followeth a double reason ; two retentives (as it were) against the first motion. 1 *He is the Lords Anointed* : that, may stay you, if you be a good subject.

2 Be you good subject or no, if that will not, this must ; *You shall not be guiltless*. If not *guiltless*, then guilty : and what becomes of them that be guilty, we all know. That is, do it not ; if you do, it will bring you to *guilty*, or not *guilty* : if you lay your hand, you shall hold up your hand for it : it is as much as your life is worth.

3 Thirdly, it is not indeed, *Non eris insons*. For, if it had been so, it might have been thought to have reached to *Abisbai*, to his particular, and no further. But he chose rather to utter it by *Quis* ? For, by asking *Quis* ? Who shall ? He plainly implyeth, *Ne quis unquam*, that none ever may ; Not he, not *Abisbai* ; nay, not any. So, there is a double charge : 1 *Destroy not*, 2 *lay not your hand*. A double retentive : 1 *He is Gods Anointed* ; 2 *You shall not be guiltless* : 3 and a *Quis* upon all, to bind all, and to shew the charge is general without exception.

1 In all which, there is a protection for *Saul* the first King, and all after him, not only from *perditio*, destroying, giving of the blow : but from *misso manum*, stirring of the hand.

2 There is a neck-verse for *Abisbai*, and all undertakers in that kind ; they are all *cast*, they are all found guilty, yea they come to the bar : they are attainted, every one.

3 There is an *Euge* for *David* : who sheweth himself through all. 1 In his charge (*destroy not*) a good subject : 2 In his reason (*He is Gods Anointed*) a good Divine : 3 In his sentence (*Non eris insons*) a good Judge : 4 In his challenge (*Quis mittet* ?) a stout champion, to any that shall maintain the contrary.

4 But for that, besides this reason in the Text (of *inimicum tuum*.) there have been other reasons framed in our daies to the same end ; and all of them in *Saul*, the party in the Text : we will make them in too, to rule this case once for all. For *Sauls* case will be found to have in it, all that can be alledged, why any King should be, if any King might be touched. All (I say) will be found in him : But, he for all them, may not be touched : therefore none may.

5 And this done, we will close (as the duty of the day requireth) to lay these cases, case to case ; ours of the day, to this in the Text. Where we shall see, that we have as great cause ; nay, of the twain, the greater cause of *gratulation*, for the happy *Ne perdas* of this day.

I.
Abisbai's Motion.

THis is *Abisbai's* motion. There be three motives in it : 1 the party is your enemy. 2 God hath sent you opportunity. 3 I will take it upon me. *Enmity* makes us willing to take revenge : opportunityable ; and if another will do the act, the rather for that ; for then we shall bear no blame : Three shrewd motives, where they meet : and here they meet all in one. Let us weigh them : which I do the more willingly, because all three meet also in this dayes attempt. 1 *Enmity*, that was the colour, an old wrong : so there were in both, the same pretence. 2 And the same advantage in both. For, the King was shut up indeed, and that literally. 3 And he that was at Church, he should not have done it, nor he : *Abisbai* should have done it, he in the chamber. Of these motives then.

I
The first motive.
Inimicum tuum
1 A deadly enemy.
Chap. 18. 15.
Chap. 18. 11.
19. 20.
Chap. 19. 1.
19. 15.
2 An enemy without cause.
Psal. 7. 3.
Chap. 16. 23.
Chap. 17. 49.
Chap. 19. 5.

He is an enemy. But not every enemy is to be destroyed, but they that would destroy us. All enmity is not deadly fowd : *Sauls* was ; nothing would serve him but *Dauids* life, and many wayes he sought indirectly. 1 By matching him with his own daughter, and laying on him for a dowry, so many *for-skins of the Philistines*, so he might fall by their hands. 2 That would not do : he went to it directly, 1 at three several times cast his javelin at him, to have nailed him to the wall. 2 When he escaped him so : then gave he express charge openly to all men to kill him, wherever they met him. 3 When that would not be, sent to his house for him ; when word came, he was sick in his bed, bade bring him bed and all, that he might see him slain in his own presence. Was there ever the like ? who would not have been quit of such an enemy ?

It may be, there was cause why : and then it holds not. Nay, no cause. To God he protests, *Saul without any cause*, was his enemy. For, no cause he gave him to be his enemy, he never hurt him : But great cause to have been his good Lord, he had many wayes done him good service. Not to speak of his Harp (wherewith he had rid him of many a furious fit of melancholy, or a worse matter :) with his sling, it cannot be denied, he did him, and the whole Realm good service, in the overthrow of *Goliath*, and took away the rebuke from *Israel*. Yea many times after, put his soul in his hands (as *Jonathan* pleaded for him) that is, ventured his life to do him service in his wars, and ever with good success ; and yet for all this sought his life. And who would save the life of such an enemy ?

Yes,

Yes, there may be hope to win an enemy, and in that case he would not be destroyed. Nay, no hope of ever winning *Saul*. He was an enemy out of *envy*, and they will never be won more. From the time, the fond women made that foolish rime of a thousand and ten thousand he could never abide to look right on him. *Envy* was the matter; that, is the dangerous enmity, that never will be pacified. Well saith *Solomon*, *Anger is fierce, and hatred is cruel; but who shall stand before envy?* As who should say there be means, to satisfy both those: But the enemy from *envy*, no appeasing him; no hope ever to do it. If ought would, when he saved his life at the cave, and shewed by cutting a sword from his mantle, he might have gone farther if he would; *Saul* himself confest, it was a great favour: yet that would not win him; he sought his life still: And even after this here, yet he fought it still. There was no hope to appease him. And who then would not make sure of such an enemy? Verily if any enmity might have served, here it was.

But there is yet a worse enmity than all these. *Saul* was not only an enemy to *David*; but *Saul's* life, an enemy to *David's* rising. *David* was in reversion (we know :) So, *Saul* stood in his way. There was not only the sting of *revenge*, but the edge of *ambition*, to help this motion forward. It was but *occidamus eum*; here he is, kill him and the inheritance is ours, all is ours. Any other enemies spare, and spare not; but, these that stand in our light, away with them. It made *Abimelech* not to spare his own brethren; nor *Abisai*, his Father; nor *Athalia*, her children. Sure, he that weighs it well, that at one blow he might have rid himself of such an enemy, and withall have gained the crown, will wonder, he let not the blow proceed. Now, lay them together: 1 An enemy, such an one, so deadly; 2 so without cause; 3 so without all hope of appeasing, 4 such a stop to his fortunes: who would have stayed *Abisai's* hand.

This is enough to give his appetite an edge: but, we lack opportunity to do it; and want of opportunity saves many an enemies life. Men must deal wisely, and forbear, till they find him handsomely, at some good advantage. Nay, it is now grown to be good Divinity, *rebus sic stantibus*, to be as gentle as *David*; and *Ne perdas* is good doctrine. But; as soon as time serves and strength; if we get him once within locks, penned up, and in our power, then do as we see cause, destroy him and spare not. So that, upon *conclusit eum* ever stayeth our conclusion. Why here now, *conclusit eum*. It was night: *Saul* lay all weary asleep, in a dead sleep, he and all about him. *David* and *Abisai* came and went, did what they would; took what they would; none waked or knew of it. It might have been done safely, there was none to resist them: and been carried closely, none to descry them. An opportunity it was, and a fair one.

And (as it might seem) of God's own sending. It was perilously put in (that) of *Abisai*, *Conclusit Deus*; that it was God's doing, sure: it was the sleep of God was fallen on them: none awake; all asleep; watch and all. They might stay all the dayes of their life, and God never send the like again. What now?

Though *David* wanted no courage to be revenged on an enemy, nor wisdom to discern this opportunity; yet, for his reputation, he must not soil his hands: but possibly, if some other would take it upon him, he would not be much against it. Why, it was undertaken by *Abisai*, that too: he shall go his way, and do nothing to it: *Sine me*, you shall bear no blame, let that be upon me; you shall go to Church, and sing *Psalms*, and hear the Sermon, and never appear in it. What now? I know not what can be required more. Thus you see the motives: Now, what saith *David*?

Nay first, what saith *Saul*? Can we have a better Judge than him in this case? *Et inimici nostri sint iudices*, an enemy to be Judge in his own case: If you will know, what he saith; He it is, that (in the XXIV. Chapter, XX.) saith thus. *Who shall finde his enemy at such an advantage, and let him goe free?* As much to say, Not any; Sure, not he. But if he, of many another had found *David*, as *David* did him, in the Cave, he would have cut his skirts so close, as he would have made him have bled in the reins of his back; or if he had taken him (as he did *Saul* here) asleep, he would have set him out of that sleep into another, a perpetual sleep, and made him sure enough for ever waking more. This is *Saul's* doom, from his own mouth. And indeed, *hac est via hominis*, with flesh and blood these motives would have wrought. They did not with *David*: what saith he? these motives move him not.

For all this, all this notwithstanding, *Ne perdas*, saith he. And first, mark; he denieth none of his three motives, 1 that *Saul* was his enemy; 2 or that the time served fitly; 3 or that the colour was good: but, granting all these, for all our enmity, for all this opportunity, for all your colourable offer to save mine honesty; for all this, Destroy him not.

Secondly, Mark, it is not *negando*, a bare denial, *Non est faciendum*: but, with an imperative, with authority, *Ne feceris*; straightly charging and commanding him not to be so hardy, as to do it. *Et est efficacior vetandi ratio quam Negandi*; by *Ne*, than by *Non*: The imperative negative is most effectual.

And thirdly, that this is not the first time: once before, he had done the like: and *Iteratio prae-supponit deliberationem*. And indeed, there is a mystrie in this same [*Sine me*] of *Abisai*. They had had him once before at like advantage, in the Cave; (and will you but observe, how it went then; it is well worthy your observing.) Then they were at *David*, to have done it himself; Destroy Him you: What was his answer? Who I? God forbid, never move it, I will never do it. Now then, here at this, *Abisai*, knowing by the former, it was in vain to move him to do it, he offers to be the

3 An enemy not to be won as out of envy. Chap. 18.6.

Prov. 27.4.

Chap. 24.18. 20.

4 An enemy to his rising. Chap. 16.40. Mar. 21.38.

Judg. 9.5. 1 Sam. 15. 2 Kings 21. 1.

2 The I. Motive. Conclusit Deus

1 It was night, fair opportunity.

2 Of Gods sending (as it might seem.)

3 The III. Motive. Sine Me.

II. Davids dislike.

I The first charge. Ne perdas.

doer : It shall be none of your act ; *Sine me* : What answer now ? No, nor you ; *See you do it not*. *Perdas* (saith *Abisbai*) before : *Non perdam*, saith *David*, *Perdam* (saith *Abisbai*) now : *Ne perdas*, saith *David*. So, he will neither do it himself, nor suffer it to be done. The short is : Neither making, as at first ; nor sleeping, as now : neither by day, as in that ; nor by night, as in this : neither by himself, nor by other, will *David* endure to do it, or to have it done. But, in the one and the other, first and last, still and ever, *Ne perdas* (saith *David* :) *Saul* must not be destroyed.

4. Yea, so far was he after this, from fore-thinking this speech, or wishing it unsaid, that he pleased himself in this *Ne perdas* so, that not content to have said it, he made a *Psalm* of it, to sing himself, and all *Israel* with him ; and by singing it, to sing their duty in this point, into all their minds and memories. A sign, the words were good, he would bestow a dittie and tune upon them, as if he glorified in them. Yea, to make them the more memorable, that they might never be lost, he hath framed divers other *Psalms* to the same tune. You may turn to the 58. 59. 75. You shall find all their titles, to the tune of *Ne perdas* ; that so, all that then were, and all that were to come, might know, how good a speech he took it to be, how meet to be said, and sung, of all ages.

5 And what would ye more ? Not these two only, said, and sung ; but in the verse following, takes his oath, and swears to it : *As the Lord liveth* (saith he) *Gods hand may*, but *mine shall never be upon him* : and *his day may come* ; but, not a day sooner for me. So, that, he said no more in this ; than he meant to swear to.

But now to come to look into the reason : we shall find, he goeth farther than so, than *Not destroying*. For being to give a reason of *Ne perdas*, keeping the rule, he should now have gone on with it, as he begun, and said, *Quis enim perdidit* ? For who ever destroyed a King ? He doth not so : That (as it seemeth) would not serve his turn : he changeth his verb now, and saith, *Quis enim manum mittit* ? Who hath but put forth his hand ? As if he had given too much scope, in saying no more, but *destroy not*. Indeed, it was well spied ; it must be stopped, before it come to *destroying*, if it be come to the deed once, we are all undone ; *Ne perdas* is not enough. Much mischief may be ; at least much fear, and fright (as this day there was) and yet, no destruction.

To make sure work then, so far is he from *perdas*, as he will not allow *manum mittas*. By which denying the latter, the former is put past all doubt. If the hand be stayed, no blow can be given : if order be taken for one, the other will follow of it self. You may not *destroy* ; for, you may not *stir your hand*, is a good consequent.

And sure, GOD's care, in this point, is worthy all observation ; it descendeth to such minutes : herein in this place we have two restraints together, 1 *Destroy not* ; 2 and (which is more) *lay no hand*. In another place, he goeth yet farther, *Touch not mine Anointed* ; there needs no hand to that, the finger will serve. And yet farther in another place, *Ne surgas, Rise not out of your place* ; or (as the *Psalm* expresth it) *lift not up your heel* : (that is) stir not hand nor foot, to any such end. Men may stir their foot, and not rise ; and rise, and not touch ; and touch, but lay no hands ; and lay the hands on, and not destroy. But, GOD's meaning is from the first to the last, to restrain all : To have all so far from destroying, as not to lay your hand ; nay, not touch with your finger ; nay, not so much as rise, or stir the foot : but keep every joynt quiet, from any the least quetching in this matter of *Ne perdas*. To go about to do it, is as much as to do it.

We hear this charge : but all this while we see not the *Retentive*, that holds him so, that all *Abisbai's* motives could not move him. He tels us now, what it was : *CHRISTUS DOMINI*. In which word, is the solution of *Abisbai's* argument, thus. That his military Maxim (*destroying an enemy*) which he and many one else in the world, take to be universal, is not so. It admits exceptions divers ; but among the rest, and above the rest, this ; if the party be *CHRISTUS DOMINI*, it holds not. There is more *retentive* force in *CHRISTUS DOMINI*, to keep him alive ; than there is motive in *Inimicus tuus*, to destroy him. This is his answer. And it is under one, both a solution of *Abisbai's* argument ; and a new one propounded by *David*, to conclude his part, thus. The *Lords Anointed* is not to be touched : (GOD's own exprest words, *Touch not mine Anointed* :) But *Saul*, what terms soever he stand in of *amity* or *enmity*, GOD's *Anointed* he is : Therefore, no touching him. And I observe this, that he maketh choice of *CHRISTUS DOMINI*, for his *medius terminus*, rather than *Dominus Rex*, or any other ; rather of GOD's *Anointed*, than of his *Liege-Lord the King*. (Yet there is force in them too ; but nothing such, as in this.) To the *Sanctuary* he goeth, as to the surest place, and from thence fetcheth this term of the *Lords Anointed*, and so makes the matter surer, as he thinketh. For, when all is done, from that place it cometh, that maketh both their Callings, and Persons sacred, and holy : therefore, not without sacriledge to be violated ; nay, not to be touched. For, such is the nature of *holy things*, not to be touched ; I say, not by any enemy ; no, not in war. For, so we see, *David* is displeased with the *Philistims*, for so dealing with *Saul*, as if he had not been *Anointed* with oyl ; as who say, it was their duties to have spared him, even in that respect.

And sure a high term it is, and not slightly to be passed over. In another place he calleth them GOD's ; here, *CHRISTUS DOMINI* : So, they participate with the name of GOD, and with the name of *CHRIST*, *Anointed* ; and if they be *Anointed*, it is with the *HOLY GHOST* and power from above. Which all shew a near alliance between GOD and them, between *Christ* and them, the *Holy Ghost*, and them, so as, they are not to be harmed the least way, if GOD, or *Christ*, or the *Holy Ghost* can keep them from it.

And

2
The Reason,
or II. charge.
*Ne manum
mittas*.

Psalm 104. 15.
Prov 30. 31.
Psalm 41. 9.

I
The first Re-
tentive :
*Christum Domi-
ni*.

Hagg. 2. 13.
2 Sam. 1. 21.

Psalm 81. 6.

Acts 10. 38.

And this *Retentive* is strong enough, where there is any sense of *Religion*. But, it is not to be doubted, *Abishai*, and some besides him, have no great feeling that way, and so not capable of this. What care they for *Samuel* or his horn of *oil*? It must not come out of the *Sanctuary*, it must come from the *Bar* and the *Bench*, that must prevail with them. Tell them of *Non eris insons*, *Guilty* or *not Guilty*, and then you say something. We said before, there is no more effectual way to *deny*, than to *forbid*; and it is true, *Nec efficacior vetandi ratio, quam pœna proposita*, No way of more force to *forbid*, than set a *penalty* on it: specially, the great *penalty* of all, *death*. And yet *death*, a *Souldier* careth not so much for neither, except it be *mors sancta*, a malefactor's death, and the chief malefactor, the traitor's death, to be drawn and dragged from his place, a *Jonah* hanged, as *b Bigthan*; His bowels pulled out, (to suit him to *c Judas*, whose gush'd out of themselves;) To have his heart opened, yet being alive, as *d Absalom*; His head chopped off, as *e Sheba*; and it and his quarters hanged up, as *f Baana*, and *Rechabs* were: To have *g* their lands and *livelyhoods* seized on, and given to *strangers*; *h* Their issue miserable for their fakes: To be *damna memoria*, their name, and memory as a curse: (which three are set down in the hundredth and ninth *Psal*, the *Psal* against *treachery*.) Tell *Abishai* of this, and this may perhaps stay him.

And to say truth, this was no more than needful; without it, all that was said, might have been thought to have had but *rationem consilii & non præcepti*, to have been spoken by way of good honest advice, but to have been no *penal* or capital *Law*. Gently said of *David*, *Ne perdas*; And well done of *Abishai*, to *forbear*; but, no necessity in it. Therefore he tells them, These words [*Ne perdas*] are a binding precept: and that so, as if they be transgressed, they will bear an action; yea, an enditement; that who so breaketh them, *Non eris insons*. And *Non eris insons* are judicial words, and this they import; That, not only they may be arraigned, but, that no *Quest* can acquit them, or find them *not guilty*: that by no *Book*, they can; that by this *book*, they cannot be saved. But if they stretch forth their hands against the *Lords Anointed*, their necks must stretch for it; and being found *guilty*, they must be dealt with as those that are so found; and upon them must come all that is written in this *book*, which yet while we recounted.

And yet, *Non eris insons* goeth further. For, suppose some of them should happen not to be brought to the bar, it shall not serve; for all that, *Non eris insons*, still God will not hold them *guiltless*. He will not so leave them, but (rather than there should not be holden) hold an *Affize* Himself, and bring them to the end of *guilty* persons, all the sort of them, *Heaven* shall do it by *lightning* (as *Psal* 144.) or the *earth* do it by *swallowing up* (as *b Core*;) or their own friend shall do it (as *c Jeab*;) or their own beast (as *d Absalom*;) or their own selves hang themselves (as *e Achitophel*;) or burn themselves (as *f Zimri*.) If they will not say *Ne perdas*, to *Christus Domini*, *Christus Domini* shall say *perdas* to them, and send them all to their own place, the pit of perdition, so many as will not say *Ne perdas*, to the *Lords Anointed*. It was not for nought, that *David* said to him (2 *Sam*. 1.) *How wast thou not afraid to do it?* There is (sure) matter of fear in it, every way, to stay them: fear of God, in *Christus Domini*, to move *David*: fear of the *Gallows*, in *Non eris insons*, to move *Abishai*.

But upon all this, would it not do well, if we had *Abishai's* own confession, given in evidence against himself? That (I suppose) would take up the matter quite. We have it, 2 *Sam*. 16. There, in a case only of looseness in the tongue, where *Shimei* let go certain railing speeches against *David*, could *Abishai* say, What shall this foul-mouthed curie thus be suffered to speak against the *Lords Anointed*? and no remedy, he would needs have gone and fetched his tongue and head and all. Yea, after this return in peace, when *King David* had, upon *Shimei's* submission, given him his pardon, *Abishai* pleaded hard, to have it called back, and would needs have him die for it; and well worthy he was. And all was but for *mist linguam*: and *Abishai* himself is here laying hands, violent hands, on the *Lords Anointed*; a worse matter by far. So that upon the matter, *Abishai* is judged out of his own mouth, and *David* justified by him, in his *Non eris insons*. There are your two *Retentives*: the first for good subjects; the latter for whomsoever.

Now, lest any might conceive, this is but a case of instance; holds in this particular, but extends not to all; some body, in some case, may do it for all this, therefore is it, he carrieth it along through all, with his *Quis*? to tell us, his meaning is, That not only *Abishai*, but that *Ne quis perdat, Ne quis manum mittat*, that, none at all *desire*, none lay hands at all: that his *Ne* is general without exception of any.

And in this, even his manner of denying, his *figura dictionis*, the tenor of his speech is such, as I dare make a note of it. There be divers wayes of denying, one more full and forcible than another: but of all the way by *interrogative* is holden the fullest, and most of force. To have said, None did ever attempt it, which was not *guilty*; this had been a *denial*, but a *calm* one. But to say: *Whoever went about it, but he was found guilty?* there is more life and vigour in it, by a great deal. Indeed, of all *Negatives*, the strongest, the most peremptory, is by *Quis*? For it is not a bare *Negative*, but a *Negative* with a challenge: sending a challenge to any, if he can for his life, to shew one, that was holden innocent in that case. They call it the *triumphant Negative*, as bearing it self confident, that none can rise up against it: *Who?* (that is) shew, if ever any such had peace, if ever any were reputed innocent. As much to say as, never was there any, never. If there were, name him, bring him forth; but that you cannot: therefore *Quis fuit insons?* maketh the case clear, and past all question. So you see, *David* told us of *Christus Domini*, as it were in his *Epithet*, as a *Prophet*: Then went he in to his long robe, and told us *Non eris insons*, as a *Judge*: And now he is in his *armour*, as a *Challenger*, with *Quis unquam?* to challenge any, that holden the contrary.

2
The II. Reten-
tive:
Non eris in-
sons.

a 1 Reg. 2. 18.
b Esther 2. 21.
c Acts 1. 18.
d 2 Sam. 18. 14
e 2 Sam. 20. 22
f 2 Sam. 4. 11.
g Psal. 109. 11.
h
i

a Psal. 144. 6.
b Num. 16. 32.
c 2 Sam. 18. 14
d
e 2 Sam. 17. 13
f 1 King. 16. 18
g 2 Sam. 1. 14.

3 *Abishai's*
own confession,
Verse 9.

3
The generality
of the charge
Quis cri. in-
sons?

And his challenge will be taken; and there be, that hold the contrary, in our age, and that dare step forth, and make a question of it for all this: or rather, make no question at all of it, but can tell *David*, both who may lay his hand on, to *destroy* God's Anointed; and who shall acquit, absolve; and make them innocent, that so do.

Who shall? *Quis*? marry *quisquis*, any whosoever, being warranted. And who shall warrant him? That shall the *High Priest*, by his last censure.

These fellows would not stick to tell *Abisbai*, a clean contrary tale to that of *David's* *destroy* not, faith he. Go to, say *David* what he will, or what he can, we say, *destroy* him: What, if he be? Yea, though he be the *Lords Anointed*. You shall be guilty then certainly, faith *David*. What say they? Say they thus: You shall not be guilty, you may do it, we will absolve you? (that were too much:) No, but you shall merit by it; you ought to do it: we will *Saint* you for so doing. This is not matter of talk; we know it hath been done.

Quis? who? A *Jacobine* lay his hand: Yea, hand and knife, and thrust it into the body of God's Anointed: Yea, anointed with the oyle that came down from heaven (as they tell us) sent purposely to anoint the *French Kings*, and make them God's Anointed *et Reges*. What, and not guilty? Not guilty: yea, and hardly escaped from being a Saint, if the Cardinals faith had failed as well as the Popes did, and if they had not kept *Saint Peter's* Successor from erring. Be not we fallen into strange times, wherein *David* must be driven to recant, and *Abisbai* prove the Prophet; and in which (as if there were no such verse as this in the Bible) the illusion of error is grown so strong with some, as they will rather themselves be destroyed, than say, the *Lords Anointed* is not to be destroyed.

Sauls case a ruling case for *Ne perdas*.

I will do them no wrong: They will say, this Text is enough to condemn this dayes attempt, it cometh full home to that case. It was upon *Inimicum tuum*: in which case of private revenge, themselves hold it clear, *quod non*, as well as we. But when they dispense with *Ne perdas*, it is upon other grounds: upon misgovernment, or (to speak as they do) *tyrannie*; upon usurping power in matters Ecclesiastical: upon bloody persecution, and that of God's Priests; and these are not in the Text. Yes they are in him in the Text, concerning whom this *Ne perdas* was given, every one: and yet *Ne perdas* stands for all that. And this I say, howsoever *Abisbai* did look upon *Saul*, but with a foulders eye, and saw nothing in him but an enemy, to move him, to destroy him; if some of these quick and sharp-fighted *Abisbais* had had the looking into him, they would have spied in him other manner of matter, to have resolved him meet to be made away: they would have found him, not *David's* enemy only, but an enemy to God, and all goodnesse; and return him culpable of all those faults, which they use to insist on, when they write their books to that end.

And I verily think, God in this first example, of his first King over his own people, hath purposely suffered them all to fall out, and to be found in him, even all that should fall out in any King after him, to enforce their position: that so we might finde them answered to our hands.

Notwithstanding his Misgovernment and tyrannye. Chap. 11. 5.

To touch them in order. They would easily have quarrelled at *Saul's* misgovernment. Not at the first; he then, was a middle, and a gracious Prince. Never came there from any Princes mouth, a more princely speech, than the first speech, he is recorded to have spoken, *Quid populo quid fieri?* What ayles the people to complaine? A speech worthy everlasting memory, so they complaine not without cause. But within awhile, he grew so sterne and fierce, as no man might speak to him. Upon every light occasion, nay upon no occasion at all, his *Javelin*, went straight to naile men to the wall: Not *David* only, but *Jonathan* his Sonne and Heire apparent, and no cause why. In the XIII. Chapter it is said, *Saul* had then been King a year, and reigned two years in *Israel*: yet it is well known, his reign was forty years: Their own Writers resolve it, thus: how long soever he reigned, he was a King but two years. All the time after, he was somewhat else, or somewhat more than a King. And they let not to tell what, applying to *Saul* that of the Psalme, *Tyrants that have no God before their eyes, seek after my soul*. And that: *Under thy winges shall be my refuge, till this tyranny be overpast*. Yet for all this tyranny, *Ne perdas*, faith *David*.

2. Usurping the Priests office. Chap. 15. 17.

Yet for all this he fell not into the sin of all sins, which they stand so much on, *Usurping power in things spiritual*. Yes, and that would they have found too. Why? did he call himself *Head of the Church*? indeed no: *Samuel* did that for him; He it was, that said: *when thou wert little in thine own eyes, the Lord made thee Head of the Tribes of Israel* (of which, the Tribe of *Levi* was one) for that, *Samuel* must answer. But *Saul* went farther a great deal; yea, farther than *Oza*: For he took upon him to sacrifice in person himself, to offer burnt-offerings, upon the very Altar, the highest part of all the Priests Office: that is, usurped farther than ever did any. And all this *David* knew, yet it kept him from saying, *Ne perdas*.

3. Shedding the Priests blood. Chap. 22. 18.

They never had done with persecuting and shedding Priests blood: was *Saul's* finger in that too; In that, he passed. He put the *High Priest* himself and LXXXIV. more, all in one day, to the sword: and all but upon the single accusation, but of *Dore*, all protesting their innocence, in the fact; and all loyalty to him: and all but for a dozen of bread given to *David*. This could not but grieve *David* exceedingly: it was for his sake, yet he saith, *Ne perdas* though, for all that.

4. Being possessed with an evil spirit. Chap. 16. 14.

And one case more I give in for advantage. It is well known, he was a *demoniack*, one actually possessed with an evil spirit; which is a case beyond all other cases: Yet *destroy* him not *Abisbai*, though. So that, if *Abisbai*, in stead of *inimicum tuum*, had said, God hath shut up this Tyrant, this Usurper, this Persecutor, this Possessed party, this what you will, *David* would have said no other than he did, *Ne perdas*, still. I would fain know, which of all their destructive cases is here want-

wanting: They be all here, all, in *Saul*, all in him, at the time of this motion: yet, all alter not the case: *David* saith still, as he said. If then all be in *Saul*, all incident, all eminent in him, nay, if his case be beyond all, said it must be, that *David* here saith. Though he be any of these, though he be all these, *destroy him not*; or *destroy him and he destroyed*, *destroy him*, and be the child of perdition.

I would be loth to deceive you: There may seem yet to want one thing. Here was no High Priest to excommunicate him, or give warrant to do it: yes, that there was too. For *Abiathar* escaped that great massacre of Priests by *Saul*: and now, he was lawful High Priest. Now he fled to *David* thence, and brought the *Ephod* with him. So as by good hap the High Priest was with *David* now in the Camp, and the *Ephod* too. There wanted no just cause (you see) to proceed against *Saul*. There wanted no lawful authority, the High Priest we have. There wanted no good will in *Abiathar*, ye may be sure, his father and brethren having been murdered by *Saul*. So here was all, or might have been, for a word speaking. All would not serve, *David* is still where he was; saith still, *Ne perdas*: knew no such power in the High Priest's censure, was not willing to abuse it: cannot see *Quis*, any person to do it; nor any cause, for which it is to be done. Enough to make a ruled case of it for every. That *Abiathar* may not do it, nor *Abiathar* give warrant to it. His charge is honest, *Ne perdas*: His reason good, *Christus Dominus*: His sentence just, *Non eris infans*: His challenge unanswerable, *Quis mittet manum?*

5 There was an High Priest *Abiathar*.

Chap. 22. last,

Chap. 23. 6.

And, this being cleared, come we now to the principal cause of our coming. Which is, in this publick manner, to render our yearly solemn thanks to *Christus Dominus*, for the deliverance of our *Christus Domini*, this day (a deliverance like this in the Text;) even for His *Ne perdas*, at *Perth*. For it, and for both points in it. 1 That His Anointed was not destroyed. 2 That they, that put forth their hand to do it, carried it not away, but found the reward due to guilty persons. The two cases, 1 this in the Text: 2 and that of this day: are both like in the maine: if in circumstances, dislike; this of ours hath the advantage. The fact more foul, the deliverance more famous.

The Text and Day compared.

To speak then of *malitia dici hujus*, the malicious practice of this day. Had the King been an enemy; yea, such an enemy as *Saul*, it had been no warrant. But, he was no enemy: No, but many wayes, a gracious Prince to them both. I know, pretence there was, of a wrong. Say it had been one; what was done, was done by others, in the Kings minority. And though done by others, yet justly done: and no wrong was it at all, but wrongfully so called.

Secondly, the King was shut up, it is true; but not as in the Text, by God; but by wicked men, who found him not casually (as *Saul* was) but trained him guilefully to the place, and there shut him up treacherously. It was not sudden, it was a long plot: the malice, the more; the fact, the fouler. And there he was *conclusus & derelictus* both; shut up by *Abishai*, forsaken of *David*.

Thirdly, and it was not night, nor the King asleep, that he might have passed away without any fright or terror. No: it was *Demon meridianus*, this, a noone-day Devil: He was broad awake, and the fear of death (worse than death it self) I know not how oft and many times, before his eyes.

Psal. 91. 6.]

Fourthly: And as beyond it in these; so, in the Principal beyond it too. Both of them lift up: *Abishai*, his speare; this, his dagger, to have given the fatal blow *Abishai*, but once: This, twice. And certainly, nearer it came the King, than *David* would suffer it to come to *Saul*: 86, the danger nearer, and the delivery greater. And yet, there was a *Ne perdas* in this too; and that a strange one: Not by *David*, no: Judge, if it may not seeme a miracle, that God then shewed. When there was none to say *destroy not*, else; God opened, his mouth that was there set, himself to be the destroyer, to say once and again, *O destroy him not, destroy not the King*. The voice was *David's*; the hands, *Abishai's*. It calls to my minde, what long since I read in *Herodotus*: that at the taking of *Sardi*, when one ran at *Crasus* the King, to have slain him, that a little boy borne dumb, that had never spoken word in all his life, with the fright and horror of this sight, his tongue loosed, and he broke forth and cried, *ο ανθρωπε, &c. O man destroy not the King*, and so saved his life. So writeth he, as of a wonder: and see, if this were not like it. But so we see, if there were no body else to say it, they that are born dumb shall say it; yea, the destroyer himself shall say it, rather than *Ne perdas* shall not be said. This would not serve (though it did to *Abishai*; but they were worse than *Abishai*, that were here. That God therefore might have the honour of the day, he passed over to the latter part of the verse; and when there was none else to do it, he took the matter into his own hands; himself held the Assise, found him guilty, gave order for his execution, sent up one to do it; and one, that formerly had been his special friend, and (if I be not deceived) sworn brother, as *Joab*, to bring *Absalom* to his end; that destroyed him, for not hearing *destroy not*.

And yet the goodnesse of God itayed not here, neither; but, where in the Text, in *Saul's* case, there was but one blow, one danger, one delivery: In this, there were no lesse than three, one after another. First came *Abishai*; he and his armed man: God delivered him. Then came the other, the Master of the mischief, then bewrayed, (as one bewrayed) desperately set: God again delivered him. Then last of all (and that was worst of all) came the popular tumult, whose rage knows no reason, who, as they *Num. 16.* called *Core and Dathan*, the people of the Lord: so these (little better;) and even then also did God by his mighty providence turn away the destruction. This in the Text was soone done; a few words, and away: This of the day, it was long first, and much ado, yer it was done: the longer, and the more, the more is God to be magnified for it.

And when all was done there, he that was saved was but *Saul*; but here (envie flatters not, but) if envie it self should speak, it would say *Major Sauls hic*, a greater than *Saul* any: (For, the territory of

of the least of your Kingdoms was greater than that of his :) And *Melior Saule hic* : a better than *Saul* was here saved ; better , without all comparifon . So , the beginning was (as they made account) *Conclufit Deus inimicum nostrum* : The end was , as it proved , *Conclufit Deus inimicos Domini Regis* . G O D made a conclusion of their wicked premisses and their wretched persons all at once . So , the conclusion was *Ne perdas* to the King , and *Non infans* to the children of perdition .

Now , to that G O D , that when You were *shut up* , forooke You not , but delivered You a *malitia dici huius* , & a *Damone meridiano* ; that in the depth of all your danger , when there was no tongue on earth could say *Ne perdas* , said it from heaven , and said it thrice over : for that his three-fold delivery , render we three-fold thanks and praise , thrice blessed be His holy Name for it . And He grant , that this lesson of *David* may take deep root in all our hearts , that there may never be a *Quis in Israel* to lift up his hand , to the like action ; all may be quit , none found guilty ever of so foul a crime . None , on *Abisbai* 's side , to make any such motion ; all of *David* 's minde , to mislike it , to say *Ne perdas* : *Ne perdas* , though it be *Saul* . But , for *David* , *Ne perdas* is not enough . To Him , and such as He is , let us with one voice cry *Hosanna* ; not only , not destroy , but *Hosanna* . LORD save , LORD prosper , LORD adde dayes to his dayes , that his years may be as many ages . And as this day thou didst , so full and full prepare thy loving mercy and truth , that they may preserve Him , even for ever and ever .

A SER



A
SERMON
PREACHED

BEFORE THE
Kings Majesty,

At HOLDENBIE,

On the V. of August, A.D.M.DC. X.

I CHRON. Chap. XVI. Ver. XXII.

Nolite tangere Christos meos.

Touch not mine Anointed.



Ere is a speech: but we know not *whose*, nor to *whom*, nor yet (well) *concerning whom*; only concerning certain Persons, whom the Speaker (whoever He is) calleth His *Anointed*. It behoveth us, to know these three, who they be.

The person, *whose* the speech is, *Persona loquens*, He that saith *Meos*, Him we finde at the fourteenth Verse. *Ipse est Dominus Deus noster*, He is the Lord our GOD: GOD it is, that speaketh here; He, that challengeth them for His, by calling them, *Mine*.

The persons to *whom*: in the verse before, *Non reliquit hominem*, He loveth not a man. So, it is, to all in general: but specially to *some*, more quick of touch than the rest, whose fingers are never well, till some way or other, they be *touching*, whom GOD would not have touched.

The persons, *concerning whom* (whom, He stileth, His *Anointed*) will fall out to prove, the Princes of the earth. We must not say it, but prove it (say it now, prove it anon.)

Now, as if some body were about to offer them some wrong, here cometh a voice from heaven, staying their hands, and saying, *See you touch them not*. *Quos Deus unxit, homo ne tangat*. Whom GOD hath *anointed*, let no man presume to touch.

Of which, it may well be said, as the Psalmist saith to us, every day, *Hodie si vocem*: To day, if ye will hear His voice, harden not your hearts, and ye may: For, as this day (now ten years) from the same Person, and the same place, a like voice there came, concerning His *anointed*, in whose presence we stand. That GOD would not have His *Anointed* touched, this Text is a witnesse, and this Day is a witnesse: the Text, *dixit*; the Day, *factum est*.

Touching the same point, when time was, in this place you heard, *Ne perdas*: you shall hear it again now, but, from an *higher person*, under a *straighter charge*, and with a *larger compasse*.

The person *higher*: for, that was David: *Sed ecce major Davide hic*, but behold, a greater than David

Referred unto
the Text next
before, 1 Sam.
26. 9.

1

David is here This, is no voice on earth (neither of Prophet nor Apostle) we now hear: *Audivi vocem de caelo*, We hear a voice from heaven: And thence, neither of Saint nor Angel, but of GOD Himself. To shew his care of them (*His Anointed*) He would have none give the charge about them, but Himself; Himself in person; *Non aliena vocis organo, sed oraculo sua*; from none other, but from His own mouth.

2 The charge stricter: for, there it was, *destroy not*, the worst that could be: Here it is, *Touch not*, the least that may be; and so, even that way, amended much.

3 The compass larger: That, was to *Abisbai*, but one man; and it was, concerning *Saul*, one King only; and therefore it was in the singular, *Ne perdas*: This is, *Nolite*, and *Christos*: the number altered, of a larger extent far, even to *All men*, concerning all *His Anointed*. *Nolite* in the plural, that is, None of you: *Christos* in the plural, that is; None of them. *Them*, not touched, not *Any of them*; *You*, not touch, not *Any of you*. *Non reliquit hominem*: He leaveth not a man, but forbiddeth *All*. Now out of this plural, you may deduce any singular; out of *Christos*, any King: Out of *Nolite*, any party: Out of *Tangere*, any hurt: and so, not *any man*, to *any hurt*, to *any His Anointed*.

This Text; the first and great Commandment concerning this point.

A Commandment it is, and I may safely say, *Primum & magnum mandatum*, The first and great Commandment, touching the safeguard of Princes.

The first: For (as the verses before shew) it was the first given, in this kind, and that before all other, in the Patriarchs time, long before *Moses*, under the Law of Nature.

The greatest, not only because it is of the greatest in heaven, and concerning the greatest in earth: but for that it is the Original main precept, touching Princes and their safety, or (as the phrase is) the fundamental Law, upon the which all the rest are grounded, unto the which all the rest reduced, and from the which all the rest derived. *Dauids destroy not*, is but an abstract of this *touch not*. Ask him what Text He had for his *Ne perdas*: hither he must come, this must be it, and none other. This *nolite tangere* is the main wing of protection: *Ne perdas*, or any other particular, is but a feather of it.

The Division

To see the parts of it. A Precept it is, and negative; and the negative precept is of the nature of a fence, and the fence leadeth us to the thing fenced. First of all then, we take it in sunder, in the midst: *meos*, whose the fence is; and then *nolite tangere*, as it were a circle or fence round about them.

I. *Christos meos* hath in it two things: Not only the parties, whom they should not; but the reason why they should not touch them. Not touch? Whom not touch? *His Anointed*. And why not touch? Even because, *His anointed*.

In *Christos meos* taken together, are the parties *non tangenda*: Again, in *Christos meos* taken in sunder, and weighed apart, are two reasons couched, *de non tangendo*.

Why not touched? first, they be *His*: and secondly, what of *His*? *His anointed*. These two, be two several: *His anointed*, is more than *His*: for, all that be *His*, be not *anointed*.

1. *His* alone, were enough; that they be *His*, they pertain to Him, and so, He to see them safe.

2. But then besides, they be the very choise and chief of *His*, *His anointed*, and so, a more special care of them, than the rest.

3. And then (from the nature of the word) not only *His anointed*, *Uncti Ejus*: but *Christi Ejus*, *His Christs*, which is the Highest degree of *His anointed*: for higher than that, ye cannot go.

And last, what that is, that maketh them thus, *His anointed*: to know whether they may be stripped of it, or no.

II. Then come we to the Circle or Fence, and that we may divide too: for, *Nolite tangere*, is a double fence; 1 from the act, 2 and from the will. *Touch not* (so we read) where the touch, the act, is forbidden. *Nolite tangere* (so read the Fathers) where the will to touch is forbidden likewise. *Nolite*, that is, Have ye not the will, not so much as an inclination to do it. So, both the act and will of touching is restrained: the act, in *tangere*, the will, in *Nolite*.

In the former, we are to take the extent, of *Tangere*, and *Christos*: 1. To what matters *Tangere* will reach: 2. In how many points, to *Christos*. And in the latter, to what persons, in *Nolite*.

And so, see we the summe of the Text, which is sufficient enough to keep Kings from touching, if it self might be kept untouched: but as the times are, the Text it self is touched, there needs a second *nolite tangere* for it. To that end then, to see the Text safe and well kept, the three persons in it, all to joyn together: Kings, touching whom; and Subjects, to whom; and GOD Himself, by whom it is given in charge. And if the two former do their parts, GOD will not fail in His.

Let me adde one thing more. That this Text, besides that it is a Commandment, it is also a Thanksgiving; but both have but one errand, the Kings safety.

A Commandment it is from GOD: the very stile, the mood (*nolite*) giveth it for no lesse.

And a Thanksgiving it is to GOD; for it is a verse of a Psalm, of a Halleluja-Psalm, of the first Halleluja-Psalm: (there be twenty of them in all, this is the first of them all.)

A Commandement it is, for it is proclaimed with sound of Trumper, and that by *Benaiah* and his company: And a *Thanksgiving* it is, for it is sung with solemne musick by *Asaph*, and the *Quere*, at the sixth and seventh verses before. It is both, and both wayes we to have use of it.

First, as of a *Commandement* from God, to teach us this duty towards God's Anointed. I trust, we will performe better duties to them than this: but, whatsoever we do besides, what good we do them, *ne nocent*, not to touch them, to do them no hurt.

And, never so much need of this doctrine as now, when by a late heaue accident, we see, wretches there are, dare attempt it: And other (and they the more wretches of the twaine) that did dare to avow it: Did dare (I say;) for, now they would seem to disavow it: but so poorely, and faintly, as all they say, may hold, and yet another like act be done to morrow.

And then secondly, as a *Thanksgiving* to God, who hath set the print of this commandement, upon this day; in cutting short this day two wicked Imps, that went about to breake it, by *conquering*, and more than *touching*, the LORDS Anointed.

And never were we so much bound to do it, as this yeare. For that, this yeare, upon this fresh occasion, truly we may say, He hath dealt thus with us, *Non taliter fecit omni Nationi*, He hath not so dealt with all Nations, nor hath every King found Him so gracious. Others, have not in theirs; I speak it with compassion: we have in ours; I speak it to our comfort, and to the praise of God. Both these wayes.

Psal. 147. 20.



Christos Meos.

AN honourable Title to begin with: and begin with it we must: the very Grammar-Rules lead us to it. Anointed, is but an *Adjective*, we are to seeke the *Substantive* for it. But besides, we are to finde *who* they be, whom we are *not to touch*, lest we touch unawares. And as well, that we may know the right, and do them their right, as that we may discern them from the wrong: for, wrong there be, that call themselves *Christos Domini*, whom the HOLY GHOST never christned by that name.

Christos meos, who they be.

As, of CHRIST Himselfe, many come and say, *Ecce, hic est CHRISTUS*, *ecce illic*, Here is CHRIST, and there is CHRIST, and deceive many: So, of these Christs here likewise, See, here is *Christus Domini*, and there he is, and no such matter. Our first point then is to know, *who* they be.

Marke 13. 21.

These in the Text here, were the *Patriarchs*, it cannot be denied. They be set downe by their names, *Abraham, Isaac, Jacob*, touching whom, *prima intentione*, this charge is given, that they be not touched.

Patriarchs, Christi Domini.

And let not this seeme strange: For in the first world, the *Patriarchs* were principal persons, and (as I may safely say) *Princes in their generations*, and for such, holden and reputed by those, with whom they lived. I may safely say it: for of *Abraham* it is in expresse termes said by the *Hethites*, *Audi Domine, Princeps Dei es inter nos*, Thou art a Prince of God (that is, a mighty Prince) here among us: As indeed, a Prince he shewed himselfe, when he gave battell and overthrow to foure Kings at once. Of *Isaac* no lesse may be said, who grew so mighty, as the King of *Palestine* was glad to intreat him to remove farther off, and not dwell so neare him: and then, to go after him in person, and sue to him, there might be a league of amity between them. And the like of *Jacob*, who by his sword and bow, conquered from the *Amorites* (the mightiest of all the nations in *Canaan*) that countrey, which by will he gave to *Joseph* for his possession; It was near to *Sichar*, well knowne; you have mention of it, *Iohn 4. 5.*

Gen. 23. 6.

Gen. 26. 16.

Verse 28.

Gen. 48. 22.

Great men they were certainly, greater than most conceive: but be their greatnesse what it will, this is sure, they were all the Rulers the people of God then had, and besides them, Rulers had they none. And that is it we seeke; *Pater* was in them, and *αρχη* too, father-hood and government: and these two made them *Patriarchs*, & *Υψιστος ante unctiōem* (saith *S. Augustine*) Anointed before there was any materiall Anointing at all.

In Psal. 140.

In them then this terme began, and in them it held so long, as they had the government in them. But *Patriarchs* were not alwaies to governe Gods people; but *Kings*, in ages following, were to succeed in their places. And so did succeed them; succeed them in the word *Pater*, and in the word *αρχη* both, both in the right of their father-hood, and the rule of their government, as *Fathers* of their Countries, and *Governours* of their Common-wealths. Where the *Patriarchall* rule expired, the *Regall* was to take place, being both one in effect. For, *Abraham* the *Patriarch* is termed a *Prince*, (*Gen. 23. 6.*) and to make even, *David* the *Prince* is termed a *Patriarch*; Let me speak boldly unto you of the *Patriarch David*, saith *Si Peter* (*Act. 2. 29.*) So that two things we gaue here: 1. That *jus Regium* cometh out of *jus Patrium*, the King's right from the Father's, and both hold by one Commandement. Then 2. That this text bindeth, as a *Law of nature*, being given for such, to the old world, long before the *Law* came in any *Tables*.

Princes Christi Domini.

Now, that as in other things, so in this term of *Christi Domini Kings* do succeed the *Patriarchs* we have (first) our warrant from the *Holy Ghost*, applying this term here, after, so *a Saul*, to *b David*, to *c Salomon*, to *d Ezekias*, to *e Josias*, *f Cyrus*: all Secondly, from the *Councells*, *f Elay 45. 2.*

1. Sam. 12. 3. 4.

2. Sam. 19. 21.

3. Chro. 6. 42.

4. Abac. 3. 13.

5. Lam. 4. 23.

Append. ad
Tom. 4. p 1097.
can. 74. pag.
849. Editio
Vinct.

Princes only in
Scripture have
the title of
Christi Domini.

Luc. 2. 26.

Verse 15.

Though other
persons anointed
yet none
called the
Lords Anoin-
ted.

Heb. 1. 4. 5.

Meos the claime
whose they be.

I say no title to
them.

I
Meos the Popes
claime.

2.
Esay 45. 1.

The third generall Councell at *Epheſus*; the great Council of *Toledo*, the fourth; the great Western Council at *Franckford*. Thirdly, from the consent of *Fathers*. To dispatch them at once, so faith the Council of *Franckford*, *B. Hieronymus & ceteri S. Scriptura tractatores, &c. S. Hierom* and the rest of the Writers on Scripture (all) understand it not of others, but of *Kings*: Yea lastly from their own Writers, *Cajetan*, and *Genebrard*, who themselves so apply it, upon this very place.

Nay, *Kings*, they will grant (they can neither will nor chooſe :) But then, they would hemme in others likewise, to enter common in the title; as the *Pope*, as the *Cardinals*, and as any else, save them that be indeed. But that they must do then without book: For in this book warrant have they none. For this term [*Christi Domini*] here, or ginally ascribed to the *Patriarchs*, is ever afterward, without variation, continually appropriate to *Kings*: and to *Kings* only all the Bible through. The question is, Whether we will speake, as the *Holy Ghost* doth, or no? If we will, then upon a just surveigh taken of all the places, where the word *Christus Domini* is to be found in Scripture, three and thirty they be in number. Of which one only is in the New, and that is of our S A V I O U R Himself; the rest, all in the Old. Four times by God, *mine Anointed*; six times to God, *thine Anointed*: Ten times of God *His Anointed*: Twelve times in terms terminant, *Gods Anointed*: Of which, twice it is said of the *Patriarchs*; Here, and in the CV. Psalm (which two places are indeed but one.) All the rest are said either of *Christ* or of *Kings*, all: and never applyed to any other, but to them only. And here we joyn issue: if to any other the Scripture apply *Christus Domini*, we yeild: if to none but them, we carrie it. For, what reason have we, if the Scripture appropriate it to them, and none but them; to take it from them, and give it to others, to whom the *Holy Ghost* never gave it?

Yet have I no meaning to deny, but that others, not only persons, but (if they will) even things too, were anointed under the Law: Persons, as *Priests* and *Prophets*: Things as the *Tabernacle*, and all the vessels of it, even to the very *fire-serks*, *aspans* and *snuffers*. But though they were so, yet none of the things, nay, nor any of the persons, have ever the name given them, of *Christus Domini*. No *Prophet*, of all the fellowship of the *Prophets*; no *Priest*, no not the *High Priest* himself, ever so called: It may be anointed, but not the *Lords Anointed*: i may be *Vncti*, but not *Christi*: or in a corner of one chapter of the *Maccabees* [*Christi*] once, but not with his full Christendom, not *Christi Domini*. Still they fall short: and *Christus Domini* follows the King and him only.

Yea, this ye shall observe in their owne old Translator: that the same word in Hebrew and Greeke, when he speaketh of the *Priest*, he ever turneth it *Vnctus*; when of the King, *Christus* ever: as if of purpose he meant by this word, to make a partition between them. Any will think, there was surely meant them some special prerogative more than the rest: that from the rest it is given them, and ever to them, and to none of the rest.

We may well conclude this point then, with the Apostle: *They are made so much the more excellent than the rest, by how much they have obtained a more excellent name than the rest. For unto which of all the rest at any time said be, Thou art mine Anointed? Enough to settle this term upon Kings. The Holy Ghost* attributes it to them, and none but them. We to understand it of them, and none but them. It is, and so let it be, their own due stile their proper denomination. *Touch not mine Anointed, Who be they? If we go by the book, Princes: Why then, Touch not Princes.*

Christos meos, who they be, wee see. But in these words (we said) there are not only the parties; whom they should not; but the reason, why they should not touch them. And not one reason, but two at the least. Now then let us take the words in sunder, and weigh either by it self, seeing either word is a reason, *de non tangendo*. First whose they be, *His meos*, Then what of his: his Anointed. And his Anointed is *Christi ejus*: Which (it may be) will amount to two reasons more. *Meos* is his claim: *Christos*, his character, or speciall marke.

Meos, His claim: which word is not slightly to be passed by. It is to the purpose. To claim is to touch. He that saith *meos*, He that claimes them, toucheth them, toucheth their free-hold (as we say.) He that saith, touch them not; saith claim them not. Some question there is grown, whose they be. Two claimes there are put in and laid to them, besides; *Meos*, saith the *Pope*; and *meos*, say some for the *People*; but neither say true: God, He saith *Christos Meos*, and he only hath the right so to say.

Meos saith the *Pope*. For he, or some by his commission, 'used to anoint the Emperours, and because he was master of the ceremony, he would be master of the substance to: and his they were. The *Pope*, he was *Gods*; and they were his Anointed, and of him had their dependance, and he to depose them and to dispose of them, and to do with his own what he list. And this claime is not yet given over. For, he that shall mark the *Popes* faintnesse, when some *Kings* are sought to be touched, nay are touched indeed, out of his *meos*, will easily think, he is well enough content they be touched, though they be *Gods Anointed*; if they be not his too, *Touch not his*: Not his, as for others, it skilleth not, touch them, who will.

But this claime by the ceremony is clean marred, by this Text: for when these words (here) were spoken, there was no such ceremony instituted, it was *Non ens*, no such thing in *rerum natura*. That came not up, till *Moses*: Now these here in the Text, were in their graves long before *Moses* was born. No *meos* then, no claim by the ceremony.

And after it came up, no *Priest* went out of *Jury* to *Persia* to carry the ceremony to *Cyrus*: yet of him, saith *Esay*, *Hac dicit Dominus, Cyro Christo meo, Thus saith the Lord, to Cyrus mine Anointed*, and yet never came there any oyle upon his head. So that even after it was taken up, yet the ceremony

ceremony and the claim by it, would not hold. The truth is, the ceremony doth not any thing, only declareth, what is done. The party was before, as much as he is after it: only by it is declared to be, that he was before, and that which he should have been still, though he had never been declared. The truth may and doth subsist, as with the ceremony, so without it. It may be retained, as with some it is, and with us it is: and it may be spared, as it is with others: Spared, or retained, all is one; no claim groweth that way.

But last of all, where it was used, as by Samuel to Saul, by Sadoc to Solomon: yet they claimed nothing in the parties they anointed, but called them still God's, and never their own anointed. They knew no claim lay by it; Nay, if it had been a Sacrament, as it was but a ceremony: he that ministrerh the Sacrament, hath no interest in the party by it, but God alone; and then much less he, that performeth but a ceremony, is to plead any Meos. So that every way, this claim vanisheth, of Christi Pontificis.

Now then a second claim, another Meos, hath of late begun to be buzzed of as if they were Christi populi, and held of them. And whatsoever the matter is, the Cardinal himself waxeth very earnest for it; (I think, because he seeth the Popes arm groweth short; and loth he is, but that there should be still some hands to touch them;) he will not so much, as give God leave to appoint Saul or David of himself, but he taketh upon him, to suspend them both, until the people with their suffrage come in, and ratifie God's doing.

Meos: the peoples claim.
Bellarmine.

But this claim likewise falleth to the ground, even by this verse: then must we go mend our Text here. For if so, God was properly to have said, *Nolite tangere Christos vestros*, Touch not your Anointed; for to the people, He speaketh. Of all others, Meos cannot be theirs, unless we will gloss it thus, Meos (id est) non meos; Mine (that is) none of mine, but your own. And then sure, He should have done them some wrong, to have forbid them to touch that, which was their own. The Pope saith, He can make Christum Dominum, Christ the Lord Himself: if he could so do indeed, it were not altogether unlike, he might make Christum Domini. But God help, if the people fall to make Gods, or make Christs, if they shall take Gods verse from Him, and say, *Nos diximus, Dii estis*, We have said, ye are Gods: yea, and Christs too, and change it, *Thou shouldest have no power, unless it were, data de super, Given from above*, saith he; They unless it were *data de subter*, unless it were given you hence from beneath: then, must we go change all our Texts that found that way. Enough to let you see, they both claim that is none of theirs, but Gods.

Psal. 82. 6.
Joh. 19. 11.

To give in evidence now, for Gods right; That his meos is the only true claim, that His only they be. Three times over it is told us by Daniel in one Chapter, that the Kingdoms be Gods, and that He giveth them, to whom he will, as having the sole property of them. And it is said there, that this is *Sententia Vigilum*, & *Sermo Sanctorum*. And, if it be *Sententia Vigilum*, they are scarce well awake, that think otherwise; And if it be *Sermo Sanctorum*, they talk prophanely, that speak otherwise. And this verily was the divinity of the Primitive Church concerning Kings, which of all, had least cause to favour them. *Cujus jussu nascuntur homines, ejus jussu constituuntur Principes*; By whose appointment they be born men (and that is, neither by peoples nor by Popes) by His appointment, and no other are they made Princes, saith old Irenaeus. *Inde illis potestas, unde spiritus*; Thence have they their power, whence they have their breath, saith Tertullian: And that is from neither (I am sure) but from God alone.

3
Meos, Gods claim.
Chap. 4. 14.
Ver. 23.
Ver. 29.
Ver. 14.

Lib. 5.
Apolog. p. 6.

Verf. 3.
Verf. 4.

Verf. 9.
Verf. 21.
Job 36. 7.

Psal. 89. 21.

His they be: for His their Crown, *Diadema Regis in manu Dei*, Esay LXII. And as if he saw a hand come from heaven with a Crown in it, so speaketh he in the XXI. Psalm. *Tu posuisti, Thou hast set a crown of pure gold upon his head*. His, their Scepter, or rod: *Virga Dei in manibus Ejus*, Gods rod in his hand, Exod. XVII. of Moses. His their throne: *Sedebat Solomon in throno Dei*, Solomon sat upon Gods throne, 1 Chron. 29. Nay, long before, in the law of Nature, saith Job, *Reges in folio collocat in perpetuum*: He takes them by the hand, and placeth them in the throne, and that in perpetuum, there to sit, in themselves, and their succession for ever. His, their Anointing; *Oleo sancto Meo*, with mine holy oyl: The Anointing His, therefore the Anointed. And if all these, their Crown, their Scepter, their Throne, their Anointing His; then His they be, Christi Domini. And of Christi Domini, we shall shew twelve fair evidences in expresse terms, Gods Anointed. And ten more we shall bring forth, with an Ejus, a plain reference to Him, His Anointed. Christi Pontificis, Samuels, or Sadocs Anointed: Christi populi, Judas or Israels Anointed, non legitur, we shall not find. His they be then.

Now infer. His: therefore hind off, what have you to do with that, is none of yours? what to claim or to touch, that is His? *Nolite tangere meos*. This only, and no more but this, in very equity were enough, *Touch not mine*. This, for meos: Now to Unctos.

His then: but not as all are by a general tenure: but His, as His Anointed, by a more special and peculiar kind of interest. His anointed, is more then His, for all His are not anointed: for if all were anointed, there should be none left to touch them: we might strike out this verse, the charge were in vain, there were none to receive it. If all be Uncti, where should be Tangentes? We must then needs leave a difference between Christiani and Christi. For holding all that are Christians, all Gods people anointed and holy alike; it will follow, why should Moses then, or any take upon him to be their Superior? And so we fall into the old contradiction of Core: which is all one with the new parity and confusion of the Anabaptists, or those that prick fast towards them.

Anointed,
Vasii.

Num 16. 3.
Jude 11.

But the very Ceremony it self serveth to shew, somewhat is added to them, by which they be His, after a more peculiar manner than the rest, to whom that is not added. Oyl it self designeth Sovereignty: pour together water, wine, vinegar, what liquor you will, oyl will be uppermost: And that

is added by their *anointing*. Besides then this general claim *Mine*, here is his special signature, *anointed*, whereby they are levered from the rest. His hand hath *touch*ed them with his *anointing*, that no other hand might *touch* them. Things *anointed* of our selves we forbear to *touch*: but specially, if the *anointing* have the nature of a *mark*, that we wrong it not: And this hath so, these are so marked, that we might forbear them. And yet more specially, if we have a *Caveat*, not to do it, as here we have. *Nolite tangere unctos*, Touch not them that I have *anointed*.

Anointed, yet not *uncti*, but *Christi*, which is more.

This were all, if it were but, *anointed*: but, there is yet a further matter than all this. For it is not *unctos*, but *Christi meos*: We read it, *Mine anointed*, In the Hebrew, Greek, and Latine, it is more full. In Hebrew, *my Messiah's*; in Greek and Latine, *Christos meos*, that is, *my Christ*, which is far more forcible. Somewhat (we may be sure) was in it, that all the old Writers uniformly forbore to turn it *unctos*, which is enough for *Anointed*, and all have agreed to turn it *Christos*, that is, *Christ*, which is a great deal more. It seems they meant not to take a grain from this charge, but to give it his full weight. And it cannot but weigh much with all that shall weigh this one point well, that Princes are taken into the society of Gods Name, in the *Psalms* before; and here now, into the society of *Christ's* name, in this; and so made *Synonymi*, both with *God*, and with *Christ*: Specially since *God* Himself it is, that *soyleth* them; for He *flatters* not (we are sure.) *God* himself is a King, King of all the earth, and *Christ* is his *heir* of all, as appeareth by his many *Crowns* on his head, *Apoc.* 19. 22. Those whom *God* and *CHRIST* vouchsafe to take into the charge of any their Kingdoms, them they vouchsafe their own names of *God* and of *CHRIST*. They two, the first Kings, to these other the after-Kings ruling under them, and in their names.

Psal. 81. 6.

Psal. 47. 8.

Anointed, not with every *oil*, but with *holy*, and so *Sacri*.
* *Psal.* 89. 51.

A third gradual reason then there riseth here. All *anointed* are not *Christi*: for all *anointing* is not *Chrisme*. *Chrisme* is not every common, but an *holy anointing*, a sacred signature. * *Oleo Sancto meo*, with mine *holy oil* have I *anointed* them. *Meo*, to make them His: *Sancto*, to make them *sacred*. He might have taken this *oil* out of the Apothecaries shop, or the Merchants ware-houses: he did not, but from the Sanctuarie it self, to shew their calling is sacred, sacred as any, even the best of them all. From whence the Priests have theirs, thence and from no other place, the King hath his; from the Sanctuarie, both. The *anointing* is one and the same. All, to shew, that sacred is the Office whereunto they designed, *sacred* the power wherewith they endued, *sacred* the persons whereto it applied. And for such were they held, all the Primitive Church thorow. Their *Writ*, *Sacri apices*: Their *Word*, *Divalis iussu*; their *presence* *Sacra vestigia*: (the usual stile of the Councells, when they speak of them.) And when they ceased to know themselves for His (that here saith *meos*) and to hold of Him, then lost they their holiness: He that took from them the one, took to Himself the other. Now then, will ye infer? *Holy* they be, their *anointing* hallowed: therefore *Nolite tangere sacros*, Touch not mine *holies*. No more *touch* *Moses*, than the holy Mount, which neither *man* nor *beast* might *touch* upon pain of death. No more *touch* *David*, than the *holy Ark*, It is not good touching of *holy things*. In the 13. Chapter, before, *Uzza* so found it.

Exod. 19. 12.
Heb. 12. 20.
Vetf. 10.

Anointed, not with every *holy oil*, but with a *special* above the rest, and so *Christi*.
Psal. 45. 8.

And yet still methinks we fall short: for it is not *Sanctos* neither, it is more than *Sanctos*, it is *Christos*: in which word, there is more than in *Commune Sanctorum*. *Omnes Sancti non sunt Christi, at Reges Christi*. We cannot say of all Saints they be *Christi*, of *Kings* we may. Verily, every degree of *holiness*, will not make a *Synonymy* with *CHRIST*. He was *anointed*, saith the *Psalms*, *Oleo exultationis supra socios*, with an *holy oil*, or *chrism* above his fellows. To hold this name then of *Christos Domini*, it is not every ordinary holiness will serve; but a special and extraordinarie degree of it above the rest, which they are to participate, and so do, from *Christ* whose Name they bear, eminent above others that carry not that name; as if they did in some kind of measure partake *Chrisma Christi*, even such a *Chrisme* as wherewith *Christ* is *anointed*. And the inference of this point, and the meaning of this stile of *Dii* and *Christi* is, as if He would have us, with a kind of analogie, as careful in a manner to forbear *touching* them, as we would be to *touch* *God*, or the Son of *God*, *Christ* Himself. It is not then *Meos*, nor *unctos Meos*, nor *Sanctos Meos* only; but it is *Christos meos*, *mine*, and that *Anointed*, *Anointed* with *holy oil*: So *Anointed*, and with *Oil* so *holy* as it raiseth them to the honour of the denomination of the *Holy* of *Holies*, *Christ* Himself. These four degrees, and from them, these four several reasons, are in *Christos meos*.

What this *Anointing* is.

One thing more of *Christos Meos*: For I should do you wrong certainly, if I should slip by it, and not tell you what this *Anointing* is, and leave a point loose, that needeth most of all to be touched. Upon mis-conceiving of this point, some have fallen into a fancy, *His Anointed*, may forfeit the tenure, and so cease to be *His*, and their *anointing* drie up, or be wiped off, and so *Kings* be *un-Christened*, cease to be *Christi Domini*, and then, who that will, may *touch* them.

They that have been scribbling about Kings matters of late, and *touching* them with their pens, have been foully mistaken in this point. Because, *anointing*, in Scripture, doth otherwhile betoken some *Spiritual grace*; they pitch upon that, upon that taking of the word: and then, *anointing* it must needs be some *grace*; some *gratia gratum faciens*, making them religious and good Catholics; or some *gratia gratis data*, making them able or apt for to govern. So that, if he will not hear a *Mafs*, no Catholic, no *Anointed*. If after he is *anointed*, he grow defective (to speak their own language,) prove a Tyrant, fall to favour Hereticks, his *anointing* may be wiped off, or scraped off; and then, you may write a book *De iusta abdicatione*, make an holy league, *touch* him, or *blow* him up as ye list. This hath cost *Christendom* dear: It is a dangerous sore, a *Noli me tangere*; take heed of it, *touch* it not.

It is no *spiritual* grace.

Before I tell you what it is, I may safely tell you, that this it is not. It is not Religion, nor virtue, nor any *spiritual* grace; this Royal *anointing*. *Christus Domini* is said not only of *Iosias*, a King truly

truly Religious, by *Jeremy*; but of *Cyrus* a meere Heathen, by *Esay*: not only of *David* a good King, but of *Saul* a Tyrant, even then when he was at the worst. Religion then is not it, for then *Cyrus* had not been; nor *virtue* is not it (especially the vertue of clemencie) for then *Saul* had not been Gods Anointed. If it were Religion if that made Kings; then had there been of old no Kings; but those of *Juda*: and now, no Kings but those that be *Christen*. But by *Cyrus's* case we see, one may be *Christus Domini*, and yet no *Christian*.

Lam 4. 10.
Esay 45. 1.
2 Sam. 19. 21
1 Sam. 26. 9.

Among *Christen*, if the Orthodox truth were it: *Constantinus*, *Valens*, *Valentinian* the younger, *Anastasi-
us*, *Iustinian*, *Heraclius*, I know not how many had been no Emperours: yet also acknowledged by the Christians of their times.

Then, if Religion make them not, Heresie will not unmake them. What speak I of Heresie? Harder is the case of *Apostacie*, yea hardest of all: yet, when *Julian* from a Christian fell away to be a flat *Pagan*, his anointing held, no Christian ever sought, no Bishop ever taught to touch him. And it was not *quia deerant vires*, that there hand was too short, it is well knowne, far the greater part of his Army were *Christians*, and could have done it, as appeared instantly upon his death, by their acclamations to *Jovian* his Successor, *Christiani sumus*.

Will ye see it in the *Patriarchs*? These in the *Psalme* here, were holy and good men. But twelve *Patriarchs* there were presently after, of whom, *Simon* and *Levi*, were two very Tyrants; *Reuben*, scarce honest: nor *Juda*, no better than he should; *Issachar*, by his blessing, should seem none of the wisest (as it might be *Rehoboam*:) yet were they numbred with the twelve, and were *Patriarchs* still, no lesse than the other.

Gen. 49. 5, 6, 7.
and 35. 22
and 38. 16.
and 49. 14.

And after the *Patriarchs*, *Saul* the first King (that there might be no mistaking) with his anointing, there came no grace to him. The Spirit of God came indeed upon him, but he was anointed, and gone from *Samuel* first: And the same Spirit as it came, so it went, and left him afterward: and Gods Anointed he was, before it came, and Gods Anointed he remained after it was gone again, and that no lesse than before, and is so termed by *David* ten times at the least.

1 Sam. 10. 9.
10.
1 Sam. 16. 14

Unxit in Regem, Royall unction gives no grace, but a just title only, in *Regem*, to be King: that is all, and no more. It is the administration to govern, nor the gift to govern well: the right of ruling, nor the ruling right. It includes nothing but a due title, it excludes nothing but usurpation. Who is anointed? On whom the right rests. Who is *inunctus*? He that hath it not. Suppose *Nimrod*, who cared for no anointing, thrust himself in, and by violence usurped the throne: came in rather like one steeped in vinegar, than anointed with oyle; rather as a *Ranger* over a Forrest, than a *Father* over a family. He was no anointed, nor any that so cometh in. But on the other side, *David*, or he that first beginneth a Royall race, is as the head, on him is that right of ruling first shed; from him it runs down to the next, and so still, even to the lowest borders of the lawfull issue. Remember *Job*, *Reges in folio collocat in perpetuum*. It is for ever. Gods claime never forfeits: His character never to be wiped out, or scraped out, nor Kings lose their right, no more than *Patriarchs* did their father-hood.

It is just reg-
nandi.

Gen. 10. 9.

Job 36. 7.

Nor, but that it were to be wished, both anointings, might go together, and that there might go, as there doth, a fragrant odour from the precious ointment which is shed upon them, at their Crowning: so a like sent from their vertues, and they no lesse venerable for their qualities, than for their callings, and happie the people *qui currunt in odore unguentorum Principis sui*, that can trace their Prince by such a favour. This we are to wish for, and pray for daily, and use all good means it may be. But if it be not, ever hold this, Allegiance is not due to him, because he is *vertuous*, *religious*, or *wise*; but because he is *Christus Domini*. Let this be still in your mind; God saith not, Touch him not, Hee is a good *Catholick*; or, indued with this vertue or that: Touch him not, he deserveth well, or at the least doth no harm. No these would faile, He saw; or he said to faile though they failed not: We should never then have done, never have been quiet. But, this he saith, He is mine anointed. Mark that well, God giveth no other reason here, nor *David* after, in as evil a Prince as might be. That is the true reason then; and we to rest in it, and let other phanics go.

Cant. 1. 41

Now by whose appointment they be set, by His Commandment they be fenced: Fenced from touching, and that is the lightest and least, consequently, from whatsoever is greater or worse. What talk you of *Non occides*, or *Ne perdas*? I tell you, *Ne tangas*, Touch them not.

Tangere theact;
forbidden.

Yet, are we not so sillily to understand it, as if one might not touch them at all, not for their good: For how can they be anointed, but they must be touched? No, the verse before telleth us, it is for their hurt this touch is forbidden. *Non permittit nocere*, He suffereth no man to do them hurt, to that end saying, Touch them not. Yea, the very word it self, without any glosse, giveth as much, which is properly *plaga*, and that is *tactus noxius*, a hurtful touch, that leaveth a mark behind it, *Qui tangit, et angit*, as the verse is. For, it is good ye understand, this phrase is taken from the Devil: and good reason: for whose-soever the fingers be, his the touch is, when Gods anointed are touched. He calleth it but touching *Job*; but touching, when he did him all the mischief he could devise. And his nature, and the nature of hurtful things is well set out by it. Few things are so good, as in *transitu proximi*, as they only touch, and do good: evil is far more operative, if it but touch and away, if it but blow, or breath upon any, it is found to do mischief enough.

Job 1. 11.
and. 2. 5.

To speak then of this touching, and the extent of it. Where the Scripture distinguisheth not, neither do we: but let the word have its full latitude. *Nolite tangere* is general, no kind is limited, then not to touch any manner of way.

The extent of
Tangere: how
many wayes
touch.

There is none so simple, as to imagine there is no touch, but that with the fingers end, immediate. The mediate, with a knife, or with a Pistol, that is a touch: if we touch that, whereby they are touched, it is all one.

Again

Again, be the touch so as we feel it, or be it by means unsensible, as of poison, or sorcery, it is a touch still, and these no less guilty: No less? Nay a great deal more, as the more dangerous of the twain. One shall be touched and know not how, when, or by whom. Cursed be he that smiteth his neighbour secretly, saith the Law. His neighbour? much more his Prince, between which two there is as great a distance, as between *Non occides*, and *Non tanges*. In a word, as it is the tightest, so it is the largest term He could chuse. For, *non est actio, nisi per contactum* (saith the Philosopher) Nothing can be done, but a touch there is, some touch, superficial or virtual, immediate or mediate, *communis* or *eminus*, open or privie, and all come under *tangere*. For it is no *Nolite sic tangere*, touch not this way or that: but *nolite tangere*, touch not any way at all; let nothing be done at all to do them hurt.

2
Jer. 18. 18. And is there no touch, but that of the violent hand? The virulent tongue, doth not that touch too? and the pestilent pen as ill as both? *Venite percutiamus eum lingua*, say they in *Jeremy*, Come, let us smite him with the tongue. If smite him, then touch him (I am sure.) There is (saith *Solomon*) that speaketh, (and is not there also, that writeth?) words, like the piercing of a sword. *Et qui, quos Deus ungit, eos pungit*, cometh not he within the compass of this charge? Yes, they be Satans weapons, both tongues and pens; have their points and their edges: their points, and prick like a sword; their edges, and cut like a razor; both touch, and with the worst touch, that is, *tactus dolore cordis*, therefore the worst, because of the best part. These, it is GOD'S meaning to restrain: you may see it by the verse before: *Non dimisit hominem calumniari*, saying, *nolite tangere*. So that even calumnia is a touch. You may see it exemplarily in the Patriarchs: One of Gods *Nolite tangere's* was touching *Laban* to *Jacob*, and this it was: *Vide nequid loquere durius*: See you give him no ill language, no foul words, for they touch too: Touch him not so. As well to *Shime's* tongue, as to *Jacobs* hand, is this *nolite tangere* spoken.

Gen. 31. 24. Is this all? What say you to the touch with the foot? the foot of pride upon the necks or Crowns of Emperors (though no crick or bodily pain ensued?) Will not *Nolite tangere*, reach to *Nolite calcare*? Yes certainly; This *Nolite tangere*, was a stronger Text against it, than *Super Aspidem & Basiliscum*, was a Text for it.

Yea, I go further: by an undecent and over-familiar touch, void of the reverence that is due to them, *leditur pietas*, duty taketh hurt, and wrong is offered to his Anointed. *Mary Magdalen* was not about to have done our Saviour any harm, when after his resurrection she offered to touch him; only because she did it as to one mortal (where the case was altered now) and not with the high reverence pertaining to His glorified estate, she heard, and heard justly *Noli me tangere*. The touch which any way impeacheth the high honour of their Anointing, *nolite tangere* takes hold of that too.

1
The extent of Christos, how many ways they touched. Touch them not; not them. And when we say, not them, mean we their persons only, and not their States? Are not they touched, when those are wronged? They that touch their Crown and dignity, their Regalia, shall we say they touch them not? Yes, no less; nay rather, more. For then the Anointed are properly touched, when their Anointing is, and that is their State and Crown, as dear every way, and as precious to them, as their life. Indeed touch one, and touch both. If their State hold not holy, no more will their persons. It hath ever been found if their Crown once go, their life carrieth not long after. And even in this point also, it may safely be said, that the loose and licentious touching their State, with *Mary Magdalens* touch, without the regard due to it, as if it were a light matter, that might be lifted with every finger, falleth within the reach of this *nolite*. I list not dilate it, it would be looked to. These light and loose touchings, are but the beginnings of greater evils.

2
Again, not them. Satans motion was twofold: 1. One, that he might touch that was *Jobs*: 2. The other, that touch himself: and in either of these, he reckoned that he should touch him home. They are touched, when that is touched, that is theirs. It was so here directly. *Pharaoh*, one of them, to whom originally, nay the very first of all, to whom this *Nolite* was spoken, touched not *Abraham* himself; It was *Sarah* was wronged: In *Sarah* was *Abraham* touched. So God esteemed it, and gave his first *Nolite tangere* in that point. So, even unto her wrong, doth this touch extend, take in her too, as being the one half, yea, one and the same person with the Lords Anointed.

3
Not them. One more yet: For two kinds of Anointed, I find in Scripture: *Sauls* and *David's*: the one in *esse*, the other in *fore*: one in being, the other to be. If *David* had been touched (*Saul* yet living) though but Anointed to succeed, I make no doubt this Commandment had been broken: For we are bound by it, to preserve the Anointing, not only upon the head, but even in the streams running down from it: that with a King Himself, the whole race Royal is folded up in this word, every one of them in their order that not one of them is to be touched neither.

Nolite, the will forbidden. This bar then, is set to the touch every way, and to the touch of them, and every of theirs, every way. But there is a further matter yet. For (if we mark it well) it is not, *Ne tangite*, but *Nolite tangere*: *Nolite* (that is) have not so much as the will, once to go about it: So that, not only, *tactus*, the touch is forbidden, but *voluntas tangendi*, the very will to do it: For that will is *tactus anime*, the souls touch, the soul cannot touch no way, but that. And Gods meaning is absolute: neither body nor soul should touch; neither the body by deed, nor the soul by will.

And *Nolite* standeth first, beginneth the Text: for indeed, with that is the right beginning. The Devil toucheth the will, before the hand ever touch Gods Anointed: He doth *mittere in cor*, put a will in the heart, before any do *mittere manum*, put forth their hand to do it. Therefore even *velle tangere* was to be made a crime, and that a capital crime. And so it is: for, in the attainder of the two Eunuchs (*Esther*. 2.) there was no more in the inditement, but *voluerunt*, they would have done it, they would

would have touched *Ahasuerus*: that being proved; was enough; they died; and died justly for the will, though no touch followed. Pity it should be otherwise. He toucheth not alwayes, that hath a will to touch; hath a will to touch the throat, toucheth but a tooth: what though? To break *Nolite*, *voluit* is enough; and *voluit*, he would have touched, at another place.

They that laid the Powder ready, and lighted the match, it was but *voluerunt*, (as God would) it touched not any: but righteous and just was their execution. To teach them, or others by them, *Ne tangite* is not it: *Nolite tangere* is the charge: and, if you break *Nolite*; only, it is enough, though *Tangere* and it, never hap to meet.

Of which *nolite*, I hold it very pertinent to touch the extent also (as I did even now of *tangere*, the touch it self) and of the persons, to whom it may reach; that we may see it, it is true in the verse before, *non reliquit hominem*, he leaves not out a man, he exempts not any from it. I will not once speak of *Subiects*, no question of them: over whom they are *Anointed*, them it toucheth neere; and bindeth them fast. But this, I say, that even *fórrainers*, born out of their Allegiance, are within it. The *Amalakite* was a *stranger*, none of *Sauls* *Lieges*; born out of his dominions; yet died for saying, he had touched *Saul*: And that sheweth, that even *Aliens* here *sortiuntur forum ratione delicti*; and that they are intended, within this *Nolite*.

Yea, even such *Aliens* as are in open hostility, even at that time, they are in the *Camp*, and are in *Arms* against a King, they are barred by this *Nolite*, and are to spare him. So saith *David* in his mourning-song for *Sauls* death: He blames there the *Philistims*, as if they had done more than they might, in so touching *Saul*, considering he was a King with holy oyl anointed, as if they ought even in that respect to have spared him. So that this *Nolite* is a Law, of *Nations*, making their persons so sacred, as even in battel they are to be forborn, and their lives saved.

Yea, if we look to the words next before, it is given even to Kings, this *Touch not*. The parties were *Pharaoh* King of *Egypt*, and th two *Abimelechs* Kings of *Gerar*, and even they in particular charged, not to touch (for *Pharaoh* did touch:) not to will to touch (for *Abimelech* went no further.) Kings not to touch them, none but God to touch them: As if it were another Law of *Nations*, not one King to touch another; but by vertue of this *Nolite*, each to spare, and to save the others life.

And the difference in Religion maketh here no let: for, these being *Egyptians* and *Philistims*, to whom it was given; there can be no greater difference, than between them and the *Patriarchs* in the worship of God: for all that not to touch them though. Which is *ad erubescendum nostram*, to our shame, that *Heathen men* and *Idolaters*, were kept from it by this charge, and now (I will not say) *Christians*, but holy Religious men, *Friars*, and *Priests*, yea and *Martyrs* forsooth, will not be held in by it, but they will be touching.

And last of all this restraint of will and deed, it is not in the singular, *Noli*, to this or that private man; it is in the plural, *Nolite*, and so reacheth to whole multitudes. *Nolite*, will serve even people and Countries, to restrain them also. I wonder at it; It is Gods manner to give his precepts in the singular: Witness the whole Law, and all the ten *Commandments* in it. How happeneth it, the number is here changed? Somewhat there is in that. He saw multitudes might assy it, as well as single men, and take liberty to themselves, thinking to be privileged by their number. To make sure, he putteth it in a number that incloseth them too. For, be they many, or be they few, *Nolite*, will take them in, all. So, neither *Subiect*, nor *Alien*, nor *Enemy*, nor *King*, nor *People*, nor one *Religion*, nor other, nor one, nor many; *Non reliquit hominem*, None left, none exempt, not any to touch them, not any to will to touch them. For, with *Nolite*, God toucheth the heart: and so many as God toucheth their hearts, will have *idem velle*, & *nolle*, make His will, their will, and will obey it. This is the sum of the charge; here is the double Fence I spoke of. *Touch not*, By which He raiseth (as it were) an high wall about them, that none may reach over to them. And then, with *Nolite*, diggeth deep, even in *profundum cordis*, the very depth of the heart; casteth a trench there: and so they be double fenced. Or you may (if you will) call them the *Cherubins* two wings spread over His *Anointed* to protect them: *Touch not*, one wing; *Nolite*, the other; reaching as the *Cherubins* wings did, from one wall to the other, covering them from all, and none may come any way to do them hurt. And by this we see the full of this Text. We see it, but we are to feel it also; and see whether the Text be whole, whether it be well kept, and have taken no hurt.

The charge is short, ye see; an *Hemistichion*, but half a verse, *Touch not mine Anointed*; four words only, and but six syllables. One would think it might well be carried away, and well be kept. But, as short as it is, we see it is not though; For, the very Text is touched and broken. And, I speak not of inferior touchings, that every tongue is walking, and every pen busie to touch them and their rights which they are to have, and their duties, which they are to do; And if they do not, then I know not what, nor themselves neither. This is too much, but I would it were but this.

Hands have been busie of late, and that in another more dangerous manner. Two fearful examples we have in two great Kings. One, no very long time since; the other very lately made away: not so far from us, but they may, and (I trust do) touch us. What shall I say? I would this were the worst.

Yea, I would this were the worst: For, this hath hapned in former times too. This *Psalm*, he that indited and set it (*David*) he living; *Ishbosheth* his neighbour King was slain upon his bed. The like hath hapned then: broken it hath been, in former ages. But then upon revenge, or ambition, or hope of reward, or some other sinister respect: never upon conscience and Religion, till now. *Nolite tangere*, was still good divinity, till now. The Text it self never touched, never taken by the throat before, and the

The extent of *Nolite*, to whom it reacheth.

I

2

1 Sam. i. 9.

23.

3

2 Sam. i. 21.

1 Cor. 6. 4.

How this text is observed.

The Text is self touched, and a *Nolite* given to it.

con-

contradictory of it given in charge, [*Touched they may be, touch them notwithstanding:*] never books written, to make men willing to Gods *Nolite* before. *Baanah*, he upon hope of reward, slew *Ishbosheth*: *Bigshan* upon revenge, would have done the like to his Liege-Lord. *Zimry*, upon ambition slew his *Master*. But Religion came never forth with a *Knife* in her hand, till now: a Kings life was never a sacrifice to expiate sin, before.

1 And will ye but consider the great odds betwixt those *touchers*, and these of late? They ever, yer
2 they went about it, cast how to escape; and when they had done it, fled and hid themselves, as guilty to
3 themselves of evil they had done: these stir not an inch, as if they had done that they might well stand
4 to. Those formerly grew ever contrite at their end, detesting the act, and crying God mercy; these
5 now rejoyce in it, as if by it they had done God a piece of good service. Then yet it was ever a crime,
6 and a grievous crime, and they that did it, were generally upon the first report, ever condemned by all
7 men, none to defend them: Now it is, *multis laudantibus* (you know the book) it findeth many to
8 justify, nay to praise it; & *immortalitate dignum iudicantibus*, and think them worthy immortality,
9 for their worthy act. Yea, write they not further? *Praclare cum rebus humanis ageretur, si multi;*
10 It were a merrie world, if there would many so exercise their fingers, to keep them in ure. And to
11 Kings themselves (Gods *Anointed*) dare they not say? This is *salutaris cogitatio*, an wholesome
12 meditation for them next the heart, to think *se eâ conditione vivere*, they live in that case or condition,
13 *ut non solum jure*, that they may not only be slain lawfully, *sed cum laude & gloria periri possunt*; but
14 to the praise and glory of them that shall do it. How now! What is become of our Text? Of *Nolite*
15 *tangere*, with these? Are we not fallen into strange times, that men dare thus print and publish, yea even
16 *predicare peccatum suum*, preach and proclaim their sins, even these sinful, and shameful positions, to
17 the eyes and ears of the whole world? Whereby, Gods *Anointed* are endangered, mens souls are poi-
18 soned, *Christian Religion* is blasphemed, as a murderer of her own Kings. God in his *Charge* is
19 openly contradicted, and men made believe they shall go to heaven, for breaking Gods *Com-*
20 *mandments*.

The censure
upon *Marians*
idle.

But now, we have all great cause to rejoyce: The book is condemned, if we may believe it. Whether condemned or no, that we know not: this is too sure, eleven years ago, set out it was, and that authorized, and so went eight whole years, by their own confession, and even the whole eleven, for ought that we know. How went it forth so allowed at the first? How went it so long uncontrolled; without an *Index expurgatorius* at least?

But now lately we have news, that some few years since, it was censured in a privie Provincial Council. But, that was as strange a Censure, as ever was heard of, a Censure *sub silentio*, kept close, and none knew of it but themselves: fast or loose; Censure, or no Censure, as they pleased. If any such censure were, why made they it not as publick as their approbation? The approbation the world seeth: their Censure we but hear of, and peradventure it is but a tale, neither. Why came it never to light, till the deed was done; and it was too late? Why heard we not *Jacobs* voice, till we had felt *Esaus* hands? But this is all they have to say for themselves: after so great a loss, this we must be fain to take for payment.

But, I ask, is it condemned? Indeed no, but the matter so faintly carried, as all they say standing for good, he that will give the like attempt again, may. For, what say they? An *Usurper* may be *deposed*, so they all agree. And is it not in the power of *Rome*, to make an *Usurper* when it will? If he have no right, he is an *Usurper*: If he be lawfully *deposed*, his right is gone: If he but favour Hereticks; nay, though he favour them not, the Pope may *depose* him; *Non hoc tempore, sed cum judicabit expedire*: and that done, he hath no right, then is he an *Usurper*, and ye may touch him, or do with him what ye will.

What say they then further? *A private man may not do it, by his own authority*. Not by his own, but may be by some other? Belike, some other then there is, whereby he may. Authority than there is, and it may be given, and when it is given him, he may do it. And so we are where we were before. And this is their condemning: indeed the condemnation of the world; if they *love darkness* so well, as to be deluded by it.

First, they will do it: will do it? Have done it, *touched, touched* in the highest degree, against *Tangere*. It may be against their wils; nay *voluntary*, have dore it *wittingly* and *willingly*, against *Nolite*. But it may be repent themselves; Nor that: For they give a charge against this charge, willing men, and making men willing, to do flat against it, to *touch*, even the *Text*, and break it, and spare not: by holding, They may be *touched* for all it.

The Text it
self to be pre-
served and
kept untouched.

What is then to be done of us? The more busie they, to suggest the Devils motion, *Mutemur & tange*; the more earnest we, to call on Gods charge here, *Nolite tangere Christos Ejus*. The more resolute they, to be *touching*; the more careful we to look to their fingers. The more they endeavour to break down this double fence; the more we to labour to strengthen it. How will that be? Our selves not to *touch* them? I will not speak of that for shame. I trust, God hath so *touched* all our hearts, as we detest the least though that way. Never was any, truly partaker of the inward *Anointing* of a Christian man, but he was ever fast and firm to the royal *Anointing*. That we will do: and that is not all; (I trust) we will do more than so, even provide a *Nolite tangere*, for the *Text* too, keep that from *touching*, and that will keep Gods *Anointed* untouched: Keep one, keep both.

By the three
persons in the
Text.

Three persons there be in the Text: 1. Gods *Anointed* themselves, touching whom it is given. 2. *We all, non reliquis hominem*, not leaving a man of us out, to whom it is given. 3. And he that faith *Meos, God* that giveth it. The two first, to do their parts towards it, we to look to ours; and God will come in at His turn, and not fail with His part, we may be sure.

Let

Let me begin with *Christos Domini*, whom it toucheth: that they would be touched with it, and not lay themselves open to this touch, nor carelessly go where they may be within the reach, or fall into such fingers, as tickle to be touching them: Not to put it upon, what shall be, shall be. *Non est bone, & solida fidei, sic omnia ad voluntatem Dei referre, & ita adulari, ad unumquemque discendo, Nihil fieri sine iussione Eius, ut non intelligamus aliquid esse in nobis ipsis.* It is *Tertullian*: and most true it is, that it is neither good nor sound Divinity, in these cases, to put all upon the will of God, every one to flatter himself or others, saying, Nothing can be done without Gods will, but to convey aught, and that there withal there is somewhat that belongs to our part. Therefore subordinately to serve Gods providence, with our own circumspect foresight and care, knowing, that His providence doth not alwayes work by miracle: This day it did: every day it will not do so. That He gives his Angels charge over them that tempt him not, that do not *mittere se deorsum*, cast themselves wilfully into danger. That *Baltazars* dayes were numbred, when he forgot his duty, not before. That he hath indeed promised to save his Anointed: but he promised *S. Paul* also his life, and all theirs with him in the ship, and that by an Angel: for all that, *Paul* would not let the Mariners go away with the boat, but cut the rope, and said, if these carrie not in the ship, we cannot be saved, for all the Angels promise. Let His Anointed say and do the like, keep your Mariners about you in the name of God, keep your selves with that state and guard, that is meet for the Majesty of Princes: and think God faith to you, *Christi mei, nolite tangi*, be you willing to keep your selves from being touched, and I for my part, will not be behind.

This way only is now left them. Another way there was, that Gods Anointed, might not be touched, to set lists about them, as about the holy Mount, that is, *Laves*; whereby (that desperate wretches might not touch Gods Anointed) Gods Anointed might touch them first. I find *Abimelech* made a Law to strengthen this Law of God, made a list about this very *Nolite*, a Law upon paine of *Morte morietur*. And this was wont to keep them from approaching. But, if that which should give strength to the Law, and make it a Law to the conscience, Divinity, if that be corrupted, if it be a matter of the will, as appeareth by *Nolite*, and the will be made wilful (an horrible sin, being now become an heroical and holy act: (these lists will not hold them, the Law cometh too late. For if men grow wilful, it is well known, *Vita aliena Dominus est, quisquis contemptor est sua.* And who would not be *Contemptor sue*, if he may be sure to be *Comprehensor eterna*? Then do but once perswade them, that for their touching they shall straight go to heaven, and no Anointed shall ever stand before them. *Nolite* is gone then: take order for *tangere* how we can.

Our part then is (and to us is spoken) and to us properly doth *nolite* belong. Every man in his place to do his best. They that are His Priests, by bowing their knees daily, and lifting up their hands to God: They that in the place of Counsel, by all the wayes of wisdom: They that in the seat of justice, by just and due execution: All, by all the means they can, -- *hanc talem terris avertere pestem*, to devise and procure (if it may be) *ne velint*, that evil disposed hands would not: but howsoever, *ne possint*, that they may not be able (if they would) to touch his Anointed. It must be in part, by carrying a continuall eye, and keeping a continuall watch over them; or a shorter way, by removing them far enough off, that are in any likelihood to do it: and those be such, as hold, Gods Anointed be *tangibiles*, and may be; nay in some case be *targendi*, and ought to be touched.

God himselfe in *Cores* case and *Dathans*: (who went about to touch *Moses* and *Aaron*, not in their persons, but estates only) sheweth us the best way: He gave order that a general *nolite tangere* went out against them and theirs, that no man should come neere them, but all shun them and their company, as having them in a generall detestation. Gods course would be followed; that seeing their consciences are seared, and they feare not Gods voice here from heaven, they might feel the full discovery of his vengeance upon earth, and might assure themselves, upon the least measure of but a will to touch, but a will to do that execrable Act, to incur an universall detestation, to have all rise against them, to have all the hatred of the earth poured upon them and theirs, to be the out-casts of the Common-wealth, and the *Maranath's* of the Church; yea, they and their names for ever to be an abhorring to all flesh; nothing in this kinde is too much: this way, if no way else to keep them from it: which is lesse than they should suffer, but all that we can do.

The best is, if we faile not in our duty, though neither we, nor the Anointed, can take perfect order against them, the Anointer can; can, and will, as this day He did. And the rather, He will do it in the time to come, if we turne to him, to thank him for that is past. To Him then let us turne, that he may take the matter into his owne hand. If his *nolite tangere* will not prevaile, his *nolo tangi*, will: and if He say, *Nolo tangi*, have they never so bent a will, do what they can, they shall not (for their lives) be able to do them hurt.

Two points there be in this Charge, both expressed in the verse next before, *non permisit*, He suffered none to attempt it, *Sed corripuit*, but them that did, He put them to rebuke. Put to rebuke, we turne *Corripuit*, it is properly to take up short, and that is, by a touch, or rather by a twitch. And so he hath ever done, and so he will ever do: *Tangentes tanguntur*, or rather *tangentes corripuntur*, if they touch, they shall be twitched, be taken short, and cut short for it (all the sort of them.) Have beene (I am sure.)

I begin with *Corripuit*, for that never faileth: for sure, God will not suffer His Anointed, nor Christ, His Synonyma's, those of his Name, to be touched for nought: if not His name it self to be taken, neither those that bear it to be touched in vain. And there is nothing more kindly, than for them that will be touching to be touched themselves, and to be touched home, in the same kind, themselves thought to have touched others. You may see it in the first, in *Pharaoh*, the very first, that touched the Patriarch *Abraham*.

Gods Anointed

Psa. 91. 11.
Matth. 4. 6.
Dan. 5. 26.
Psa. 20. 6.
Acts 27. 30. 31

Exod. 19. 12.

Gen. 16. 13.

The Sabbath

Num. 16. 11.

God himselfe
will joyn with
them.

By Corripuit,

Gen. 12. 17.

Abraham. It is said, God *touch*ed him for it (and it is the very same word which God useth here in willing not to *touch*;) God *touch*ed him and *touch*ed him, *tactibus maximis*, with many a grievous *touch*: we read, *plagued him with many plagues*. And indeed He *touch*eth them so, that He *plaguet*h them that have beene busie in this kind. Grievous are the *touches* that are *touch*ed with here on earth; of pincers red-hot, and boiling Lead: but, who knoweth the *touches* of the place, whether (being unrepentant) they must needs go; which, besides that they are *maximi* (in another manner of degree than these here) are *eterni* withall, and not ended in an hour or two, as these are. *Tactibus maximis tanguntur*, they shall be *touch*ed indeed throughly, as the first was.

2 Sam. 4. 12.

1 Reg. 2. 46.

Ester 2. 13.

And look, as He began in the Patriarchs, so hath he ever held on in *His Anointed*, the Kings that ensued. The first that ever *touch*ed his Kings, *Baana* and *Rechab*, were *touch*ed for it: and cut shorter, both by the *hands*, wherewith they *touch*ed, and the feet, wherewith they went about it. Ask the rest, if it were good *touch*ing. *Shemei* *touch*ed, but with the *tongue*; his neck was *touch*ed with the sword. *Bigthan* and *Tharez* said nothing, did nothing, but onely with their *will*: their necks were *touch*ed with the halter, *tactibus maximis*, the greatest *touch* or twitch that is here. And so (to make short) were all the rest, even to those two that were this day put to a foul *rebuke*, and cut short in their going about it. Besides the *Cherebims wings*; then, to protect Kings, here you have, in *corripuit*, the blade of a sword shaken, to keep the way to them.

By non permisit

But what comfort is it, if *corripuit* come to the malefactor, if he be cut short, and if the King miscarrie withall? *Baana* and *Rechab*, they that killed *Ishboseth*, were cut short, shorter by the heads, but *Ishboseth* he died for it. I confesse, there is small comfort in *corripuit*, unless *Non permisit nocere*, go withall, in shortning them, without saving *His Anointed*. And that is our comfort, the comfort of this day, which we meet to give thanks for, that both these went together, *Non permisit nocere*, and *corripuit*, both.

The thanksgiving.

You know, at the beginning I told you, besides that it is a *Commandement*, it is also a *Thanksgiving*. It is so, in that it is a verse of a *Psalme* of *Halleluja*, the first *Psalme* of *Halleluja*, of all the twenty.

1

Psal. 112. 54.

Now in that He hath placed this duty, and set it in a *Psalme*, His will is, men should come to it with pleasure, cheerfully, and as it were *singing*. When we speak of it, we do it *speculatively*; when we sing it, that would be with *affection*.

2

1 Tim. 2. 1.

In that it is in the first *Halleluja* of all, it sheweth (as I think) that God's *Anointed* are the persons, which (saith the *Apostle*) *Ante omnia*, before all, we are to pray for: which (saith the *Prophet* here) before all, we are to praise God for; for them, and their keeping out of evil hands. Their safety we are to put in our first *Halleluja*.

3

Verse 1.

This *Halleluja* is a *Psalme* purposely for the bringing home of the *Arke*. And that sheweth, *His Arke*, and *His Anointed* are allied, and that no sooner is the *Arke* well come home, but this *Commandement* goeth forth straight from it, first of all, before all other: That all may know, what account they were to make of this duty; how high regard to have *His Anointed* in, in that the *Arke*'s welfare and theirs, are so inseparably knit together. And indeed, experience hath taught it, The well setting of the *Ark*, dependeth much upon the safety of the Prince.

4

Verse 5. 42.

Now this *Psalme*, as it was sung with all the musick could be invented, of *wind*, of *hand*, and of *voice*, to shew, the preservation of *Kings* is a benefit extraordinary, that requireth so solempne a thanksgiving.

5

Verse 37.

So besides, it is ordered every day after, to be sung *jugitur coram Arca* (that is) to be the ordinary *Antheme* of their daily service: to shew, it is a duty perpetuall, that needs so daily a remembrance, to wit, the care of their preservation.

6

For last of all, that all the praise and thanks here in the *Psalm*, are for this *Nolite*, that all the *Psalm* was set to come to this verse, it is plain. There be ninety two verses more in the *Psalm* it selfe (it is the CV. *Psalm*) But as soone as ever they once come to this *verse*, all the rest, all the verses following, are cut off, they go no further in the *Psalm*, than till they come to it; and then break off all those behind, and straight go to another *Psalm*: (for, this is all of the CV. and the next verse is the first of the XCVI. *Psalm*.) So that, this verse plainly was the end and up-shot of all the *Psalm* besides.

Of this Verse then, of *His Nolite tangere*, and of *His Noli tangi*, besides of a famous *non permisit nocere* in this kind, this day is a memoriall to us, and to all our posterity, even to the children yet unborn: In God's *Anointed*, not *touch*ed I cannot say, for *touch*ed he was, and more than *touch*ed: But, in the *touch*, there is no great matter (we said) but for the hurt, so that in the end, not hurt, is as good as not *touch*ed. As good, nay better, for a *Halleluja*. For to be *touch*ed, as he was, and to take no hurt, is a greater delivery farre, than at all not to be *touch*ed. To go through the Red Sea, and not wet a thread: To have been in the furnace, and no sent of the fire; that, is the miracle. So, to have been *touch*ed, and taken by the throat (that the mark was to be seene, many dayes after;) To be thrust at, and thrown downe, as He was, and yet no harme (*Hic est potentia*) Here was the power, and here was the mercy of God; Here it was certainly, and that so sensibly, ye might even *touch* it.

I.

And here *Halleluja* first: and we to praise Him, that when *Nolite tangere* would not serve in word, made *Non permisit nocere*, to serve indeed: Came forth, first, with *Non permisit nocere*, as with *His shield*, and so shielded him, that he suffered him not to take any hurt at all; *Non permisit* the shield, made it slippery, their hands slid off, their *touch* did him no harme. *Non permisit* was as *His shield*, that He brought forth to save him. But besides it, He brought forth *His*

2

sword

sword too, and cut them short : *Corripuit eos*, was his sword, touched them with it, and twitched them for touching His Anointed, touched them with *Pharaoh's tactus maximi*, that the marks of it will be seen upon them and theirs, for ever.

For either of these severally, a severall *Halleluja* : but especially, for not severing them, but letting them meet and go together ; *Eripuit*, and *corripuit*, both joyntly arme in arme. Not either alone, this or that. Not *permisit nocere*, sed *corripuit* : suffered them todo hurt, but rebuked them : No, but *Non permisit & corripuit*, both, suffered them not to do any hurt ; and rebuked them, and cut them short too besides.

And this happy conjunction of these both, is it, which maketh the speciall increase of our thanks this yeare, more than the last, or anybefore, For that, since, and very lately, God, that suffered not Him, hath suffered some other King, to be touched, as farre as his life. True : He that did that execrable act, *corripuit eum*, God touched him, touched him as he did the Mountaines, *Tange montes, & fumigabunt*, touched him, till he *smoked* againe. What of that? In the meane time a great Prince is fallen, But *permisit nocere*, He suffered the King to take hurt : And as for *non permisit nocere*, God did not Him that favour.

Not him, but *Ours* he did : And did it, for the manner, not without miracle, if we compare the cases. For, He was then sitting in the midst of divers his Nobles. No likelihood, that any would come near him, to offer but to touch Him : If he did, there was odds, there would have been many a *non permisit*, he should never have been suffered to do it. One man, for all that, one, and no more, did it; Divers were neare him; None of them, All of them kept him not from his harme. But *Ours*, was all alone shut up, and so left as one forsaken, not many, nay not any, no helpe at all, reare him. And not one alone, and no more, but three there were to touch him : yet even then, even in that case, *God non permisit nocere*, suffered not, not any of them, nor all of them, to touch him, so as they did him any hurt.

And even in the manner of the *Non permisit*, God shewed himselfe more than marvellous : for, it was not, God only suffered him not to be hurt; but miraculously he made, that of them, that came to break His *Nolite*, even of them, one, that was fer, that was ready armed to have touched, and to have hurt him, he, even that party, *Non permisit*, would not, did not suffer the other to do him any hurt; sed *corripuit*, but rebuked him, gave the *Noli tangere* to the other, spake this very Text, and stayed his hand, that would have done it. This was a *Non permisit* indeed; worth a *Halleluja*, and after it, came there at the least three other *Non permisit's* more. But I have presumed too much already : I will not enter into them, but end.

The more they were, the more are we bound to magnifie God, and to blesse His holy name, yearly, yea weekly, yea daily to sing our *Halleluja* of praise, and thanks to him for this dayes *Non permisit*, and for this dayes *corripuit*, for them both. That what He speaks in this Text, He made good upon this day : Shewed, He would not have his Anointed toucht : Shewed, He was displeased with them that did touch him : kept him without hurt, and cut them short : shortned their armes, they could doe Him no harme, shortened their lives for attempting to do it : scattered them first, in the imaginations of their hearts ; and then after, made them perish in that their wicked enterprise : and hath made this *Nolite*, this precept, to us, *Præceptum Cantabile*, a Precept *Psalmic*-wise, that we may sing it to Him. There is another, in another place, of another dittie or tune, wherein he takes up a dolefull complaint; thus : But thou hast cast off thine Anointed, and art displeased with him. The dayes of his life hast thou shortened, and cast his Crowne downe to the ground. With them indeed it is; *Præceptum flebile*, but with us, *Cantabile*. Praise we Him for it.

And withall, pray we also, that as this day He did not, nor hitherto He hath not, so henceforth *Malignus ne tangat eum*, the malignant wicked one may never touch Him, never may any have the will ; or if have the will, never have the power to do Him hurt : Suffer Him not to be touched; or, if suffer him to be touched, suffer not their touch to do him any harme, no more than this day it did : Make all *Nolentes*, with his *Nolite*, if not, come with His *Non permisit*, that he may ever be safe, and straight after, with his *corripuit*, that they may ever be taken short, that offer it. This day He suffered them not : nor let Him ever suffer any. This day he cut those short, so may He ever do them all : And ever make this Statute, our Song, all the dayes of our Pilgrimage. This is now the tenth yeare, and so these the *Decennalia* of it : That as this day it is, so it may still be celebrated, from ten yeares to ten yeares, many ten yeares more; Which God grant, &c.

Psal. 144. 5.

Psal. 119. 54.

Psal. 89. 30.

44. 45

1 Joh. 5. 18



A
SERMON
PREACHED

BEFORE THE

Kings Majesty,

At BURLEIGH near OKEHAM,

On the V. of August, A. D. M. DC. XIV.

PSALM LXXXIX.

Verse 20. *I have found David My servant : with My holy oyl have I anointed him.*

21. *My hand shall hold him fast or stablish him :) and Mine arm shall strengthen him.*

22. *The enemy shall not be able to do him violence : the Son of wickedness shall not hurt him.*

23. *But I will smite down his foes before his face : and plague them that hate him.*



I have found here a Text, wherein (we see) God found David : and wherein, David found God. God, found David His servant : and David found God, his good and gracious LORD : first to Anoint him, then to deliver him : So to deliver him, as his enemies did him no hurt : Nay so, that the hurt came to themselves. And they, (as we read) were smitten down before him.

And do not this text and this day somewhat resemble one another ? To my thinking they do. For, who is there that hearing in the Psalm this, that violence was offered to David by a son of wickedness ; but withal, he shall think of the wicked attempt of this Day ? Who, that (for all that) they did David no harm : but your Majesties like delivery, will come into his mind ? Who, that Davids enemies were smitten down : but it will lead him straight to the very same end of Yours. And who can doubt, that it was the same hand and arm, and of the same God in both ? And that He that did the one, did the other ?

King David, He is in Scriptures, not *persona Regis* only, the person of a King, but *Persona Regum*, a person representing all Kings to come after him ; such specially, as with David serve and worship God in truth. We do safely therefore, what is said to him, apply to them all ; since he is the type of them all.

But most safely, to such a King if any such be) where there is a correspondence of like events between David and him : that, what was Covenanted to the one, is performed to the other. For God Himself is our warrant, and even points us so to apply it.

As here now, I find a prophetic, or a promise. A prophetic of *Ethan*. (his is the *Psalm*) or a promise of *GOD*. And I find this prophetic fulfilled: and this promise made good to your *Majesty*. What promised to *David*, made good to You; and made good this Day: What is said in the Text, done on the Day. What doubt we then to apply it to the present? And, since it fell on this day, what better day than this, for me to treat, or You to hear, or for us all to thank *GOD* for it?

The Sum.

The Text hath the name, from the first word of it, *I have found*. A finding it is.

Two wayes may a thing be found: One, when a thing is found at first, and never was before: Another, when it is afterward lost, and found again: Both here; *David* is twice found.

Psal. 78 71.

Found first, and anointed at the first verse. Found again, and delivered at the third. *GOD* found him first among his *ews*, took him thence, anointed him, and of a *Shepherd* made him a *King*. And being a *King*, found him after among his enemies, in danger to lose both crown and life: and so, being as good as lost, found him again. It is hard to say, whether of these, is the greater: We will not strive, both are in the Text. And either hath his day (I fought but for one day, but I found two) and both for our turn.

According to which (somewhat strangely, but for our purpose, fitly) I may divide it into the XXIV, or XXV. of *July*, the day of your first finding for your Anointing or Coronation; and the V. of *August*, the day of your latter finding, for Your deliverance or preservation.

The Verses are four: the points in them, eight (two in each) of which eight, some be past, some to come in the text: (all past with you.) Past two, 1 *Inveni*, 2 *Unxi*, the finding, the anointing. To come, all the other six; all in the future, shall or will. Two shall's, 1 *My hand shall*, 2 *My arm shall*. Two Shall not's, 1 *The enemy shall not*, 2 *The son of wickedness shall not*. Two will's, 1 *I will smite*, 2 *I will plague*. And all six comprised in a *League* or *Covenant*, which *GOD* is pleased to make with *David*, upon his anointing: and are as so many clauses or articles of it.

Which league is made, *pro & contra*. *Pro*, with and for *David*, in the second: And *Contra*, against his enemies, in the two last. And that, both *defensive*, in the third: and *offensive*, in the fourth. So, a perfect *League*.

The Division.

We shall pursue it thus: 1. Of his finding, first. 2. Then of his anointing. 3. Thirdly, of *GOD*'s *Covenant*-making with him. 4. And to this of the *Covenant*-making, we will add a fourth or the *Covenant*-keeping. Which, is indeed out of the text, but not out of the day though. And, we preach on the day, as well as on the text. Which keeping of the *Covenant*, I hold to be a part full as necessary, though it be without, as the making of it, though it be within the Text. That then, be our fourth, and this our order.



I.
1 (that is) God

THE first word, is *I*, that is, *GOD*. He, is the *speaker*, and *bespeaker*: the *finder* and the *anointer*: the *fast-holder*, and the *strengthner*: the *rescuer* and the *revenger* of *David*, and in him (as the *type*) of all *Kings*. Not one of these, but is within the very letter of the Text. For, this first person [*I*], goeth clean through to the end, and (as it were) ingrosseth them all to himself. Of the finding first.

The points in it are four. 1. The *Person* first, *GOD* it is that found. 2. Then the *manner*, *Inveni*: found by seeking. 3. Thirdly, the *cause* why he found *David*: for He found him *Servum Meum*. All these three are *inventio*. 4. And, having found him lastly, He proclaims it here, cries, *supra*, *I have found*, (that is) *Inveni* predicatio.

God found
David.

All *Kings*, are found by *God*: But in *David*, there is somewhat singular. He was not a *King* only, but a *King* (as we may say) of the first head. For, before he was found, he was a private man: *God* found him, and anointed him (that is) of a private person, made Him a *King*. His seed also, were to succeed him, by virtue of the entail, *Verse* 4. But, he was the first *King* of his race: as in every race of *Kings*, there was such an one, that at first was found out. In him, in such an one, finding is most needful: In them that succeed, there shall need no such seeking, they are found to his hand; Only anoint them, and no more ado.

I

This then, we find first; that *Kings* were of *God*'s finding at the first. *God* (we see) takes it to Himself, *I have found*. They are then, no humane invention, devised or taken up by man: but found by *God*. They came not out of mans brain: but *ex cerebro Jovis, inventum Dei*, of *God*'s finding forth.

As of His finding, in this verse: so of His exalting, in the verie next before. *I have exalted one, one chosen out of the people*. Look you, there comes two at once; *exalted* and *chosen*. Neither *chosen*, nor *exalted* by the people; but by *God*, out of the people. Not they, out of themselves: but *God*, out of them. Mark that point well.

As, for his finding in this, and exalting in that: so (within a verse or two following) of his adopting too. There, *God* saith; He (that is) the *King* shall call me, *Thou art my Father*. Where we see, whereto he was chosen; whither exalted: even, to be the *Son of God*. And not every son neither: but His heir, His eldest. For, so it followeth, *I will make him my first-born*. So *Filius Dei*, he is, *primogenitus*.

genitus Dei: And what would we more? Then is not David; *filius populi*, God forbid. Never father him upon them. No adoptive, no founding of theirs. His finding, choosing, exalting, adopting, God takes them all, to Himself.

Shall I let you see it *ad oculum*, this; that it was none, but God? Not the people, (no colour for them.) Full little knew they, or any of them; not the Elders of *Bethlehem*: Nor did ever imagine any such thing in hand, when Samuel went about it, when David was first found. 1 Sam. 16. 4.

Nay, nor the Saints found him not neither, till God (as it is in the verse next before) spake to them in a vision, and told them of it. Verse 19.

Nay, nor he, of whom there is most likelihood, the Prophet himself (*Samuel*) he found him not; he could not find him, till God did it for him, and said to him, *This is he*. All this is, 1 Sam. 16. Thus, God, in David, would let us see at first, that it was He that found Kings, and none but he. If Samuel the Prophet had been let alone, it had not been King David, but King Eliab: he would have found him. If Abiathar the High Priest had had his will, it had not been King Solomon, but King Adonijah, it is well known. So then, neither People, nor Saints; nor Prophet, nor Priest; but God, it was, of Himself and by Himself. He to have the honour of this invention. 1 Sam. 16. 6. 1 Reg. 1. 7.

And if Kings be the invention of God; then are not their inventions of God, (these I mean that have been broached of late) that find Kings, or found Kings upon any but God: that make Prophet, Priest, or People, King-finders, or King-founders, or ascribe this invention to any, but to him in the Text. This for the person, *I have found*.

How found (the second) by hap? No, it is *inveni*: in that word is the manner of it. Every tongue hath a proper word to sever things sought and so found; from things found without seeking: you know -- *Tu non inventa, reperta es*. David then, was not; Kings are not *reperti*; hit upon at adventure, or stumbled on by chance: they are not *repperit*. No, they are *inveni*: first sought, and so found upon search. Will ye hear it *totidem verbis*: *Quaerui mihi hominem*, saith God of David, *I have sought me out a man*, 1 Sam. 23. 14.

Not, that any is hid from Him, that He need seek Him; It is but in our own phrase to express to our capacities, how God stood affected to the having of Kings. So set to have them, that rather than not have them, He would do as we do, even take the pains to seek them out. Now, the endeavour to seek, is from no velleity, no faint will; No, it is from a desire that *fama* would find. And that desire, is from no mean conceit (if it come, so it is; if not, no great matter;) but from some special good conceit, we have of that, we seek for, that we hold it worth the time we spend, worth the labour we bestow about it. All is, but to shew us the worth of this invention. For it is no mean thing (we may be sure) that God will seek. Seeking them, He shews, He holds them for such, as He would not be without them Himself; He would not have His people in any wise, be without them. And that He would not have them thought as good lost as found, but esteemed for such by us, as if we had them not, we would (by His example) set our selves to seek them seriously, and never leave, till we have found them. This for the manner.

But then thirdly; seeking, why found He David, rather than any other? We find the reason of that, in *Servum meum*, because He found Him His servant. For a servant He sought, to whom He might commit the highest point of His service, the care of His people. And He found him so zealous for His flock, to keep them from being a prey to strange beasts, as He thought him meet, to be made of *Pastor ovium*, *Pastor hominum*. He found him so devout at his service, that He set him in such a place, as if he were the Servant of God, he might make ten thousand more beside himself. Found him by servant.

These two words then, we may not slip over; the claim of the Covenant (after) lieth by them. And if the Covenant hath not been kept with any, it hath been for default of this, that he hath found him; him, but not him, His Servant.

Yea, if any King be found by God before he do, or by course of nature can do him any service (suppose in his cradle;) yet even to such a one, is not this word, without fruit. It hath his use (this) not only in making them to be found; but in keeping them from being lost. For the same, that was the way to be found at first: the very same, is the way not to be lost ever after. And it concerns David or any, as nearly, not to be lost again, as it doth at first to be found.

Now, if David look well to these two words, and lose them not, God will not lose him (he may be sure) but be at hand still ready to defend him. Unless David lose them, he cannot lose God: and unless he lose God, he cannot be lost. David ever lost them, before his enemies could do him any harm. All Balaam's cursing will do him no hurt; nothing but his wicked counsel, to unmake him his servant, and so to lose God, and so to be lost of God, and so to be lost, utterly lost. Lay up this then; The way to *servari a Deo*, is to *servire Deo*. And lay it up well; it is the only Article of Covenant on David's part: Upon these two words depends all that follows (upon *Servum meum*;) If they be sure, all is sure. And this for *inventio*. Num. 31. 16.

But, I find here, *inveni* *pradicatio* besides. To find is one thing, to cry *invenia*, *inveni*, I have found another. One may find, and keep his own counsel: (so men do for the most part.) But God here proclaims His finding; tells all, He hath found. And none do so, but such as are surprized with joy: as the party in the *Canticles*, *Inveni quem quaesivit anima mea*, I have found whom my soul sought, and I would the world knew it, I am not a little glad of it. Commonly where there is care in seeking, as before, there is joy in finding. Joy then: and it is not joy alone (for, one may gaudere in *finis*, keep his joy to himself) but *gaudium cum gloria*, this. For, he not only joys in his invention, but glories in it, and even boasts of it, that doth *inventum* *pradicare*. The word (which he useth) *invenia* is made famous by Archimedes, who in a great passion between glorying and rejoicing, first cried it, when

when he had found the secret of King *Hicor's* Crown. But no less famous by Saint *Andrew*, *Job. 1. 41.* who, upon the finding of *CHRIST*, came running to his brother Saint *Peter*, with *Archimedes's* cry, We have found Him (the *Messias*) we have found Him. *Messias* in Hebrew is nothing else but anointed: and, we shall see *David* anointed straight. And sure, next to the joy of *Christ* (*Christus Dominus*) we may place the joy of *Christus Domini*; and take up our next *euphonia* for him. Gods word will well become us, to use.

Joy to His
Saints by it.

And to whom is this? To his *Saints*: to them, he telsit (look the last verse before :) As if they, had their part in this finding, so invites he them, to the fellowship of the same joy. Tels them, that such a one He had found; and for them, and for their good He had found him. They, to reap special benefit by it, by this finding; therefore they to take special notice of it, they specially to rejoyce with him for it.

I
Joy of the
findings.
Ver. 5.

And what should I say, but as this *Psalm* saith a little before, *Beatus populus qui scit jubilationem*, *Blessed are the people that can skill of this joy*, that can skill of their own good? What it is to have a King, a King, found to their hand, but specially a King, that is *God's servant*? Verily, if *God's joy* be our joy: it is to be with us, as with *God* it was; this *euphonia* the *euphonia* of joy. And truly, all this *Text*, both that which is past (his care in seeking, and his joy in finding) and that which followeth, his honour in anointing, his mercy in making this Covenant, his truth in keeping it: His rescuing them, from; his revenging them, upon their Enemies: All is, but to shew us how much He doth, and (if we will do, as He doth) how much we are to do, even to set by, even to joy, and glory with Him, in *Inveni Davidem Servum Meum*. And this for his finding. Now no more ado, but proceed to his anointing.

Found to a-
noint.
God the a-
nointer.

To what end then, found? To anoint. Very many are found, very few so found, scarce one of many millions. But they, that are so found, are *eo ipso* the greatest persons; and of the highest Calling upon earth. So much is there, in this word anointing. And this also, *God* takes to Himself: *anxi*, no less, than the former, *inveni*. Finds, and anoints both.

The oyl is
God's.

And both the *Act* His, and the *oyl* His. *Unxi*, I did it; and *eleo meo*, My oyl it was I did it with. So finds Kings, and finds oyl, and finds fingers, and all. Nothing goeth to them, but it is *God's*.

¶ Sam. 16. 13.

It seemeth otherwise. *Samuel* could not find him indeed: but we find, he did anoint him, though. He did so, but not as of himself: what he did, in the *Person of God* he did it. And the Law is, what one doth by another, not, that other, but himself is said to do it, to be the Author of the deed. For this must stand true, that *God* here saith Himself, that whose fingers soever were used, *God* it was that anointed him. And anointed him with oyl, holy oyl, His holy oyl.

I
with oyl.

Oyl. We can never find Kings in *Scripture*, but still we find this word with them. We find them in oyl, and oyl is for continuance. The colours of the Crown are not water-colours, to fade by and by; they be laid in oyl, to last and to hold out all weathers. So, in oyl, not it water.

Luke 10. 34.

And in oyl, not in wine. For though the *Samaritan* have both, and there is use of both, in time and place: Yet here, only with oyl. There is no acrimony, nothing corrosive, in it: it is gentle, smooth, and suppling. All to reach them, a prime quality of their calling, to put in oyl enough; to cherish that vertue, that the streams of it may be seen, and the sent of it may be felt of all. For, that will make *David* to be *David*: that is (as his name is) truly beloved.

2
With holy oyl.

Oyl, and holy oyl. Holy, not only to make their Persons sacred, and so free from touch or violating (all agree of that :) but even their Calling so, also. For, *holy unction*, *holy function*.

Now, this holy oyl troubles the *Jesuite* shrewdly, and all those, that seek to unhallow the Calling of Kings. For, if the holy oyl be upon them, why should they be sequestered quite, from holy things, more than the other two, that have but the same oyl? Indeed (as they say) if they were but to deal with common matters, common oyl would have served well enough (and so, they would fain have it; but this place choaks them: This holy oyl here. And their Calling, by vertue of this, being holy, what should let them, in their kind to deal with those, either persons or matters, that are but as the oyl is, wherewith they are anointed? How fond is it, to imagine them to be anointed with holy oyl, to deal only in unholy matters, and not to meddle with anything that holy is!

3
With His holy
oyl.

Holy oyl, and *His holy oyl*. For, *His holy*, is more than *holy*. *His*, is another manner oyl, than the material, in the Prophet's horn, or in the Priest's phial. *His* drops immediatly from the true Olive, the *Holy Ghost* (He the true Olive, as *Christ* the true Vine.) *Samuel's*, is but a ceremony: this, the substance of the anointing. It is, in this, as in Baptism: there, *John* with water; *Christ* with the *Holy Ghost*: And, that is the soul of Baptism. So here, *Samuel* sheds on the oyl of the *Tabernacle*, *God* He adds his from heaven; the same, and no other than *Christ* was anointed with: that oyl is it: that, the anointing indeed. He indeed above his fellows, for He had the Spirit above measure: But He so above them, as He with them, and they with Him, with *His*, with the same anointing; both.

Psal. 45. 8.
Job 3. 34.

2
Joy of the a-
nointing.
Psal. 45. 8.

And, it is not from the purpose, that *His oyl*, is by the *Psalm* called the oyl of gladness: That, as we are glad even now, for his finding: so, may we also now, for his anointing. And by and by, glad again, for his delivering. And so, glad in him, *God make us*, for them all. It is a day of Joy: I would not omit any thing, that might tend to it. And this for the first verse, finding and anointing, and (if ye will) for the twenty ninth of *July*. Now to the second verse.

Ver. 21.
The League.

Having anointed him, the first thing He doth, is to enter a league with him. And we are glad of that. For, having found him now, we would be glad to keep him. And, there is no surer way for that, than to joyn in him a league, with the mightiest King (by far) of the whole world, the King of Kings, *God* Himself. And,

And, God Himself is willing with it, offers it. And sure He hath reason so to do. Seeing He hath found him, He will not see him lost. *David serves him, He will servare servum.* He anointed him, and made him holy, He will not see him used prophanely. But, the eye that found him, shall watch over him: the hand that anointed him shall be at hand, to defend him.

So hitherto, God found David. Now, David finds God, willing to undertake his quarrel: and even to covenant with him, so to do. For, it is not a bare promise, this: it is a Covenant, and so termed expressly, at the 3. and 28. verses. And that, a Covenant solemnly sworn, bound with an oath, at the 4. and 53. verses. And here now *manus mea cum eo*, He giveth him his hand upon it. His covenant, His oath, and His hand, what can there be more? This Covenant is made as sure, as can be, and as surely kept, we shall see anon.

The first Article of this Covenant, the article of *Imprimis*, is that: His hand shall hold him fast, or establish: the second, that His arm shall strengthen him: (that is) covenants for the continual presence and assistance of his power, ever to joy with him, and still to be ayding to him.

This power of it self is but one, as God's one: but is set down thus, here and elsewhere, in two words; the hand and the arm, the mighty hand and the out-stretched arm, to set forth two degrees of it: Both great, but one greater. That of the hand is great; as we read 13. verse before, yet but ordinary. That of the arm, is greater, and cometh forth, but upon extraordinary occasion: Every thing we put not to the arms end.

Not that these degrees of difference are in the power it self, which is entire *quoad se*; but only, to proportion it; and make it answerable to our perils: which are not always alike, but less or more, at one time than another: and so seem to us, to require a degree of power, according. For the less, the hand seems enough: but for the more, the arm; a greater degree of power, as our peril is greater.

No day goeth over our head, but the horse we ride on, the stairs we go up and down by, the very meat we eat, we are in danger, lest it go the wrong way. For, these, for every dayes dangers, we cannot miss the hand; and the hand is enough, if it do but hold us fast.

But this day, the fifth of August, and such another, the fifth of November, the case is altered: then, Rise up, rise up thou arm of the Lord, rise up and stretch out thy self: another manner of jeopardy, then. So, in a word, the hand for all the year: the arm for the fifth of August. Now there is no jeopardy so great, but the arm, if it stretch it self out, will serve to preserve us. And this arm is ever stretched out, when God vouchsafeth some strange miraculous deliverance: as this day He did. For this, was *Dies brachii*: on it, the arm of the Lord was revealed.

Both these: and either hath his proper attribute: the hand, to establish, and the arm, to strengthen.

To establish: that is, to make steady, that he stand fast, and be not moved. It is *in se* the passive power, to resist: such, as of the anvil, or of the rock.

To strengthen: (that is) when we are further to encounter our peril actively, and are too weak for it: for, that giveth *divines*, the active power, that strikes them down: as the sword, or halberd in the hand of the mighty.

Both these: and both necessary, for the performance of this league: Which is both defensive in the next verse, to keep them, that they take no hurt: and offensive, in the last verse, to pay their enemies their due, and to strike them down.

This then is the sum of the two first articles. The hand shall never be off him, but on him all the year long, for every dayes danger. But if further need be, if some very great hazard, if the fifth of August, then out comes the arm. But so, as both; both hand and arm, and every sinew in them, are ready still, and at hand as occasion shall be, to establish or strengthen him. This, for the second verse, the league: And all this is for him: *Pro*:

Why, what needs all this? this holding, this fortifying? Is there any harm toward? I cannot tell: it was somewhat a suspicious word (in the verse past) of holding him, and holding him fast; as if there were some shoving at him. The Greek is more full, *κατακρατειν*. For, in that word, there is *κατα* God holds him: and then *κρατειν*, as it were, another plucks at him: and then *κρατειν*, God holds him harder or faster than before. This was but suspicious. But here now, it is past all suspicion: for here, are a couple, making toward him (the enemy, and the son of wickedness:.) It is to be doubted, for no good. Here is now the fifth of August: Here comes God's second finding him. For in his enemies hand now he is, get out how he can.

I told you before, that Kings were God's invention: here now comes the Devils invention. For, as God finds Kings, so the Devil finds Traitors. God finds David, the Devil finds Absalom: God, your Majesty; the Devil, those of this day.

And (as evil ever is more fertile) for one King, there are two, in the Text and there were two, on the day: and I would to God, two were all. But this is to be counted of, Satan the Arch-enemy (so signifies his name) will be sure to find Kings, enemies. The father of wickedness will find his whelps ready ever for so wicked an enterprise.

And now, these are they, *contra quos*, against whom this league is made: For by virtue of the league, God and David, they have friends and enemies in common. Enemy to one (the King,) and enemy to both (God and the King.) 1. Of the parties first. 2. Then of their attempt. 3. And last of their success.

It is a League
or Cov. made

The first and
second Articles
of the covenant
For David,

God's hand,
God's arm.

Esa. 51. 9.

Esa. 53. 1. ma 2

Hand to sta-
blish him:
Arm to streng-
then.

The third and
fourth articles
Contra, against
Davids foes:
Defensive.

The Devils
finding or in-
vention.

I
The Parties.
The enemy.
The son of
wickedness.
Son exegitice.
Prov. 31.3.

The enemy, the
son of wick-
edness, two
distinct.
Verse 12.
They be the
sons of wick-
edness.

What wicked-
ness it is.
John 15.25.
Psal. 109. 5.

The Son of
wickedness, the
more dangerous.

2 Sam. 21. 16.

Luke. 4. 29.
John 8. 59.
10. 31.

2
Their attempt.
Violence.
Wickedness.
Hurt.

3
Their success.
No violence.
No hurt.

I
Not there
shall be no ene-
mies, No Sons
of wickedness.

2
Not they shall
not be doing.

The parties. Two titles they have in the Text, 1 the enemy, 2 the son of wickedness. Exegitice some take them, both for one : and then the later glosseth the former : and then the meaning is, that Davids enemies are all of them the sons of wickedness. And indeed such they were, and none but such. For God forbid any good man should be Davids enemy. In this sense it is true. For, all of them *Qui vias dant ad perdendos Reges*, but much more, *qui vias docent* ; that would have them lost, whom God even now with such joy found ; that seek to deface Gods invention : You may boldly pronounce of them, they be the sons of wickedness all : as flat against God, as *perdere* is against *invenire*, *perdition* against *invention* ; and their will, against his will. For His will is, *Quos Deus invenit, homo ne perdat* : and *Quos Deus invenit, homo perdat*, say they. And this, if both be for one.

But if (as the words give, and the best Writers take them) they stand for a pair, for two distinct : then, by the enemy, is meant he that is so professed : Plain, by the LV. Psalm, *It was not an open enemy* ; where the word is the same, that here (that is) such an one as Goliath was. But, by the son of wickedness, is meant, the close hollow Traitor, such as was his wicked son.

And it is good, they know their pedigree these fellows, of what lineage they are. That is, wickednesses own sons : as if the other, the enemy, were but allyed to it, in some degree ; but these, the true off-spring, the lively image of the Devil. For, if they be the sons, and he the Father, they be as near of blood, as may be. So, they see their true descent, sons of wickedness.

And it is worth the while to know, of what wickedness. Evil it is, to be wicked upon what pretence soever : But, *oderunt me gratis*, is worse ; for that is of meer malignity. But *mala pro bonis*, is worst of all. And such are these, such their wickedness. Sons of *חלל* : which *חלל* the Hebrews tell us, is properly the naughtiness of some evil natur'd children, that bite the nipple, which giveth them milk. That is *חלל* right : (the worst and most wicked wickedness of all others.) To bite and suck, both at once. But such there are, the better they be dealt with, the worse still, ye shall find them.

Now of the twain these are far the more dangerous : as you may see by the very course or standing of them in the Text. For *referendo singula singulis* (as we use to do :) the *hand* before (as the former there) properly refers to the enemy (as the former here :) but the *arm*, the later there, that refers to the sons of wickedness, even by the course of the two verses. As if, for the enemy, the *hand* were sufficient : but for these, *arm* and all, were little enough.

And sure, ye shall observe, that David, that the son of David, CHRIST ; that *Christus Dominus*, and *Christus Domini* both, hath ever been most in danger of this kind of cattel. David, he was once in danger, and never but once, by *Ishbenb*, an open enemy. But his great dangers, were by these here, the sons of wickedness, his wicked son Absalom, his wicked Counsellor Achitophel. And indeed all his great, were by this second sort.

And our Saviour Christ His furious enemies, they that would have thrown him headlong down the hill, they that would have stoned him, they did him no hurt : but, that false harlot Judas, that son of wickedness, he did. And I pray to God, he may ; and I beseech David heartily, He would take this to heart, and take heed of these. The danger of these, the sons of wickedness, he did, it was the danger of this day.

Will ye now see their proceedings and practices ? They be in these three words ; 1 Violence, 2 wickedness, 3 Hurt. Violence, they mean, that is their end, and with wickedness they cover it (that is) with one wicked pretence or other, the better to make the way, to do the hurt they intend. Alas, nothing but a *vow* at Hebron (said wicked Absalom) when he vowed indeed, to deprive King David, both of his Kingdom and life. Not lost the Sermon for anie good (saith he of this day ;) when he had in his heart violence and hurt ; no less hurt, than the loss of your Majesties life. This is the way of them all : Violence wrapped about, with a *vow*, or a Sermon, or I *wot* not what ; that before it be seen, it may do the mischief, that is meant. This *holy* wickedness, is simply the worst of all. O Lord, what dangers are they in, that are in this case ! How neer being lost ! Now, the success.

For, at the name of Violence, at but the mention of hurt, everie good heart is moved, and come running in about David, to see if any hurt. But there is no hurt done (God be blessed) None done : whatsoever meant, none is done. And, he falls (if you mark :) No violence ; nay, not so much, as the least hurt. For they be two, these, violence and hurt : and hurt, is the more large. Any violence done ? Nay, none : Any hurt at all ? Nor that neither. Neither ? all is safe then.

Where ye see, the first use of this *hand* and *arm* ; to *repel* and keep back violence : to bear off the blow that should do them hurt. This is the defensive part. And it is much to their comfort that this *hand* holds them, and this *arm* is so over them, as it is still between them and their harms : as it lights on Gods *arm* and *hand*, and must hurt them, before it come at David. But them, it cannot hurt, neither violent wickedness, nor wicked violence prevail against them ; And so be they safe, from both. And no way to prevail against Kings, but to bind this *hand* first, and pinion this *arm*. Otherwise, evil men there may be, and evil meaning ; but no evil success, for all that.

But, I would pray you, to take good heed, to the Tenor of this Covenant. No promise is here made, but that such he shall have : and shall have of both sorts, *open* and *secret* : *open*, to offer violence ; *secret*, privily to seek his hurt. No, though he be David (that is,) lovely, or as lovely, as ever was he, yet he shall have those that hate him ; hate him *gratis*, hate him though favours done them ; though they lie in his lap, and are fed with his milk, yet bite him for all that. No part of the covenant, this, but such he shall have, but such there shall be.

Nor no promise neither, but as they shall be so they shall be doing (as we say :) not fit idle, but be plotting

plotting and practising, ever and anon. It is but, *non proficiunt* (so read the Fathers this verse) the Covenant in the Text: it is not *non facient*. No, *facient*, *facient quod suum est iniquitatis filii*, (saith S. Augustine well;) the sons of wickedness shall be doing, and do their kind, that is wickedly; intend violence, pretend some wicked wile or other. No part of the Covenant, but such there shall be: Nor no part of the Covenant, but thus they shall do. Let it not seem strange: look for it.

But this the Covenant, and this is all. The former part, be they shall, and be doing they shall, *sed non proficiunt in eo*, they shall do no good on him (in their sense) that is, no evil (in ours.)

And verie fit is the word *non proficiunt*; that is, though they go to School all their days about it, yet shall they prove but *non-proficients*, and never proceed so far as to do it. So in the latter part, *non apponunt nocere*; Nor, *non propont*. Nor, shall not have the purpose; but, shall not have their purpose. Nor, shall not have the will; but, shall not have the power to do hurt. Proffer they shall, but not profit. Devise, but what they devise, not to be able to perform: Imagine, but be scattered in the imaginations of their hearts. So that, come when they will come, they come a verse too late: David is provided of an hand and arm (in the verse before) that will see him take no hurt: that will be hurt themselves, rather than he take any: that will so fence him, as neither fury shall be able to do him any violence, by force; nor wickedness to do him any hurt, by fraud. Neer lost, as good as lost, he may be: but quite lost he shall not be, God shall find him again. And so to the last verse.

Very well then, David is escaped from their violence and hurt, but shall they escape so? No: there is a farther matter in it. All this, is but the defensive part: But the league (we find) was not only so, but offensive too; as well to offend and annoy them, as to defend and rescue him. And here now is the active power, we spake of before, of the strengthening of the arm. That, there is not only work for the hand to stay him, or hold out a shield, to bear off, that so no hurt to him? but for the arm also, to draw out a sword and lay on, that so all the hurt shall come to themselves. And so their imaginations not only scattered, but returned upon their own heads. For, violence, they intended, and were brought themselves to a violent end. Hurt they meant, and they are hurt themselves, and that, incurably, smitten down and perish.

Three points I touch only, What? *smite them down* and no harm done? Yea, no matter for that: down with them, though. To lift up an hand, or an heel here, is enough. To offer violence, but to intend hurt, here enough. That there was none done, thanks be to God and the good hand that held them: Bigthan and his fellow, hang them up though. Not, *quia nocuerunt*, No: upon no other inditement, but *quia voluerunt*, they would have done the King hurt, though they did him none. That is enough, *smite them down*.

Again: what? at the very first, *smite them down*? Yea, these at the very first. With others, he proceeds not so roundly: *smites* them first before he *smite them down*; *smites* them a blow with the hand, in mercy; before he *smite them down* with the deadly blow of his arm, in rigour. But these, down with them, at the very first. Wot you why? Abisbai he desired; he might have but one blow, as the King, he would never desire a second. Pay him with his own money: let him have but one blow, but the first, and no more.

And what blow is it? to astonish him or to fell him, for the time? No: it is *causid*, say the Seventy. The nature of which word is, not to fell the stem or the trunk of the tree, but to hew in sunder the very roots; that it never grow again: So to *smite them down*, as they never rise more. *I will smite down*.

And as if this were not enough, he follows them yet further. Before, he fell: No violence: nay, not any the least hurt: Here, he rises, *smite them*, nay, *plague* them, that is, *smite* them down with the plague, which is yet more fearful. And it is truly turned, for *מַכָּה* is properly, the stroke of the plague.

The plague is a death that we would not die of to chuse; if *smitten down*, not *smitten down*, with that ax. Not, because it is deadly for the most part, and past recovery: (that is not it:) But, because they that be so *smitten*, there goeth from them, a pestilent noisom vapour, that makes all shun them, or, (as the Seventies word is) *ἐκπορευται*, run away, yea fly away from them. And even so, from these, there goeth a sent, as from a plague-sore (you will bear with it, it is the HOLY GHOST's own term) that taints their blood, corrupts their name, makes them and their memorie odious, yet, even an abhorring to all flesh. Say, what they will, this is the plague of plagues when all is done. And, it is GODS own will; GOD Himself would have us, so reckon of them. Of Corch (the first we read of in this kind) GOD callsto Moses, Charge the people all, that they get them from about them. And Moses he cries, Away, away from their Tents, touch not any thing that is theirs: as if he should say, they have the plague, it is infectious. So, GOD would have us think of them: And so (I pray GOD) all may take warning from him, and so think of them, and shun them as persons contagious, that have sores running on them.

Now, this is but their plague on earth (to be plagued in their end, their blood, their name;) but all this is nothing to their plagues in Hell: whither certainly they go, so many as in *flagranti crimine*, in the very act of treachery, are taken away. No man shall need to wish them, more hurt: They perish and come to a fearful end. It is truly said by them, *I will plague them*.

Yet one more, that makes up all. For (if ye mark) the person is changed. The last verse it was, they shall do no violence, they shall do no hurt: Consequently, he should have gone on, they shall be smitten, they shall be plagued: that had been enough. It is not so, but in the first person, *I will smite*, *I will plague*: as if, God himself would be the doer of it, and do it even *αὐτοῦ* propriis manibus, with

3
But they shall not do it.
Non proficiunt in eo,
Non apponunt nocere.
Psal 21. 11.
Luk. 1. 51.

Verf. 23.
The fifth and sixth Articles
Contra
Against his enemies Offensiv.
I will smite down.
Psal. 7. 16.

1
Yea, though no harm done, yet smite down.
2 Sam. 20. 21.
Psal. 41. 9.
Ester 1. 21. 22.
2
Yea, at the first smite down.
1 Sam. 21. 8.

3
How smite down.
And plague them.

Plague them in this life.
Eiaſ 66. 24.
The plague in Gods account.
Num. 16. 24.
26.

Plague them in the other life.
Psal 73. 19:

1 (That is)
God himself
He will smite.
He will plague.

Psal. 144.

with his own hands. And surely, so sensible hath been the demonstration of the hand of his power, in the fall of these, that (to hold us to the term of *plague*) *God's tokens* have been seen upon them: as if He had sent his hand from on high, to *plague* them indeed. Upon these, this day, upon others since these, God hath from heaven, shewed, how much these attempts displease him, by making even the prints of his hands, to be seen upon the attempters; that men have been forced to acknowledge, it was no humane or earthly, but some supernatural divine power, that brought it to pass; And that, though other hands were in, yet God it was that struck the stroke. This is the end, that in the end, shall come to all these from the Lord, so many as have any hand in the hurt of the *Lords Anointed*. He that is the founder of Kings, will be the Confounder of all Conspirators. Carry it as closely as they can, His hand shall find them out; find them out and smite them, smite them and plague them, plague them here, and for ever. This is the Covenant here made with David; in the name of Kings.

Application to His Majesty.

And (I promise you) this is, a fair Covenant, and a full: but, might we see some proof of it, how it was kept? For that, is *Sal faderis*, the proof, the keeping of it. For, many fair Covenants here in the World, take wind, for want of this salt of the Covenant (the true keeping.)

Esay 53.

Of David, there is no doubt, it was kept with him, but the time will not serve. And this time requirereth rather, to shew the proof of the presents in your Majesty; That, this whole Text, (*mutato nomine*) hath been kept with you, from point to point: and the faithful mercies of David (as Esay calls them) as faithful to you, as ever they were to him. Of that, then.

1

The twenty ninth of July Found in the Cradle and anointed.

I find then, both these dayes, and on them, both these wayes, you were found by God: found, the twenty ninth of July, and anointed; found, the fifth of August, and delivered.

2

The twenty ninth of July, and the twenty fifth both twice anointed.

Found first: and that, sooner a great deal than David: for in your cradle: There He found you, and anointed you. David was come to years of discretion first, to do Him service: But you, by his preventing grace found, before you were, or could be in case to do him any. An antecedence even in this.

2 Sam. 2. 4. 5. 3

Found in the womb, and delivered, before ever anointed.

Nay he found you twice, to anoint you. Once, before you did, or could serve him: and after you could, and did, or ce more. Found you, the twenty ninth of July and the twenty fifth both. David was twice anointed too; but he, but of two pieces of one kingdom: but you, of two entire Kingdoms, or (indeed) of three, the least of them greater than that of his, when both pieces were together. So an anointing also, more than he.

Delivered before anointed; Delivered again the fifth of August.

Some difference I find, but with vantage still, on your side. For, in the Text David is first anointed, and after delivered. But you, were delivered, before ever anointed. For, before He found you in your cradle, there to anoint you; He found you in the womb (before ever you came into the world) there to deliver you: Even there, His hand was over you, that, even there, a Son of wickedness did you no hurt. This is more than is in the Text; more, than ever David could sing of.

Anointed the second time 25. of July, and Delivered after it 5. of November.

Application to the fifth of August, the day it fell. Then found and found by God.

But He not only thus delivered you before your birth, and so before your anointing: but after it also, no less: Witness this fifth day of this moneth. So, were you delivered first, and then anointed, and then, delivered again from this day, and from being lost on it. And thus far the Text.

But then, were you anointed again after that, and delivered again after that, from a fifth day too, though of another moneth. For, since of your anointings, have had a famous delivery, to second it. So we double the point here. A deliverance in the womb, an anointing after that deliverance; A deliverance after that anointing; And then, an anointing again; And then, a deliverance again, upon that. So upon the matter, four findings, with you; Twice to anoint, and twice to deliver: beyond David, beyond the Text here. So, the Text, kept with you, over and over again.

But to let the rest go, and to hold us to this day; This day, if days could speak, (and days can speak, saith the nineteenth Psalm) would certify that this covenant was kept with you, in every clause of the six, on this your finding-day.

For, your finding-day well may it be called; well may it be said, you were found on it, and found by God on it. Found, for sure you were lost: And found by God; for men had lost you. They that gladly would, knew not how to find you, or to get to you. Great odds, then, but you had been quite lost. It was God that found you then, and made you to be found of them, not by any skill of their own, or by any direction, but His. By his p, it might seem: but your self do, and we all acknowledge the hand of God in it. His providence, that so guided them; His doing it was, and they did it: So that God it was, that found you then, for we had not now found you here. It may then truly be called your finding day; and God truly say) the second time, *ευρηκα*, I have, I have found. Of it then, of this day.

1

No enemy professed, but two Sons of wickedness for it.

We shall fail a little, in the first point. Here is an enemy professed: And you had not then, you never had any, professed. To make amends for that, there is but one son of wickedness, in the Text: You found not one, but two; and they found you.

2

A Son of wickedness he was.

Sons of wickedness, well might they be called. For, if no Religion, taking Religion upon it, be wickedness (as it is double wickedness) a son of wickedness he was. If witch-craft be wickedness (as it is wickedness in the highest degree) he was a Son of it, it was found about him. If to do evil gratis; to do evil for good, be wickedness (and it is the wretchedest wickedness that can be) you had done them many favours; and, to bite the breast then, that had given them milk, these are they in the Text right, *וְאֵיךְ* if ever there were any.

3

Mean violence wickedly covered it.

These then, violence they intended, and with wickedness they covered it. Wickedly they enticed you and drew you along, till they had you fast shut up: And then violent hands they laid on you (the marks were

were to be seen many a day after.) And were you not then, within the compass of the Text, of violence and hurt, that is, of hurt by violence? Yes, so neer you was the hurt, that the hurtful point touched your naked breast. Was David ever so neer? Never: He was indeed hard bestead and forced to fly, but he never came in their hands; you did: He never was under lock; you were: He never had the daggers point at his heart; you had: And when you had, all the world then certainly, would have given you lost.

How neer the doing it.

Did they you any harm for all this? Not any (to speak of.) We may take up that before, *Fuerunt & fecerunt, sed non profecerunt*; so far from that, as *non profecerunt*. Such here were, and doing they were, but it would not do; for it was not done (the violence they intended.) *Proposuerunt nocere, sed non appropinquarunt*; a purpose they had, an offer they made; that was all; further they went not: You were not lost, we find you here now, and we find you serving God, safe and well (thanks be to the great finder of Kings) as ever you were.

Yet did it not. Non profecerunt. Non appropinquarunt.

What was it then, that it came so neer you, and yet did you no hurt? It was the good hand of God, His holy arm that was upon you, held you, held you fast: you fast, from taking hurt; and them fast, from doing any.

The cause they did it not. The hand and arm of God to stablish you. The defensive part of the Covenant.

Can any doubt that it was the hand of God? He that stood there armed for that end, when he was so stricken suddenly, as he had neither heart nor hand to do that he came for; was it not the hand of God, that so struck him?

When his hand held the others hand, that was ready to give the deadly blow, *ut non apponeret nocere* (they be the very words of the Text:) And was it not the hand in the Text then?

That You were so established, as to resist; that You were so strengthened, as to prevail (the two effects, set down in the verse both:) and yet was it not the hand there specified?

The Popular tumult that rose after this, enraged by odious surmises, was it not God's hand that laid the raging of the waves then, that stayed the madness of the People?

Psal. 65. 7.

When the violence was over, the hurt was not: The lewd tongue of Shimei doth hurt, no less than the sword of Abisbai. It would not be believed, that all this was true, there were that slandered the footsteps of his Anointed (Davids case in the end of this Psalm:) was it not God then, that so touched the heart of him, that was escaped unknown, that he had not the power, to be true to himself to keep it in, but was even driven by remorse, to bewray himself (though with evident hazard of his own life) was not this dignitas Dei?

Verf. 51.

And since, that, by a further strange discovery, hath he not set your innocencie in the sight of the Sun? that now the mouth of all wickedness is stopped, so that neither Abisbai's sword, nor Shimei's tongue now, can do you any hurt? And was not the hand and arm of God in this? Yes, the whole arm, and every joint; the whole hand, and all the fingers of it. Yet lack we the last verse.

Psal. 63. 11.

Here was the hand with the shield: but where was the arm with the sword? Here too; and it smit them, smit them down, down it smit them both, both in the verie place where they designed your hurt, and in the verie wickedness of the act: both were smitten down stark dead, and there stark dead you saw them both lie before you (as the verse is) before your face. *Non profecerunt*: Nay, *defecerunt, & in ipso fecere perierunt*: their sword went through their own heart, and their blood was upon their own heads. God found you then, and you found Him, certainly. O, let him ever find you His servant, whom you then, found your so gracious good Lord.

The hand and arm to smite them: the offensive part of the Covenant. To smite them down before your face.

But they must be plagued too (to make the Text up full.) So were they: For, as if they had been smitten with some pestilent foul disease; so, from them, from their mention, there goeth an odious sent, odious, and abhorred of all: Yea, the verie house, as if the plague of leproisie had been in it, razed down: and, that there might no infection come from this plague of theirs, their verie name put out, from under heaven. And, all this, so done, and with such circumstances, as all that hear it, must acknowledge, it was Gods doing, and that from heaven came the hand that did it; *Factum est, & a Domino factum est*, both.

Psal. 37. 15. 1 Reg. 2. 31.

And so, you are found: and they (as the children of perdition should be) are lost. Here are you: And where are they? gone to their own place, to Judas their brother. And (as is most kindly) the sons, to the Father of wickedness; there to be plagued with him, for ever. The same way, may they all go; and to the same place, may they all come: all, that shall ever once offer, to do the like. Thus, to the verie last syllable, of the last verse, is this Text found true in you: and this covenant made good to you. All the six points of it, all of them in futuro, in the Text; *shall* and *shall be*, Comes me the day, and puts them all in preterito to you, changeth *shall* and *be*, into *was* and *did*. That, thus we read it now; His hand did hold you fast, His arm did strengthen you: the enemy was not able to do you any violence, no more was the son of wickedness to hurt you. But he did smite down your foes, and did plague them that hated you. So, the Covenant was fully kept with you, and sealed, even with the blood of them, that brake it.

To plague them. This done by God himself. Psal. 64. 9. Psal. 118. 23. Act. 1. 25.

And now, let all them, that took any joy in the first finding and anointing, here renew their joy afresh, for this second, when you were thus in a manner lost, and found again. When it was just, as in the Gospel, *Periit & inventa est*. And if he in the Gospel for his sheep; and she, for her goat, called all their friends together, and cried, *Congratulamini mihi*: how much greater a *congratulamini* belongs to this? where not a goat, but he that is the Image and superscription of all our goats, yea, all our coin, silver, and gold, is found again.

3 Joy for your delivring. Luke 15. 6. 9.

Mat. 22. 20.

And what? shall this be all? No I trust: having thus, at the hands of God, found the faithful mercies of David; we shall stay a little, and look out some of the faithful prayers of David, to render him, for this, for such a finding. Let us do so I pray you. And we shall not need to go far, nor any

To find some praises of God for this finding.

The first verse
of the Psalm,
cantabo,
Mal. 145. 9.

Mercy in ma-
king this Cove-
nant.
Truth in keep-
ing it.

The second
verse of the
Psalm, Ego
dixi.

To do it in a-
ternum special-
ly this day.
Luk. 19. 19.

Application to
us.

By way of
preaching.

By way of
prayer.

further than our own *Psalm*, and but even to the verie first words of it, *Misericordias Domini in aternum cantabo*. Upon another, no less worthy deliverance, I well remember, you took up the like, *Misericordia Domini super omnia opera eius*. Very fitly that, but this agrees rather with us now; For it is the beginning of the *Psalm*, wherof the Text is a part: Made, as it were the *Antiphon* for this Sermon.

Will ye see it agree? There was *mercy* in making this Covenant; there was *truth*, in keeping it. See then, how aptly he hath set it: *My song shall be alwayes of the mercies of the Lord* (that made it;) *with my mouth will I be shewing his truth* (that kept it) *from one generation to another*. And shall not we sing of his *mercy*? And shall not we set forth His *truth*? Sing of his *mercy* that made this Covenant: shew forth his *truth*, that made it good, every article; and suffered not one word of it, to fall to the ground?

But, if we cannot well sing it, for lack of a Quire: He hath taken order for that too. For the very next, the second verse of the *Psalm*, that he begins with, *Ego dixi, I have said*: that if we cannot sing it, we may yet say it. And it is but the same over again: *I have said, mercy shall be set up for ever: Thy truth shalt thou stablish in the heavens*. What *truth*? It followeth in the third verse, this *truth* of his Covenant, to David. To sing that, and to say this: to make our songs, on this ground; and our sermons, on this theme. He hath said it, to set up His *mercy*: He hath done it, to exalt his *truth*.

Ever to do this, *In aeternum*: *In aeternum* is the word of the verse (if our dulness could endure it) all the daies of the year. But, of all the daies in the year, this day not to fail of it. *Hodie salu facta est damni huic*, Nay *Regno huic*, Nay *Regnis his*: This day then, not to fail of it. For, having found this *mercy*, and felt this *truth*, this day; shall we not, at the least, this day, thank Him for this day? Shall the Sun of this day arise, and go down upon us, and not see us together, to render him praise, for this so loving *mercy*, for this so faithful a *truth*? Shall he find hand and arm, to succour and to save us; and shall not we find mouth and lips, to bless and magnifie Him for it? God forbid.

Let us then, sing that: *My song shall be alwayes of the mercies of the Lord* (record it, at least) Or for default of it, say this: *I have said, mercy shall be set up for ever, thy truth shalt thou stablish in the heavens*. Be they never so false upon Earth, thou in heaven shalt stablish it. Say it, *per modum concionis*; so we have: Say it then, *per modum orationis*; so let us do, and so an end.

Even so Lord so let it be, *Set up this thy mercy for ever, for ever stablish the truth of this thy covenant*, with thy *Servant* our Sovereign, that it never fail Him, as not this day, so not at any other time. Let thine hand be still upon Him, and thine arm about him for ever, between him and his harms. *Violence and hurt*, never come neer him: *The sons of wickedness*, be even far from Him. Let them be *non-proficiens*, all the sort of them, that study or practise this wicked lesson. Never lose thou him, or suffer him to be lost: Ever find him (good Lord) to succour and save him; and let thy right hand find out his enemies to smite and plague them: with the same blows, thou didst smite; and with the same plagues, thou didst poure on these, of this day. The destiny of this day, come on them all.

And, for Him, let his anointing still be fresh on him, and his crown still flourish on his head. Let him, all the day walk in the light of thy countenance, and at night, rest under the covering of thy wings. This day, as once it did, and as ever since it hath, So let it, long and many years, rise prosperous and happy to him. This day, and all daies; That he, that we all may sing thy *mercy*, and set forth thy *truth*, all the daies of our life. Hear us, O Lord, and grant it for thy Sons sake, our Saviour, &c.



A
SERMON
PREACHED

BEFORE THE
Kings Majesty,

In the Cathedral Church of *Salisbury*,
 On the V. of *August*, A.D.M.DC. XV.

PSALM XXI. VER. I, II, III, IV.

The King shall rejoyce in thy strength, O Lord: Exceeding glad shall he be of thy salvation.

Thou hast granted him his hearts desire: And hast not denied him the request of his lips. Selah.

Thou hast prevented him with the blessings of goodness: And hast set a Crown of pure gold upon his head.

He asked life of Thee, and Thou gavest him a long life: Even for ever and ever.



PON a day of *Joy*, here is a *Text* of *Joy*. Upon a *day of Joy* for the *King*, a *Text*, of a *King in Joy*. For so, we see, there is in the *Text*, a *King*: and He *joyful* and *glad*. *Glad*, first, for *Strength* shewed by God in *saving* Him: *Glad* again, for *goodness* shewed by God, in *satisfying* (yea, more than *satisfying*) *preventing* his *desires*; and that in the matter of His *Crown*, and of His *Life* both.

This *King*, was *King David* (no doubt) the very *Title* of the *Psalm* sheweth as much: and the son of *Syrach* (of whom, I reckon as well or better, than of any *Commentary*) these very words (here) he applies to *King David*, Chap. 47. ver. 7.

Originally then, he: but neither solely, nor wholly he. His meaning was not, to make this *saving*, his own case, alone; Nor to engross this *Joy*, all, to himself: ye may see it, by the very setting it down. It is not (as, of himself) *I will rejoyce*: But (as of a third person) *the King, shall: The King*, indefinitely. So, entailing it, rather to His Office, than to His Person: and leaving it at large, applicable to any other, a *King*; as well as Himself.

To any other *King* (I say.) Specially any other such *King*, that should be as *strangely saved* by *Gods strength*; as fairly, *blessed* by his *goodness*, as ever was he. That should find the like favour that he did: and be vouchsafed the like gracious deliverance, that, he was. Any such *King* in such wise *saved*, to be equally interested in this *joy* with him: And to have this *Psalm*, serve for a *Sermon*, or for an *Anthem*, no less than he.

And,

2 Cor. 11. 10.

And, by this, we hope in God, this rejoicing here, shall not be shut up, against us. For, that, which is here left indefinite, we suppose, we can definitely apply, to a King (in whose presence we stand.) To whom, the same strength, and the same goodness, and of the same Lord, have shewed forth themselves, in saving him, saving both his Crown and Life, no less than Davids.

2 Cor. 6. 2.
Elsay 40. 8.

This, comes well to the Text. But what doth this concern us now, more than any other time? Yes; for, here comes the day, and claims a property, in it: How that? Remember ye, how the Apostle (when he cited the place out of Esay, I have heard thee in an accepted time, in the day of salvation; I have helped thee.) Behold, (saith he) now is the accepted time: Behold, this is the day of salvation. The same (for all the world) saith this day. The King shall be glad of thy salvation: Ecce hodie, dies salutis huius. Behold, this is the day of that salvation. For, so it is, indeed. The very salvation-day it self (this.)

For, this day, was his life fought, and he set on, to have been shamefully made away: and this very day, saved he was; and in virtue, mightily saved; and in virtue Dies, by the mighty hand and help, even of God Himself.

Since then, this blessing fell upon this day, If we will take a time (And a time we will take to rejoice, and to give God thanks for it) that, which the day pleads for, is most reasonable; that you will take this day, rather than another: For, if hodie, dies salutis; If, to day, the day of salvation; No reason in the world, but to day, the day of rejoicing for it.

But I will forbear, to take any notice, or to mention any but David, at the first going over: The Text (that) requireth a survey of course (first) and shall have it. But then, if the day shall pray a review after, I see not how in right, we can deny it.

The Division.

I.
II.

Be these then the two parts: The Survey, and the Review. And in either of these two principal points present themselves.

1. The Joy. 2. And the ground or causes of it. The Joy, in the front of the Text; And the causes, in the sequels of it.

The causes are, as the number of the verses, four: 1 The saving of the King, by the strength of God. 2 The satisfying, yea, the preventing his desire, by the goodness of God. 3 The setting on his Crown, by the hand of God, Tu posuisti. 4 The prolonging his life, by the gift of God. These four.

Now, every of these (the Joy and the Causes, and indeed the whole Text) seems to stand upon Triplicities. In the last verse of the Psalm, God is said to exalt his strength. His strength in exaltation, makes the joy in triplicity.

The triplicity of Joy (first.) The King 1 shall rejoice, 2 shall be glad, 3 exceeding glad shall he be. 1 Latabitur, 2 exultabit, 3 vehementer.

The like, in all the causes: Why glad? (first) for, the King 1 was saved, 2 saved by God, 3 by thy strength (O Lord) 1 Salute, 2 Virtute, and 3 Tuâ Domine.

Upon this, of strength, followeth a new triplicity of goodness. Therein, 1 the desire of his heart, 2 the request of his lips: And besides them, 3 the blessings of goodness. Of these three, the first, granted; the second, not denied; and prevented, with the third.

Of 1 which blessings, there are two set down in particular: 1 His Crown: and 2 His life.

His Crown: and the triplicity of it. 1 Corona, 2 Coronatio, and 3. Coronatus: the 1 Crown, 2 the Coronation, or setting it on by another: 3 And that, other, God: None, but he, Tu posuisti.

His life: and there another (the last) triplicity. 1 Life, 2 long life, and 3 life in seculum, & in seculum seculi. Long life in this world, Life for ever in the Word to come.

And for this strength, in thus saving; and this goodness, in thus satisfying his desire, in the safety both of his Crown, and his Life; is all this Latabitur, and exultabit: All this Joy and Jubilee of the Text.

This Survey done, the day will further pray a Review: trusting, it will fall out (all this) to prove the case of the day just. That all these causes, will coincide into it. 1 Salutem misit, 2 Desiderium concessit, 3 Coronam posuit, and 4 Vitam dedit: And if these; then the Joy too (without fail.)

And that, two ways: Upon two powers, that be in the word (shall.) 1 Shall, the Bond, de presenti, binding us, to accommodate our selves, to the present occasion: to this joyful season of Gods sending: And then (shall) the Tense, which is not the present, but the future: And so (shall) not only, for this present day; but shall, still; still shall, for many dayes, of many Augusts, in many years more; the same latabitur, the same exultabit, still. So we all with, it may.

I.
The survey.
1.
The Joy.

Domine latabitur. We begin with Joy. Auspicium principium, a fair front (onward) a lucky beginning.

In Joy: and that not single, but three in one, a triplicity of it. We will but touch at it, now: We shall come to it again, yea we end; Begin, and end, with Joy, to day: So may we begin, and so end ever.

In this triplicity, two words there be, to express this Joy: 1 *latabitur*, and 2 *exultabit*: and one to give it the size, or measure, 3 *vehementer*.

The two former (1 *latabitur*, and 2 *exultabit*) are as it were the body and soul of Joy. The first (*latabitur*) the soul. For, the nature of that word, and the use, noteth Joy, within: Joy of the bosome (say the Heathen;) Joy of the Spirit (the Scripture;) And my Spirit hath rejoiced. There, in the Spirit, is the Fountain of true Joy. If there it be not, how well soever the countenance counterfeit it, it is but counterfeit, for all that. And no Joy right, if we cannot say the two first words [*Domine latabitur*] to God; and we cannot say them, to Him, if there it be not, within.

There then, to begin, but not there to end. *Latabitur* is not all; *Exultabit* is called for too, which is nothing but an out-let or over-flowing of the inward Joy, into the outward man; of the heart into the flesh: *My heart and my flesh, shall rejoice*. Not one, without the other. Joy to be seen and read in the Fore-head (the Joy of the Countenance;) To sound forth, and be heard, from the lips (the voice of Joy and Gladness.) This, doth *exultabit* add. There, is the body and soul of Joy, now.

But it is not every mean degree, will content in these. Not any [glad] but exceeding glad. The Hebrew is, *O quam! O Lord, how wonderful is thy name!* saith the 8. Psalm, ver. 1. So here, *O Lord, how joyful and glad shall he be!* The meaning is; to very glad, as he cannot well tell how to express it. Else, asking the question, why doth he not answer it? But that, he cannot. But that he hath never a *ram*, for this *quam*: But is even fain to leave it, to be conceived, by us. So do we; but *vehementer*, exceeding it must be. So say the Translations, all.

Thus have you a Brief of the triplicity of Joy. 1 Joy within, 2 *jubilee* without, 3 both *mensura superfluenta*.

And (which is somewhat strange) these, not only permitted, but even enjoined; given in charge: *shall rejoice; shall be glad*; a necessity laid on him: but, a blessed necessity, to be bound to that, our nature and we (in all our liberty) to well love and like of.

And now, to the Causes. For, exceeding Joy, without a cause somewhat suitable, is but exceeding folly; but as the crackling of Thorns under a Pot: great noise, but no great cause (for, all is but a whin-bush.) If there be an exceeding in the Joy, there would be an exalting in the strength: If it excess in that; no defect in the ground. We take measure still, of one of these by the other.

Have we then a good ground? That have we: four (for failing) every of them suitable, in each respect. For, a triplicity in either of them.

The ground of all (the first) is, *salvation*, or being saved: and that, is ground sufficient. For who doth not rejoice; is not glad, exceeding glad, that is so, saved? But specially (which was Davids case here) saved, from a sudden and a secret mischief, imagined against him. There is no Joy (when all is done) to the Joy of one, so saved. Be it, who it will; even *unus de minimis* his: any, any one of the meanest.

But, the Person adds a great weight to the Joy; that, it is *Rex in salute*: *Salus Regia*; a Salvation on Royal; for the saving of a King. For he (by the Scriptures own valuation) is set at ten thousand. There be ten thousand salvations in one, when a King is saved. That, as *Rex* is the person, above all: So *Salus Regis*, is the Sovereign Salvation, of all.

Saved, then. And secondly, how? In *virtute*: *Sed by strength*. For, though it be good being saved, by what means we can; Yet if we might be at our choice, we had rather have it by means of strength, rather so, than by craft, or by running away. For, that is not in *virtute*. *Salus in virtute*, is ever, the best saving. And a King (if he have his right) would be saved, no other way: Not by flight, or by slight; but in *virtute*, *Rex*.

So have you two, *Virtus* and *Salus*, strength and salvation; Note them well: for not *virtus* without *salus*; nor *salus* without *virtus*, neither without other is full: nor both, without *Tua Domine*.

In *virtute* is well: so it have in *salute* after it. For, no not in strength is there matter of Joy (every way considered.) No, not in Gods strength: No Joy in *virtute Dei*, if it have not an in *salute*, behind it. They, in the latter part of the Psalm found Gods strength, but smally to their Joy. This makes it up: that it is not only *virtus*, strength: but *virtus ad salutem*, strength to save. Strength, not, as to the Kings Enemies, to smite them down, and plague them: But, strength, as to David himself, to save and deliver him. Strength is indifferent, to both: but in *salute* following it, determines it to the joyful side.

Now then, turn it the other way. For, as in *virtute*, if it end with in *salute*, is just cause of Joy; So (vice versa) in *salute*, if it go with an in *virtute*, makes the Joy yet more joyful. I mean, that as it is *virtus in salute*, strength to save, might to deliver; So, it is *salus in virtute*, a strong salvation, a mighty deliverance. No petty, common one; but a strong, and mighty one. This reciprocation lets it higher yet: that, not only strength set forth; but strength to save, protect, and preserve: Nor that neither, *quovis modo*; but *mightily to save, strongly to protect, and strangely to preserve*: So as the *salvation* may justly be said, *Tua Domine*, Gods own saving.

For, yet we are not where we would be. It is much to the matter of Joy, whose the strength is, from whom the *salvation*, who the party. For, not *undeclinque*, or *abs quoque*, yields full Joy: not by every one (hand over head.) The better the party *per quem*, the more the Joy still. The *salvation* is made the more precious; by the Author of it. That as it is *salus Regia*, on his part

part that receives it. So it is *salus Divina*, on his that gives it, that is *Tua Domine*.

But to this [*Domine*] there belongs two *Tua*'s. To *virtute* and *salute*, either of them, a *Tua*; *virtute tua* and *salute tua*: and this doubling of the point, we shall find concerns the joy much.

1. *Virtute tua*,
not *aliena*.
Jonas 4. 10.

Psal 107. 8.

Nor *sua*.

* Psal. 44. 6.
1 Sam 14. 10.
Jonas 4. 7.

For, that it may not be, as *Jonas*'s joy in his *Gourd*, up one night, down in another, (that is) vanishing and unsure; but sound and permanent; it is best, our *Hosannah* be in the highest: best, that the *Hypostasis* or substance of this our *rejoycing*, be in the strength of the Lord. Not in *Chariots* and *Horses*; we see what became of them (the *Psalme* before.) *Hii ceciderunt*, Down they went, and down went their joy with them. That, was in *virtute aliena*.

Nor, in *his own bow*, or sword, or number of his people (that, proved not well neither;) that, was in *virtute sua*: In *virtute tua* (we shall find) is the safer.

Nor, but that, in these humane strengths, we may *rejoyce* in some sort, with some caution: but that, they be all subject to the worme. *Jonas Gourd* was (mortal and mutable all;) not so soon had, but as soon lost, and sooner, a great deal: there is no hold of them, *quotidie dissolvunt*, we find it, daily.

Psal. 36. 7.

Hebr. 13. 8.

Therefore, welfare in *virtute Domini*, the might of the Almighty. In it, there is the sound joy. O, it is good *rejoycing* in the strength of the arme, that shall never wicher or wax weak: and in the shadow of those wings, that shall never cast their feathers; in Him, that is not there yesterday, and here to day; but the same yesterday, and to day, and for ever. For, as he is, so shall the joy be. In *virtute tua*, then: And *salute tua* too.

2. *Salute tua*.

Psal. 68. 18.

Luke 1. 47.

Nay, *virtus tua*, but *salus sua*; the power, that may be Gods; but the *salvation*, that is the Kings (one would think.) And, so it is: But he *rejoyces* not, in it, as it is *salus sua*. (at least, not so much) as, that it is *salus tua*, Gods; of and from God, who wrought it, and brought it to pass. Nay, even in *salute tua* (it self;) not so much in *salute*, as in *tua*; in the gift, as in the party that gave it. So doth no worldly man: he goes no further, than in *salute* (that he hath it, and safe he is;) cares for no more; for no *tua*, he. But *David*'s joy, and the joy of the godly, is not so much, that he is saved, or had strength so to be; as, that it was God, *sensit ferib* his strength, so to save him, Nay, nothing so much in *salute* as in *tua*; in the *salvation*, as in God, his Saviour.

And, why so joyful, for this *tua Domine*, more than the rest? I shall tell you why, For this is the very exaltation, the highest point of the whole triplicity.

There was none of the Emperours (upon such an escape as this) but he took to himself presently, as an high honour, the Title of *Θεοῦ υἱός*, Preserved by God; and used it ever after, as an addition to his Stile, as glorious, as *Alamannicus*, or *Parthicus*, or any Title of them all.

A King thus saved by God, is more, than a King: (I mean) more than another King, not so respected, by God. More I say, than another.

Verse 5.

Psal. 20. 8.

1. More to be set by, in the sight of his own people: *tantum speculum propitii Numinis*, as a mirror of Gods favour; when they see him, thus taken into Gods special protection. The very next words are, *His honor, is great, in thy salvation*.

2. As, of his own people: So more esteemed of his Neighbours; when they see, their own, thrust in with Knives, and so cast down and fall; but him, after he was cast down, to rise, and stand upright: *Hii ceciderunt*, helps it much.

3. And lastly, more feared of his enemies; when they see, the eye of Gods Providence, the shadow of his wings, the strength of his arme, still over him; still, set to save him, and do him good; they will be afraid to plot ought against him, when they see it is in vain, God still defeats them, and upholds him still: when they see, *Tua Domine* in great letters, upon him.

Phil. 4. 4.

And now, are we come, to the spring-head, to *caput letitiae*; *Tua, Tua, Domine*. And when we have brought our joy up thither; up, to him: we turn it loose, let it exceed then: No where else; but, in Him, let it. If it be *gaudete in Domin*, Nay, then, *Ierum dico gaudete* (saith the Apostle.) Then, to it, again and again; double it and trebble it, and spare not. Good leave have you.

Now then: for this *salus Regia* and *salus Divina* (both) joyn the triplicities; see, if they suit not, this and the first (of joy.) In *virtute*, Gods strength, the very promise, and hope of it, yields joy within; there is *letabitur*. But, made apparent in *salute*, is further matter of *exultabit* (without.) But, *Tua, Tua, Domine*, to that, belongs *o quam*! there is, his place: O, how greatly shall *David* rejoyce within, triumph without, in the Lord; being saved by Him, so mightily, and so marvelously saved by Him! These two triplicities, are in the first verse (both.)

The II. Cause.
In satisfying
the desire
1. Of his heart.
2. Of his lips.

Psal. 145. 9.

There is new joy in the second verse, upon a new ground (the goodness of God.) And strength, and goodness do well together; neither without other saveth. Strength alone, could well; but will not, till goodness come to it. Both, did it, here: For, in this verse, saved by strength: and in the seventh verse, In the mercy of the most High he did not miscarry. By strength; that, by no arme of flesh: By mercy; that, by no merit of his own.

But, His goodness is over all his works, over strength and all. For, it sheweth it self, not in saving only (which is a matter of necessity;) but over and besides that, in satisfying his desires (and that is matter of meer bounty.)

And

And indeed, no way doth His goodness so shew it self, as in sending us our desires: Nor nothing is so properly, the name of joy, as the desire sent. The denying of our desire; nay, the but delaying it, is an abatement to our joy: But the desire accomplished, that, is the Tree of life (saith Solomon:) And the Tree of life, was in the midst of the Garden; the very center of Paradise, and all the joyes there.

Prov. 13. 12.
Gen. 2. 9.

To satisfy, is one thing: and to satisfy by prevention, another. Between them two, they make up a new triplicity. For the former, of satisfying the desire, is set down; either, as conceived in the heart (*Desiderium cordis*;) or, as expressed with the lips (*Prolatio labiorum*.) It is much, to satisfy these two; His goodness, gives satisfaction both to the one, and to the other: satisfaction to the heart, by granting the desire: satisfaction to the lips, by not denying the request. And upon these two (in the verse) there is a Sela. For these two (one would think) were able to content any.

But, this Sela, is no Sela to God. He hath a Sela, or an Ela above this Sela. He hath, not only a satisfying, but a satisfying by prevention: not expecting either, but preventing both: granting that, which neither the lips ever mentioned, nor the heart once imagined: never came out of the mouth, nay, never came into the mind. And this, is the *prævenisti* of His goodness.

As for the heart and the lips, we will not be curious, nor stand scanning their order, which should stand first, the heart, or the lips. I know, though the tongue be the pen of never so ready a writer, the heart can endure faster, by much. But what skills it which is first? Both together (*I am sure*) can desire more, than either alone; and He will satisfy them both.

Psal. 45. 5.

Satisfie the lips: *Petite & dabitur*, Speak and speed. Satisfie the heart: *Ave & habe*, With and have. Not only, open thy mouth: but enlarge thy heart, never so wide, and he will fill it. This, is able, to satisfy David (*I think*) and to make him sing Sela, which is their *damodiv*.

Math. 7. 8.
Psal. 81. 10.

This, may satisfy David. But this satisfies not God, in His goodness to David: No satisfy with Him, but *satis superans*. And indeed, both these (make the best of them you can) are still, but a *post-venisti*, the heart and the lips go before, and Gods goodness comes after. Nay, till His goodness get before; till it be, a *prævenisti*; it satisfies Him not. And, that is; not when He stays for us, till we come to Him with our Petitions; Nor till he meet us: He with His mercy, us with our prayers: But, when He prevents us, before we stir a foot: and hears us, not when, but *ante-quàm*, before we request; and answers us, not while, but *yet even we desire*: opening, sending and giving; before we seek, knock, or ask: that (*lo*) is the *prævenisti*; that the blessing of goodness indeed.

3. In preventing both, with His goodness.

Esay. 30. 15.

Esay 65. 24.
Math. 7. 7.

The blessing of goodness: And as to satisfy, is one thing (*quovis modo*;) To do it by prevention, another: So, to prevent with goodness, is one; and with the blessing of goodness, another. For, that is (as the fat of the Sacrifice) the best, the most chief, the most choice; the most blessed part of it; blessed it self, and making David blessed, to whom He vouchsafes it.

The blessing of goodness.

Not, but that the other (the granting, the not denying) are good blessings, and very good: but in them, though there be the goodness of God, yet not it alone; there is somewhat of David too; his devotion (at least) in making his request. But in this, Gods goodness, is all alone; David doth nothing, neither speak, nor think. That he never asked, never thought to ask, before any, without any asking, he is prevented with, by this blessed goodness: and without any cause else. The Fathers read it, *benedictio dulcedinis*, and well: For, while we stand waiting for the *post-venisti*, our eyes fail many times, our heart pants, we flote between hope and fear: And this relishes not well with us, it is a little bitter. In *prævenisti* there is none of these. And the cutting off of these, makes it *benedictio dulcedinis* indeed, as having none of that unpleasant mixture with it. This is *benedictio bonitas*.

But (all this while) we see not, what need of this preventing? It is more than needs, sure. The other two, the not denying, but granting, might serve our turns well enough. Yes, there is more than need of it, in the matter of saving, many times. The danger comes upon us, and surprizes us so, of a sudden, as we have no time to gather our selves together; the heart no space to think, nor the lips leisure, to frame a request. Both fail us.

And this holds chiefly, in secret plots and practices. No man suspects; or misdoubts them: No man prepares for them: Unawares on a sudden, they break out, and even oppress us, so as they prevent lips and heart, and all. Such was the danger, in the Psalm: Such, the danger of the day. In these, if it should be put to a *post-venisti*, we were gone. A prevention must be. In these preventing dangers then, is the time; there, is the place, of this preventing goodness of God. Who seeing, what David would do, if he were not taken short: supplieth (of His blessed goodness) that defect, and before either of both, relieves and saves him. This is the blessed goodness, and Blessed be God for this goodness, above all: We all at some times or other, fare the better for it.

Will ye see now, how these three come again exactly to that of the joy? The inward desire of the heart, for that granted; *letabitur*, the inward joy of the heart: The outward request of the lips, for that not denied; *exultabit*, the outward voyce of gladness. But thou hast prevented them both, (both mental and vocal Petitions) without suit at all: *O how glad shall David be*, for the other twain, but for this third especially! For, this is the goodness, *o quam*! This exceeds all.

The specialities of that goodness.

Well: but all this while, we walk but in generalities: might we see some speciality of this blessing of goodness thus preventing him? Yes, we may. There follow mote; but here in the Text, are two

1. In his Crown.
2. In his Life.

two particulars, both matter of God's prevention, both matter of his desire. For, what would a King desire to have saved, or wherein to be blessed, but in 1 his Crown, and 2 his Life? And here, they be both. And in either of both, a several sort of preventing: Granted, and not asked at all, (as in his Crown:) more granted, than asked (as in his life.)

1. His Crown first.

But first: will ye mark, that here, *Corona praevenit vitam*, the Crown takes the place of his Life, hath the precedence of it: that his desire, is carried straight, to his Crown first, before to his Life, as to the blessing (of the twain) more to be desired. Thus we find them: and we may not stir them, they are of the Holy Ghosts own marshalling. Thus sets He them down, as if His will were, they should so be apprized: the Crown before Life.

Mark well: *Posuit Coronam*, and then *vitam petiit*: with his Crown on; so, he desires life. But *Coronam deposuit*, take away his Crown, and then *vitam non petiit*, he will not ask Life; he will not think it worth the asking. If he would ask it, it would not be given him: He, that takes away his Crown, will have his Life not long after. Fond to imagine otherwise: and it is the poorest comfort and conceit, that ever was; to tell them, their Crown they must part with; but be of good cheer, their lives shall be saved, that they shall. No: *vivis & regnas*, take regnas, and take vivis too; both, or neither here.

2. That Crown,
2. praevenisti in David.
* Psal. 78. 71.
Psal. 131. 2.

This is the Crown. And this Crown in David was a *praevenisti*, clear: a *posuit* without any *petiit*. For when he followed * his Ewes great with young, little dream't he of any Crown. It never came into his lips, it never entred into his heart, his soul (as himself saith) was *meaned from any such matters*, from so much as once fancying them: The Crown was in him a meer prevention.

And his second Crown.
2 Sam. 1. 10.
2 Sam. 12. 30.

Nay, two Crowns (we read) he came to. First, Sauls Crown, the Amalekite brought him that, and his Bracelets. To shew, it was a *praevenisti* meely: Not so much as an Israelite, brought it. That was set on, first. Some thirty years after, we find he came to another Crown; the King of Ammons Crown, at the winning of Rabba, a more massy Crown, finer gold, richer stones in it, than his first. That was set on too. This here in the verse, was the second (say all the Interpreters:) and this a *praevenisti* likewise. If you will but remember what case he stood in, to God-ward, at the coming of this second Crown (it was presently upon the matter of *Urias* and *Bathsabe*) you will say, he was rather in case of *Miserere mei Deus*, than of ought else: that God crowned him then, in *mercy* and *loving-kindness*. At this second Crown, it was *veniam petiit*, and nothing else.

Psal. 51. 7.
Psal. 103. 4.

And at his first Crown it was *vitam petiit*, and nothing else. All he ask't then, was his Life: it followes straight next verse. And sure, time was in the dayes of his Predecessour, when partly by Sauls own jealousie; but much more, by the wicked suggestions of Doeg, and such like, he needed to ask it. There was often (to use his own words) but a *step between him and death*. He asked Life, then; and so that might have been assured him, would have strained his prayer no further.

1 Sam. 20. 3.

We must think, when he was cooped up, one while in such a Cave; another in such a Wood; put to flie for his life, to Moab, to Gath (I wote not whither;) in danger still to be made away, by one treachery or another: when, he received every houre the sentence of death, in himself; all his mind ran upon *vitam petiit* then: then, this Crown, or the gold of it, or the fineness of the allay, never troubled his head, ye may be sure: Life he asked then, and more he asked not, and well had been him, if he might have had but security of that; I say, security of his Life, and let the Crown go.

2 Cor. 1. 9.

Behold then, the blessed goodness of God, that gave him both. Both, that he asked, Life (we come to it, by and by) and the Crown, and another Crown too besides, that he asked not. Satisfied him, in that: prevented him, in this: Nay, prevented him, in both; as ye shall see straight.

3. The Crown set on by God.

But, yer I pass to that; here is a point or two about Crowns, I think good not to pass. 1 The first is, against Usurpers of the Crown, *Nemini ponente, nisi seipso*; God not setting it on, none setting it on but themselves: That, not *ipse sibi*, sed *Deus ipsi*; Not *ipse posuit super caput suum*, but *Deus super caput ipsius*. 2 The second, is against Usurpers of a power, to take off that, they never set on (*deponendi, quod non posuit*) and thereby inruling upon, *Tu posuisti*.

The imposing Gods only.

1 First (the Crown) he raught not at it, caught it not, and clapt it on himself; it was brought him, he came orderly to it: it was set on, not by himself, but by another. And, that other, was the right Setter, *Tu posuisti, God*. Who will never set it on a wrong; never, but on the right head, if it be of His setting: and if it be not of His setting, it will never prosper, never flourish (be sure.) *Tua Domine*, here too; the Crown is in Gods hand, saith Esay; and His hand sets it on Davids, sets it on all their heads, that lawfully wear it. It made the Emperours to stamp their Coyn, with an hand coming out of the Clouds, holding a Crown, and putting it on their heads: and accordingly, to stile themselves, *Θεοκρατορες*, a Deo coronatos, crowned by God: as well they might (this, *Tu posuisti*, here, is their warrant.)

Esay 62. 3.

2 Secondly, against usurping of a power, to depose. God alone, is in the *posuisti*, at the setting it on. None but He, there: God hath set it on. Now what God hath set on, let not any presume to take off. Not any, but he that set it on. What, by Him alone done, by Him alone, to be undone. The Law is; *Ad quem institutio, &c.* To whom the Institution belongs, to Him and none other, the destination. To whom the imposing, to Him and none other, the deposing: none to interpose himself in that business, but He.

And the deposing.

And now, there comes a *Tu interposuisti*; and He, will have to do with that, this *Tu posuisti*, put on. Hath not *potestatem ponendi* (he confesses, and all the World knows) and yet would have *potestatem tollendi*, to take up that, he laid not down. But, if no Ponent, no Deponent. If none but God, at the *Posuisti*, at the setting it on; none, but He then, at the *deposuisti*, at the taking it off. The Crown, the Coronation, the Coronant (all three) blessings of His goodness: but the last, the chiefest, (the *Tua Domine* and *a Te*) the Tenure of it of Him, and Him only. Now

Now then, to joyn these three, to the first three. Allow the Crown a *latabitur*, and to the Coronation, or setting it on, an *exultabit*: but *o quam!* is for *Tu posuisti* (the Coronant.) To whom, they owe it; of whom, they hold it, without any *Tu interposuisti*, at all: And now, to his life.

For, what is *coronam posuit*, without *vitam dedit*; a Crown, without life to wear it? Here is that then: and that, in a new triplicity, 1 life it self, 2 a long life, and 3 a life for ever.

Vitam petiit. It is not, his first *vitam petiit*, this (we spake of even now, in Sauls time) it was, after his second Crown was set on; as is evident, by thus standing, after it. And this *vitam petiit*, bodes no good matter, For by *petiit*, it should seem (by all likelihoods) he was in case, to ask it, and so in hazard to lose it; it, and Crown, and all (a worse matter, than any yet.) It was not for nothing (the last verse, before this Text) they cry, *O Lord save the King*; by like the King was in some danger, of perishing. And so he was, as appeareth by the Sequel of the Psalm, and that, by a *Mezimma*, a secret mischief, imagined against him: were it, that of Absalom, or some other like exigent. But hard bestead he was, when it touched his life.

In that straight, here was the sum of the desire of his heart, of the request of his lips: *O let my soul live*, *O let the soul of thy servant, be precious in thy sight*.

And now, upon this *Petiit*, as upon a ground, follows straight *vitam dedit*. And herein, first appeared the goodness of God, in granting his desire, in not denying his request. *Vitam petiit*, and *Vitam dedit*; life he asked, and life he had: No sooner asked, but obtained. This was satisfying.

But then, he stayed not there; but prevented him further: gave it him, with advantage, with that he asked not. Life He gave him, so far his Petition, so far no prevention: but He gave him, long, too; long was not in the Petition, and so a meer prevention (the second kind of preventing, that before we spake of,) Life, was in the request, long was not; He gave it him, with long too, *Dies super dies Regis adjiciendo*, Adding dayes to the Kings dayes, till it was length of dayes (that is) a long Life, and a long Reign both. Which very point of (long) makes, that this Text will not fall in fit with every King, unless he have lived and reigned, as long (Davids time, that is, forty years;) for, so he must, *ver dedit longam*, can be said or sung of him.

But yet, here he stayes not, neither: but heaps upon him more still, and goes on to *vitam in seculum seculi*. For (to say truth) what is long life, yea, never so long, if it be not St. Hierons long, *Nihil longum quod finem habet*. If ye speak of long, that is truly long, that shall last for ever, that never shall have end. Our long, is but a short long; which goes, but by comparison, of a shorter. Else, what is it, to live out the full compass of mans uttermost age, if he live not so, in this life, as after this, he may live for ever? The meaning is: what is long life, without it be, a religious life; without it be, with the true fear and worship of God? which only hath the promise of *in seculum seculi*: without which, a short life is better than a long life; and no life at all (but an *unimely death*) better than both. Otherwise, the Heathen have hit upon *coronam posuit*, and *vitam dedit*, yea, and longam too: they be but *latitia Gentium*, these. But the life for ever, that is a *Non omnibus datum*, they among the Heathen never had it: that, is *laurificans Davidis*; that, the blessing of blessings; the transcendent blessing of all, to have the end of this life, the beginning of another life, that never shall have end: and that by the true service of God, in His Sanctuary.

Reckon this then, *in seculum seculi*, even worth all, and the very *consummationem est*, the highest perfection, God can bestow on David, That God gave him, to bring back the Ark, to pitch a Tabernacle for it, to lay up, and leave a great Mass of Treasure for the building of a Temple; himself devoutly to worship, and to make lawes, and set orders for a more solemn and seemly worship of God, than he found: He said himself, this was the joyfullest day, he saw in all his life; that one day worth a thousand. And for this his care of the Sanctuary, came this help to him, out of the Sanctuary (see the second Verse of the Psalm before) that saved him, saved him both his Crown and Life: and that after received him to everlasting Tabernacles, to a Crown and Life, that shall endure for ever. And further than this, we cannot go.

So have we the particular of that was sued for and granted: and of that was granted, and not sued for, by the special privilege of Gods preventing goodness. Himself saved, his Desire satisfied, his Crown fast, his Life assure, here and for ever.

And judge now, whether David had good cause to rejoyce or not. And whether, we may not here again (for a farewell) once more, over with our first triplicity of joy again. *Latabitur* to go to *vitam* (if you will;) and (if need be) *exultabit* to longam: But *o quam!* to be reserved, for *in seculum seculi*. There it is in kind. So it was never, before. There it is *o quam!* indeed. For there is a Crown, Life, and Joy that exceed all that we can desire; and there he shall receive them, and say *o quam!* indeed.

And what shall we say now of all this? Truly no more, than must needs be said. No more, than the Text it self draws from us. Here is, a fair Major (laid forth to our hands.) A King, that hath in this manner, found the strength of God, shew forth it self in his saving: and felt the goodness of God, in thus preventing his desires, touching both his Crown and his life: Any such King may (for he hath good cause;) Nay, shall and ought (for he is bound) to be exceeding, both joyful and glad. The HOLY GHOST gives His word; sayes, he shall so be.

If this be King David, He: If any other, He too. King Davids we have surveyed (as the time would give us leave.) Shall we now pray a Review, to see, if any other may be found besides, as deep in the causes, as he. For, if as deep in the causes, as deep in the effect: If the same in virtue, and the same in salute, the same *latabitur* (all will grant.)

Gods goodness, in granting him:

1. Life. *Vitam dedit*, but *vitam petiit* first.

Ver. 11. מומו

Psal. 119. 175. 2 Sam. 26. 22.

2. A long life.

Psal. 61. 6.

3. A life for ever.

Math. 19. 17.

1 Chron. 13.

15.

28.

24.

25.

26. Psal. 84. 10.

Luke 16. 9.

II. The Review or Application to His Majesty.

And here now, choose, whether we will *restrain our lips*, and keep back GODS mercy and truth from the great Congregation. If we would so, and hold our peace, the day, even this fifth of August, would not : but would (as the Psalme saith) *eructare verbum*, break forth and tell us, that such a King there is, and who it is. That if there be, or ever there were a Prince upon Earth, that found, and felt this *virtutem* and *salutem Dei*, the mighty hand and help of GOD, in *salvum* him, saving him miraculously ; Verily, this day saith (not as *Nathan, Tu es homo*, but) *Tu es Rex*, You are that King, certainly ; even in all these four, in the Text, from point to point.

I.
In his saving.
Ver. 7.
Ver. 8.
Ver. 11.

2.
In the satisfy-
ing his desires.
Ezay. 38. 14.
Math. 14. 30.

3.
Ver. 8.
Ver. 12.
9.
10.

4.
In the setting
on his Crown.

5.
In giving and
prolonging his
life.

Luke 1. 46.

Our duty.

2 Sam. 20. 1.
1 Reg. 12. 16.

For your *saving* first, This day, You were like to *miscarry* ; in danger to *perish*, so lose Your life ; and (that which to You is dearer than Your life) Your *Crown*, by some that *hated* You, and had contrived a *Mezzimma*, a dangerous practice and plot, against them both. You, being then and there, over-set with *strength*, came this *virtus Dei* : You then being upon the point to *perish*, came this *salus Dei*, and saved You strangely. There is the first verse.

For your *desire* satisfying. In that distress, I doubt not, but You might and did *lift up Your soul* to GOD, in some short *Hosanna* ; that of *Hezekiah, Domine vim pauperum*, Lord I am oppressed, succour thou me : Or, that of the *Apostle sinking, Help Lord, I perish*. If you did so, He *granted your desire*, He *denied not your request* : set a *Sela* then. But if being surprized with the extream suddenness of the assault, you did not, you could not do it : Then did He more, even *prevent* you, with his goodness : His sweetest, His blessed goodness of all.

And besides your *saving* (which you had reason to *desire*) that which you never would have desired ; I dare say ; that *gave* He you too. *Exalted his strength*, that you might, your triplicity. And those same *Zamzummins*, the Contrivers of the mischief, His hand found them, and they found it, He set His strings full against the face of them : *destroyed them in His wrath*, even in the very place : *hath cast them into the fiery Furnace* (where even now they fry :) *rooted out their fruit from the Earth*, and their name from among the children of men. All these, are word for word, every of them in the sequels of this very Psalme. All this, He did : You *desired* not all this, not their external destruction (I know ;) yet even with this also, He *prevented* You.

For your *Crown* : this is, sure, if ever any were *prevented with a Crown*, he was, that was so, in his Cradle ; had it set on his head there : when he was not, as a *weaned Child* (morally ;) No, nor a *weaned child* (literally ;) but indeed a child, not yet weaned (not so much ;) had neither *lips* to *speak*, nor *heart* then, to *desire* any such thing : he was *prevented* sure.

Further yet : if any found favour in *setting* on his *Crown*, yea, *Crown upon Crown* : and *saving* upon *saving* : After his first *Crown*, in danger to *miscarry*, and even *thrown down* (as upon this day :) And after his second, in danger again to *miscarry*, and to be blown up (upon another day) and *saved* in both : He was fairly *blessed* by His goodness (say I.) Which very *saving* (upon the matter) was a second *crowning* : even a new *setting on* that, that was sliding off. So that, *Tu posuisti* the second time, may truly be affirmed of this day.

And, what should I say ? If any, that his *Crown* saved, and his *Life* saved (under one ;) saved and prolonged both ; so that now these fifteen years together, you have held this day with joy : and (which is worth all the rest) besides *length* of this *life*, blessed with *Gods holy truth*, the pledge of *everlasting life*, the best of his *blessings* : Such an one, this Text doth warrant us to say, hath cause ; great cause, exceeding great cause his *soul* to magnifie the Lord, and his *spirit* to rejoyce in God his Saviour. Such an one, to perform all the three (here specified :) so many triplicities of favour would have more than a single *rejoycing*.

And shall not I add this ? As to *rejoyce in God*, so to seek and set himself, to devise and do somewhat, for which God may *rejoyce* in him : Somewhat for the *Sanctuary*, from thence came his help, and from no other place : Somewhat I say, that this *joy* may be mutual, as of you in God, so of God in you again.

Sure, there is a Bond, an Obligation to it, in *latabitur* ; the King shall *rejoyce*, shall be glad, shall do it, shall not be dispensed with, not to do it : Shall not please God, if he do it not.

But, where are we all this while ? excluded from this *rejoycing* ? The King shall (it is said) what, and none but he ? None is mentioned, but he : We would not let him (I dare say) do it alone ; there may be many thousands of us, that would not stand by looking on, if we had any warrant to *rejoyce* too. Give me leave then, to look out a warrant for us : we would be loth to sit out, and to lose our part in this Joy.

This Psalme, and the Psalme next before it, are two sister-Psalmes. That, a prayer for the Kings safety ; the last words of it are, *Lord save the King* : Why, the King is saved, they have that they prayed for ; and shall not then their *Hosanna* resolve into a *Hallelujah* ? Their *careful Hosanna*, into a joyful *Hallelujah* ? Yes, and so it doth, in this. For, as the last words of that Psalme are, *Lord save the King* ; so the last of this, *So shall we sing ; sing* for very joy of it.

They promised as much, there (in that Psalme) to *rejoyce* at the 5th. Verse. *We will rejoyce in Thy Salvation*. *Latabitur Rex*, here it is : *Latabitur nos*, there. They promise it there : and they will be as good as their word ; and so they are : For even in this Psalme, *Latabitur Rex* is the first verse ; *Cantabimus nos* is the last : That, if he *rejoyce*, at the first : we come in, at the last. If his at the beginning, ours at the end.

We have no part in David, is the voyce of a Rebel. All good Subjects have a part, have an inheritance in him, or (as the new taken up term is) a *birth-right* in him ; and in him, before his Law.

In the 2 Sam. 19. 43. They fall there to share the King among them (the Tribes) and to reckon up, what part and portion, each hath in him. Have they a part and portion in him? Why then, in his grief, and in his joy. And if they in theirs: we in ours. So that (to use the Apostles phrase) If he be sorry, who can make us glad? and if he be glad (to use the Apostles phrase again) he may truly say (and so may every good King, of his people) *This trust have I in you all, that my joy is the joy of you all.* Thus come we to have our part in his joy. And if (as it is well noted) *Juda* is in *David*, the very name of the one (with a very small transposing) in the others name: if *Juda*, in *David*; then *Juda's joy*, in *David's*: That if it be true, *latabitur David*; it will also be, *latabitur Juda*, & *exultabit Israel*; *Juda* will rejoice, and *Israel* be right glad. Look ye, there is now a warrant, there is Scripture for it. 2 Cor. 2. 21. 2 Cor. 2. 31. Psal. 53. 6.

Now then, if we have Scripture for our rejoicing, let us do it: and do it thoroughly; even, by and through all this tripartite joy.

Begin with *latabitur*: Rejoice in the spirit within. A good sign we do so: if we can but say the two first words here [*Domine latabitur*] unto God. The whole Text is a speech directed to God: He, made witness of our Joy. Therefore see it be hearty and true: there is no halting with him; see it be so, or tell not Him, it is so: He will find you strait, and give you your portion with Hypocrites; if you say to Him, *Lord thou knowest* thus I am, and yet thus you are not. Math. 24. 51.

In every truth, the *Psalm* seems to be penned for the nonce, that no Dissembler might say it. He, to whom it is to be said, is not man, but God: and He, can tell whether we speak as we think, or not.

But all true hearts will say it, and say it with confidence, and what even to God Himself, that knows the ground of the heart: Lord, thou knowest, what is within me, thou knowest that I am truly joyful, even there within.

There within, we must have it first: but there within, we must not keep it; nay, there within, it will not be kept, if there be this spirit and life of inward joy, in it. Out it will, with an *exultamus*: And, even so God would have it. No concealed Joy, no *Apocrypha* to day. All the seven seals of it opened. Shine out, as a Beam; flow forth as a stream, into a visible and audible exultation: shew it self as Gods Joy doth (in the 6. Verse) in the Joy of the countenance. That if any tell you, he is glad within (that he is) and hath the Clouds in his Forehead; if it will not serve: you may ask Him, but where is your *exultatio*? We must see, you are so. There is some leaven of malignity within, if there be not the voice of joy and gladness, that may be heard to the ear; if there be not the habit, gesture, and other signs of it, to be seen to the eye: that it may give evidence, to both senses. Apoc. 5. 5. 1 Cor. 5. 8. Psal. 118. 15.

Both these: and both, in no scant measure; no pinching to day: but good measure, running over; exceeding is the word of the verse. Exceed first, in this least, and lowest of all; in the low voice of joy and gladness, in these Panegyrics of praise, and joyful acclamations. But, exceed me them: how? by *cantabimus*, the hymns and musick of the Church (that is lowder) and to help them to exceed, all the Organs and other Instruments of the Quire below. But exceed we them too: How? with the Bells, the Instruments of the Steeple above: and with the found of the Trumpets, that will be heard further off. And yet exceed them too: How? with a Peal of Ordinance (if it be to be had) that will be heard, farthest of all. Luke 6. 38.

Exceeding is the word in the Text. Exceeding to be, in and through all; that our *Hosanna* may be in the Highest to day. And so for the other senses: in Shewes, and Triumphs, Feasts, and Fires, and other signs of Jubilee; whatsoever we use, when we use to exceed in gladness; when we would shew, we exceed in it: that so, *o quam*! may be said of it, it doth so exceed. All are but due, to this deliverance, to thus many triplicities in it.

We to exceed: for God Himself (we see) exceeds here. His ordinary is, but to give leave; or (at most) to call us, to rejoice. But here, He doth not give leave, or call us to it, with a *jubilare*; Nay, shall (here) is more, than a *jubilare*: that but exhorts; this binds us: shall be glad; that is, neither will nor choose, but be so. Yes, He makes us, speak to Him, *Domine*; and makes us promise Him, we will so: and having promised, looks we should make it good. God enjoins it: And if God enjoyn it, the day doth most justly, intercedere, even plead for it, that if ever we will do it, we would now do it, on the salvation-day it self. And never may he see day of joy, that joyeth not in this day: nor have cause of gladness, that for this cause, is not glad. And this, for shall be glad; and for the Bond, *de presenti*, that is in (shall.)

But besides it, there is a Tense, *de futuro*, in (shall) too. We may not lose it, for fear of *tolletur a vobis*. But, admonished by that Tense, bethink our selves, how to draw it further than the present Tense, even into the future (still shall.) John 15. 12.

Lateatur, or *latabitur Rex*; the Hebrew will bear both. But ours, and so all Translations choose *latabitur* rather. Not *lateatur*: that, is not so well; for, that is true, if it be done now, and but now, for the present, for this once: *Latabitur*, is better; for there, the doing it, is in the future still, still to come; still more joy behind.

For [the King shall rejoice] of this day, will be over soon at night. What, shall we end our rejoicing then, with this day? No (I trust.) But by virtue of this (shall) shall rejoice next year again; and when that is come, shall the year following; and so then again, the year after that: and so from year to year, *donec cognominetur* (shall) so long as it is called (shall;) so long as we look in to our Books, and find, shall rejoice, there. So long, and no longer. Hebr. 3. 13.

Now, that the Joy may so continue, the causes must continue too, there is no remedy. It is they, must

must keep our *latabitur*, still alive: The causes were, *salutem mittere, desiderium praevenire, coronam persequi, vitam dedit*. To perform our Vowes then (*Vota publica*, I trust) to desire, that this Chain of causes, may keep whole still, and not a link of it be broken, or lost: that they may pass into the future, all: still *salutem mittere, desiderium praevenire, coronam persequi, and vitam dedit*.

Prov. 14. 30.
16. 24.

I will not go through them all: only touch the *Alpha* and *Omega*, the first and the last: and so I have done. *Latabitur*, and *vitam dabit* still.

Gn. 3. 8. 10.

Psal. 45. 7.
Psal. 132. 18.

Latabitur, Joy first: if it be but for *vitam a di*. For, Joy is a prolonger of life, *dulcedo cordis & sanitas officium* (as Salomon calleth it:) And even for that cause, we begin with it. But (to say truth) leave out *latabitur*, and what is there with-worthy? Truly, without it, neither *saving*, nor *Crown*, nor *Life*, worth the wishing. For who would be saved to live still in sorrow? And the *Crown* it self, it is not *Corona desiderii*, if it be not *Corona gaudii*. Yea, and who would wish life, but to take some joy and comfort in it? I will say more: let one be in *Paradise*, as Adam was. Even there, when Adam had lost his joy, *Paradise* it self, was no *Paradise*: as good in a dry Desert, as in it: without joy, *Paradise* it self is not worth wishing. Joy is all in all. Let that then be *caput voti*: that the oyle of gladness, may run down through them all, and over them all, make His *saving* precious to Him; His *Crown* flourish; His life, *vitam vitalem*, and worth the desiring. That, Joy may be the unity, of this Trinity, 1 *salutis*, 2 *corona*, 3 *vita*.

Psal. 89. 27.

But then, last, because all four of them hold upon life; to the end, they may hold, that that may hold; hold, and hold long. Some think, it is long enough already (and so long may they think.) I know not what to think: For (I cannot tell how) long and short, are said but comparatively: that so, a life may be long, and not long, diversly compared. To stand rating it, as the Law doth, *seven years to a life*; so, *seven lives* already: so compared, it is (in a sense) long. But, we will none of that. Nor as compared with the Princes round about Him: For He hath stood them all, and longer than any of them all: and hath had the honour long, to be *Primogenitus inter Reges Terra*, God's first-born now of all the Kings of the Earth: and long may He have it. Long, if thus. But then again; not long, if compared with the desires of our hearts, with the requests of our lips: Not long is compared with that, that may be: and whatsoever may be in this kind, we wish, it might be: even as long, as nature possibly can draw it out. Let this then, be our *Omega*, our *summa voti*; and that in no other words, than the usual words of the old Councils, to the Emperours or Kings, then present among them.

JACOBO REGI, a DEO coronato, a DEO custodito, Vitam longam, Annos multos.

To KING JAMES, crowned by GOD, preserved by GOD, Many dayes, long life. So long, till He change it, for a longer: till there come eternal salvation, an immortal Crown, life in *seculum saeculi*, nay, in *saecula saeculorum*, and make all consummate. And so I end.

Psal. 116. 13.

But before I end, in any wise let us not be so ravished, with our *latabitur*; but that we remember, *Tua Domine* withall. He, that sent this salvation, fulfilled this desire, the Setter on of these Crowns, the Giver of this life. So rejoyce, as in every of them, our joy come up to Him. So take *calicem salutis* (as we term it, I pray GOD, we so term it, and so take it aright:) but, aright we shall do both, if we forget not to call upon His Name, even the Name of the LORD. That He, which saved to day, may so save ever: that fulfilled his desire, may keep it still full: that He that set on His Crowns, may hold them on, hold them on fast: and last of all, add to the Crown, life; and to life, long; and to long, for ever and ever.

And even so, conclude we, as the Psalme doth: addressing our speech to Heaven.

Be thou exalted, O Lord, in Thine own strength: Thou wert so, this day: Be so still, again and again. So shall we sing and praise Thee for it. We now do so, for this dayes salvation, and all the joyful triplicities of it: So may we still: So may we long: So may we ever.

And (Good Lord) exalt Thou this Thy strength, and treble these thy triplicities to us; that we may for these Thy exaltations and triplicities, double and treble our thanks and praise to Thee. As this day, so all the dayes of our life. And this with one heart and voyce, beseech we Thee, to grant, &c.



A
SERMON
PREACHED

BEFORE THE
Kings Majesty,

At BURLEIGH near OKEHAM,
 On the V. of August, A.D.M.DC. XVI.

ESTHER, Chap. II.

EO igitur tempore, &c.

Ver. 21. *In those dayes, when Mardochai sate in the Kings Gate, two of the Kings Eunuches (Bigthan and Teresh) were wroth, and sought to lay hands on the King Ahashuerosh.*

22. *And the thing was known to Mardochai, and he told it unto Queen Esther, and Esther certified the King thereof, in Mardochai's name; and when inquisition was made, it was found so, therefore they were both hanged on a tree: And it was written in the Book of the Chronicles before the King.*



IN those dayes; So begins the Text: *In these dayes*; so may we begin. Nay, come yet nearer, *on this very day*. For, *on this very day* there fell out that, hath made, either beginning may well serve: *In those dayes, or in these dayes.* *In diebus illis*, we read there was a King, and he in danger: in danger to have *hands laid* on him; and that by *two*; two of his own people: for no cause, but that they were *angry*; and it appears not why. And, the issue was, the King delivered; and they that sought his, brought to a wretched end.

As we have read, so have we seen *in diebus his*. One of the same condition, a King too; and in the very same danger of *hands laid on him*, and by the same number, *two*: and of his own Subjects and Servants; and for no cause, but *they were angry*; and for no cause, that neither. And the issue here again, the King preserved, and they also came both (as these here did) though not the same, yet to a far more fearful end.

I speak, before understanding hearers: and (I know) there was not any but upon the reading of the Text, his conceit did lead him presently, who was meant by King *Ahashuerus*, and withall did even think of the *Bigthan* and *Tharez* of this day. And so made the comparison, with your own selves, before I could make it.

We shall gain, this year, by this Text, somewhat onward more, than the former we did. Till now, *The Summe*
 [Bbbb3] we

we have been all in *Divinity*; that, a heinous sin it is, there (this attempting on *Princes*;) But now shall we go to the *Common Law*, what it is there. For, here is an *Affize* brought against two, and the matter enquired; and a *verdict* found; and they had sentence, and were executed: For what? Even for *Voluerunt insurgere*, as the Fathers read it, or (as we) *Quaſiverunt mittere manum*; for but seeking, for but having a will, to lay hands on the King.

Pfal. 76. 1.

Jer. 2. 30.

1 Cor. 5. 6.

And that, not the *Jewes Law*. There, we were, in the years past: now, we are not in *Jewry*, where *GOD* was known; we turn us to the *Gentiles*; we are in *Persia* now. And this we do, by the *Prophets warrant*: Get you (saith he) to the *Iſſus of Kittim*; and behold, send to *Kedar*, and enquire, if there were any such thing sought there, and were not condemned. For if there, *Ad crubeſcentiam veſtram dico*, I ſpeak it to your ſhame, that would be held the People of *GOD*, if any ſuch thing ſhould be found with you. They are worſe than *Pagans*, that ſo ſeek; we will empannel no *Chriſtian*, a queſt of *Heathen men* ſhall ſerve to attain them.

This is no *Law* of the *Brain*; it is written: Twice written, 1 written down, firſt in the *Chronicles* of *Persia*, by direction from the *King*. 2 After, written out of them, and enrolled here in this place, by direction from *GOD*. Enrolled I ſay, and properly: For, this of *Eſther* is not called a *Book*, as others are (not the *Book*) but, the *Roll of Eſther*. Originally it was but *Persian Law* (this;) and it had not been much, if that had been all; but, by virtue of this *Enrollment*, it is made the *Law* of *GOD* alſo. That from henceforth, it is clear at both *Laws*, the *Law* of the *Jewes*, and the *Law* of the *Gentiles*; the *Law* of *man*, and the *Law* of *GOD*; that all *ſeekings* of like nature are made *criminal*, and *capital*, and the ſentence of *ſuſpenſi ſunt*, upon them, holy, and juſt, and good.

Math. 19. 8.

Laſtly, written *Law* and old *Law*: For, of this (whether *Divinity* or *Law*) this we may ſafely ſay; It is no new *Portugal Divinity*, this almoſt three years old, taken up in *diebus hiis*. Nor no new *Law* of *heri* and *nudiſterius*: nay, not of *Edward the third* then, *Et à principio non fuit ſic*. No: it is old this, in *diebus illis*; in thoſe dayes. And thoſe dayes are as old, as the *Second Monarchy*, the famous *Monarchy* of *Persia*: the reports of which *Nation* are more ancient, than any ſave thoſe of the *Jewes*: no *Book*, but the *Bible*, ſo ancient as they.

And this methinks is not amiſs, when we can bring this *Book* to juſtify the *Juſtice*, or any way to give ſtrength, to the *Law* of the *Land*: It is pity, but it ſhould be ſo; either ſupport other mutually, *facultas Juris*, and *facultas Theologia*. As here now, we have the *Roll of Eſther*, and in it a *Report* of *Bigthans* caſe, long before there were any *Year-books* or *Reports* at the *Law*. We are willing to bring forth this *Roll* of ours (which, till an ancienter can be ſhewed, muſt be the leading caſe, to make *Voluerunt*, *Treſon*) to ſhew the *Countrey Law*, in this, to be no other, than *GOD*'s is: that it is no otherwiſe, at the one, than at the other: *Treſon*, by *Law*; *Treſon*, by *Divinity*, by both.

Well may we talk of *Law*, the *Law* of the *Land*; but when all is done, never do men reſt, with that quiet and full contentment, as when they ſee, it is warrantable by the *Word* of *GOD*; hath the ground there: as this hath the ground there. Every word here, hath in it, his warrant: *Quaſiſum eſt*, for the *Tryal*; *Inventum*, for the *Verdict*; *Suſpenſi ſunt*, for the *Execution*.

The Diviſion.

I.

The main points are (as the verſes are) two: 1 the *Kings danger*, in the former, the verſe of *danger*; 2 the *Kings delivery*, in the latter, the verſe of *delivery*.

In either, the means of either. His *danger*: 1 Of what, 2 by whom, 3 what moving them.

II.

1. Of what? Of having hands laid. 2 By whom? by *Bigthan* and *Tharez*. 3. What moving; Nothing, but angry they were.

His *delivery*, 1 by what means, 2 of whom, 3 and how. 1. By what means? by notice taken and given of it. 2. By whom? by *Mardocheus*? 3. How? even caſually, as he was ſitting in the *Gate*.

But, the *Kings delivery*, it is not meet it ſhould go alone: It is therefore attended with their ruine, that ſought his.

That, is (as it were) the *Train* born up after it.

His *danger* by *Bigthan* and *Tharez*. In them two things, 1 what they ſought, and 2 what they found.

1. What ſought they? To lay hands on the *King*: What found they? One laid hands on them for it; *appenuſus eſt uterque eorum in patibulo*.

2. His *delivery* by *Mardocheus*. In him, two more: 1 His *notice taken*, by caſual overhearing them, ſitting as he ſate. 2 His *notice given*, by his faithful diſcovery of the whole to the *Queen*; and to the *King*, by her means.

III.

Then ſhould follow the *legal* proceeding, but I will ſpend no time in it. It is all out of our caſe this day. Our *Bigthan* and *Tharez* had no *enquiry*: No *Jury* went on them, they were not executed in form of *Law*. No further goeth our caſe, than the *Kings danger*, his *delivery*, and the cutting off thoſe, that ſought his life; and no further will we follow it; Not that.

But this we will, the ſolemn ſetting down and recording all this, 1 in the *Kings Chronicle*, as a memorable accident: 2 in *GOD*'s *Roll*, as a famous caſe: 1 Of the *Treſon* of the two, to their eternal infamy: 2 Of *Mardocheus*'s good ſervice, to his everlaſting praiſe: 3 Of the *Kings* happy delivery, to the univerſal joy of all his Subjects.

And there, come we in. For, we may nor; nor we will not forget in *diebus hiis*. And I ſhall make it appear (I truſt) that, whether we take the *Kings*, or the *Parties*; the *danger* ſought, or the *delivery* found; *diebus hiis*, will match and over-match *diebus illis*, in all points. And ſo, the joy of this day (our joy) to do the joy of them accordingly.

It

IT is a *delivery*, they and we celebrate: No *delivery*, but from a *danger precedent*, so was there here. The *King* in danger evidently. And he no sooner out of danger of these two, in this Chapter; But, the *Queen* in danger of *Haman*, in the next. So, the estate of *Princes* is not exempt from *danger*.

And of no small danger neither; no less matter, than having *hands laid on them*, that is, even of being made away. This *King* here (saith the *Apocryphal Book of Esther*, saith *Josephus*, say the best Writers) was *Ariaxerxes* surnamed *Long-hand*. If he: his *Father* was slain by *Artabamus*. The *Father* was, and the *Son* (we see) was *sought to be*; near it, *scaped it narrowly*.

And by whom this? neither by *enemy*, nor by *stranger*, but by *his own*. Of his own *Subjects*, of his own *Household*, of his own *Chamber*, and the chief of his *Chamber* then, too.

And why? for no *evil of his*. He was, for his moral parts (as all write of him) a good *Prince*. That would not serve: his *life* was sought, though. And no cause, but *they were wrath*; and no cause appeareth. All which sheweth *Princes*; that, for all their might and greatness, for all their innocency and goodness, for all the favours they vouchsafe others, it is not in them, their *safety* consists. It is in the *mercy of the most High* they do not miscarry: His hand, that holds them fast; His arm, that strengthens them, that the enemy is not able to do them violence, or the Son of wickedness to hurt them. To look up to Him, to hold good terms with Him, who in all their danger, either by *Mardochai* (as in the Text:) or without *Mardochai* (as in the day) can work their deliverance.

Deliverance from danger: Danger whereof? Delivery, where-from? Executed wherefore? All lead us to the *Fact* next; which indeed seems no *Fact*, for nothing was done, *sought only to have been*.

To *lay hands* is one thing: To but *seek to lay*, is another. To *lay hands* is, of it self (I know) a thing indifferent, therefore as the *hand* is. It may be a *helping hand* as *Gods* is, and then *mitte manum* (saith the *Psalms*) *lay it* and spare not. But if it be *Satans mitte manum*, upon *Job*, to do mischief; then stay it, *lay it not*. And such were these *hands* here; For, it is said, they were *angry*, and *sought to lay hands*. *Angry hands*, it is well known, are *hurting hands*. Either *Feroboams*, *lay hands on him*, to surprise his *Person*; or *Herods* *lay hands on Peter*, to do by him, as he did by *James*, to murder, and to make him away.

So to *lay*, is a sin certainly, be it on never so mean a *Person*. But, in *Regem*, is a *Sin of sins*. For, the sin (we know) is still by so much the more grievous, by how much the party is the more eminent, against whom it is. Now, there is not on earth a *person* more eminent, nay, so eminent as the *King*. *A Deo primus* (saith *Tertullian*) *post Deum secundus*: Count not *God*, he is the very first; Count *God*, and he is second. None so high as he; and so no sin so high as it. To *lay hands on him*? it is too rank that; away with it.

But that is not the case. It is not *miserunt* here: none were *laid*. No matter for that, it is *mittere quæsierunt*, and that is enough. To *lay*, and to *seek to lay*, though one be worse, both be naught, even *missio*, and *quæritio* both.

Seeking is a plowing for sin, and that is *sin* (saith *Job*;) It is a *hatching of a Cockatrice-egge*, and that (saith *Esay*) is *poison*, no less than that, comes of it.

Sin to lay, sin to seek to lay. As to *lay* though you hurt not; so to *seek to lay*, though you *lay* not. Ever, in what degree soever, *Assuerus* danger, is *Bigihans sin*: the *Kings danger*, their *sin* that seek it.

But if that be all (*sin*;) we shall do well enough. What care men for *sin*; if there be no *Action* at the *Common Law* for it? None but *Westminster hall sins* do men care for. *God* saw it would come to this; men learn no more duty, than *penal Statutes* did teach them; He took order therefore, to bring it within them too. We say further then, by virtue of this Text, besides that it is a grievous sin, prejudicial to the state of the soul, it is an *heinous crime*, a *capital crime*, amounting to *suspensio sunt*, as much as their neck is worth to seek this. It will bear, not an *Action* only, but an *Enditement of life and death*.

But it must be in *Regem* then, against Him: Against others, it is not so. This is a *Prerogative Royal*. And, as many other wayes, so hereby appeareth, what a *King* is. That whereas, in other mens cases, as touching the Law of life and death, to *seek to lay*, and to *lay*, are much different: in the *Kings case*, they be all one. *Quæsierunt*, if it be no more but so, the Law in that case to any other, is (I take it) favourable; and for a bare purpose, if no hurt ensue, no man shall suffer death. Not so, with the *King*; *vulnerunt*, against him, is death, if it may be discovered; and *quæsierunt*, if he but seek, though he find it not.

This helps us to understand the Text, *Ego dixi, dii essis*. *Dii*, for other causes; and this for one, that they participate this divine privilege; that, as against *God*, so against them, the *heart* is enough. *Quæsierunt*, the seeking, whether they find or not. *Vulnerunt*, the will, whether the deed follow or not. *Thou shalt not speak evil of the King*? how? not with thy lips? No; not in thy secret thoughts; saith the *Preacher*. If not, *speak evil in heart*; *do evil in heart*, much less.

I.
The Kings
Danger.
Chap. 3.

1. Of hands lay-
ing on him.

2. By his own.

3. Because they
were angry.

Psal. 21. 7.

Psal. 89. 21.

22.

23.

The Danger-
i The laying
hands on any,
a sin.

Psal. 144. 7.

Job 1. 11.

1 Kings 13. 4.
Acts 12. 3.

Specially on
the King.

The seeking to
lay hands, is a
sin.

Job 4. 8.

Esay. 59. 5.

A Capital

If upon the King

Psal. 82. 6.

Eccles. 10. 20

Psal. 105. 15.

Two Commandments (when time was) we said, there were in *Nolite tangere*, 1 *Touch not*, the *act*: 2 *Have not the will to touch*, the *intent*. Two cases there be upon these two: 1 *Baana* and *Rechab*, that did lay hands upon King *Ishbosheth* (2 Sam. 4.) 2 And *Bigthan* and *Tharex* case here, that did but seek it to King *Assuerus*. Both guilty, both suffered. Yea, *Baana* and *Rechab*, hang them, and well worthy; they murdered the King: But *Bigthan* and *Tharex*? Nay, and them too; hang them, though they found it not, only for seeking.

This then, I would have all bear away, it is the substance of the Text: *diffusio favi* (as I may call it) drops of it self without any streining. We find (here) in the Bible, a ruled case. *Bigthans* case, that held up his hand, not for laying his hand, but for seeking to lay it, *Planè suspensus est uterque*, put to death they were both. Why? *Quasi fuerunt*; for nothing, but that they sought to do it: they did it not; they might plead, *Non est factum*, they did it not. It would not serve, they dyed for it, for all that, upon no other Enditement, than *quia voluerunt*. *Volumus* is enough to attain any: If that can be proved, no pleading not guilty.

And this is the Law, not of the *Persians* alone (which yet was the Law of a hundred twenty seven Provinces;) nor ours alone (and so may seem to be the Law of Nations) but, that which strikes it home, by vertue of this *Enrollment* here, is the Law of God; God by thus recording it, hath made it his own; that if there were no Law for it, they might be executed by this Book, and this verse of it. Sit still then, and seek it not: for if you do, this is your doom, expressly set down here, by the pen of the Holy Ghost. Take it as a sentence from Gods own mouth; *Qui quasi fuerunt, suspensi; qui quarunt, suspendendi sunt*. They that sought, went; they that shall seek, to go the same way.

2.
The parties, by whom.

Two, in number.

Gen. 34. 25.

2 Sam. 4. 5.

2 Kings 12. 21.

Yet for all this, sought it was then, and since, even the Kings life, *Sed va per quos*. And that, per quos, by whom, is the next point. The crime is bad; *In Regem* makes it worse: But the seekers, worst of all; for they of all other should not have sought it.

Two they were in number: For (I know not how, but) for the most part they go by Two's: *Simeon* and *Levi*, to the murder of *Sichem*; *Baana* and *Rechab*, to that of King *Ishbosheth*; *Jozabed* and *Jozachar*, to that of King *Joa*; *Bigthan* and *Tharex*, to this attempt here against *Assuerus*; and the very same number to that of this day. Treason is in Hebrew called *שני* a binding together: Two there must be, to be bound, at least: Two, to conspire, or put their breaths together, to make a conspiracy. Upon the point there is in all, never less than three: For, *inter duos prodest Diabolus est tertius*, All that do conjure, conjure up a third to them: The Devil makes them up three: for he is one still: he, the faggot-band, that binds them: he, the spirit that inspires all Conspirators. For (indeed) these unnatural Treasons do not so much steem or vapour up out of our nature (bad though it be) as they be *immissiones per angelos malos*, sent into it by some messenger of Satan, or rather by Satan himself. *Postquam misit Satanus in cor Juda*, After Satan had put it in his heart. For, he it is, that puts in their hearts, to seek to do it; and to do it, if God break not the Band, choak not the breath of them; as here he did choak it in these, with *suspensi sunt*.

Luke 21. 3.

Two in number, what were they? Nobly born (I doubt not) to be in the place they were.

What place? There be that think, *Bigthan* and *Tharex* were not their proper names; but the names of the rooms they held. And they have reason for it; *Bigthan* (as the word goes in that tongue) is *Dapifer*; *Tharex*, is *Pincerna*. Those (we know) were rooms ever counted of special faith and trust.

Of the Kings Chamber.

But plain it is, they were of his Chamber. Not of his *Leiges* alone, or of his Household, but (which is more) of his Chamber. It is a wonderful thing, the State, that the *Persian Monarchs* kept. No man, upon pain of death, to come so near, as into their inner baste Court, uncalled; if he did, he dyed for it, unless the King, by holding forth his Scepter, pardoned him his life. You will easily then imagine, in what place they were, that had free recourse into his innermost Chamber to go and come thither at their pleasure.

Chap. 4. 21.

Not only to do so themselves, but to be those, by whom all others were to go or come: No man to come thither, but by them. For that is meant by *Lords of the Threshold*, or *qui in primo limine praesidebant*, as the Fathers read it, the very chief over his Chamber.

The *Septuagint* (who should best know the nature of the word) they turn it *ἐκπορευόμενος*. *ἐκπορευόμενος* first, keepers; *οὐκ ἐκπορευόμενος* of the body. And many they had (for, many such Kings need have:) But these two, they were *ἀρχαῖ*, the chief, the Arch-keepers: had, if any more than other, the chief charge, the very principal of all: *God do so and so to me* (saith King *Achis* to *David*) if I make not shie: he Keeper of my head: and in so saying, thought, he promised him as good a place, as he had. He could make him no more. To this place had the King advanced these two: and these two were they, that sought this. That it should be sought at all, evil: that these should seek it, too bad. They, that if others had sought it, should have staid their hands; these to lay on their own, to seek it themselves.

1 Sam. 28. 2.

All men know, it was no mean preferment, early and late to be so near *Assuerus's* person; They had means thereby to do themselves much good. So had they, to do others much hurt, if they were not the better men. But, for others, hurt it skills not, if they had not thereby had the means to do *Assuerus* himself; if the Devil prevailed so far with him as he did. Of his chamber *Dapifer*, his dish; *Pincerna*, his Cup: Keepers of his body, principal Keepers: if they seek to lay their hands, they will soon find what they seek: the more dangerous they, the more his danger by them, a great deal. And is not this heaviness to death, when they that were so honoured, prove so unkind, when they that so trusted,

trusted, so untrue; and may we not take up the Wisemans Oh, *O wicked presumption, whence art thou sprung up to cover the face of the Earth!*

Eccles. 37. 3.

Stay a little, and look upon them, as ye would upon a couple of Monsters. 1 To seek this, in *Regem* alone, were too much: to break their duty to their *Leige Lord*, if there were no more but that: to lay their hands on him, for whom they should lay down their lives: 2 Add then: not to a King only, but to such a King, nor to their *Leige Lord* alone, but to so good and gracious a Lord, that had done them so great favours, placing them so near him, trusting them so far, honouring them so greatly. (For, no honour, to trust; no trust, to the chief trust of all.) More than heathenish wickedness this, to render evil for good: and whose wealth they of all other bound to seek, to seek his ruine. 3 And they came not to that place, but they were sworn: to vilifie their Oath then, and to tear in pieces the strongest band of Religion. The hands that had taken that Oath, those hands to lay on him! 4 To betray their trust to him, that had laid his innocent life in their hands, and to make their trust, the opportunity of their treachery! 5 In a word: of the chief Keepers of his body, to become the chief seekers of his blood, the chief enemies of his body, and life and all! What can be said evil enough of these? Say it were lawful in any case (it is not lawful in any; but say it were) to lay hands on a King: yet they (in all reason) of all others, should not have been the doers: *Est ille dignus perire, at non tu qui faceres tamen.* Were not these Monsters then? was not their condemnation just? It grieves me, I have stayed so long on them; yet if I have made them and their Fact odious, it grieves me not.

What was the matter? what could move them, thus to play the wretches? Why they should not, many and good reasons we see. Why they did, none in the Text, but that they were angry: and that is no reason, but a passion, that makes men go clean against reason many times. *Bigthan* was angry, and *Tharez* as angry as he.

3.
The cause
wherefore.
They were an-
gry.

Yet, if it be but a little anger, it will over. Indeed (such it may be) it will. What manner anger was it? The word is a shrewd word; signifies an anger, will not go down with the Sun, will not be appeased. What speak we of the word? their deeds shew as much. We see, nothing would satisfy them, but his life: Nothing serve, but lay hands on him. That, they sought; so angry they were.

Ephes. 4. 23;

What angered them then? No cause is set down. And, none I think there was. If there had, we should have been sure to have heard of it. For men, to be angry without a cause, and ever with Superiours, it is no new thing.

Well: if no cause, some colour yet: if not that, some shadow at least. Somewhat we are to seek, why they did seek this.

If there be in the Text any thing to lead us to it, it is in the first words, or not at all: *In those days.* In those, angry they were: as much to say, as before those days, they were not; but, in those, then they were. Else, there is no cause to mention that, of the days, but to make this difference: Out of the Text, nothing can be picked else.

Why what days were those? That goes immediately before: The days wherein *Assuerus* had made choice of *Esther*, to match with her, and make her his Queen; and had made a great Feast upon it. At the Feast (it seems) they surfeited, they could not brook that match, at any hand: Some ambitious in desire of their disappointed by it; likely, that was the cause. This was fain to serve for the occasion, for lack of a better: *A bad one (we say) is better than none.*

Angry, for As-
suerus choice
of Esther.

What, the great King of Persia find no match in all his own brave Nation? Never a Persian Lady serve him, but he must to this vile base people (the *Jewes*) his captives and slaves, to pick him a match thence? What a disparagement is this, to all the Persian blood! It would make any true Persian heart, rise against it.

Nay then a worse matter: (now, ye shall see them grow godly on a sudden, and wax very zealous, as the fashion is.) Nay then, we shall have a Queen of a contrary Religion; we shall now be all *Jewes*. One that cares, neither for *Mithra* nor *Oromasdes*; One by all likely-hood brought in, to be the utter ruine of the Ancient Religion established in Persia, yet she came there.

This was it (they tell us) and like enough so to be: As (ever) ye shall observe marriage-matters are made occasions oft, to serve to many purposes. For, *Assuerus* may not marry, but where *Bigthan* and *Tharez* appoint. Else, they will be wroth, and fall on seeking. If any be in the Text, this was it. And was not this (trow you) a goodly occasion, and a substantial, to make them quit their Allegiance, forget their Oath, cast behind them all his Favours, betray their Trust, Truth and all; lose all these? For, all these must they lose; before they could seek that they sought.

But, why found they it not? It was not so easy for them to find at first, by reason that, for any to come there, in the Kings presence, with a weapon, nay but having his hands out to be seen, nor having them hid, held close under their garments, it was death: *Cyrus* put to death two of his Kin for it. That so, they might well seek: and so I leave them seeking that, I pray to God they may never find. But the true cause was, God was angry with this anger of theirs, that their seeking succeeded not.

And now are we come to the Catastrophe, or turning about of all. For by this time *in Esther* was *Mardocheus*, *Mardocheus* came to the knowledge of it: forth it came. Nay, if it come forth, the King shall do well enough. To discover the Treason, is to deliver the King.

This was by *Mardochai*: what was he? No Persian (to begin with) but a stranger by Birth, and by Religion; and a Captive, besides: One that had better reason to have sought it, than they. He had

II.
His delivery:

I.
The means of it
By notice given
2. By Mardochai

had as great causes, as any are by them alledged, that favour such seekings. For, this King held him, and all Gods people with him (to use *Esthers* own terms) in *bitter captivity*, as a *Tyrant*. And ths, worse he was (at least, as evil as an *Heretick*) for he was an *Idolater*. One would think, it had been a *work* meeter for him (this:) He to seek; and they to keep him, from finding that he *sought*; they him, not he them.

3. As he sat in the Gate.

And how came he to it? It skills not how, but as he *sate in the Gate*, he came to it. This is all; he sit'd not, but *sate still*. And *sate* not in any lurking corner, but even in the broad *Gate*; and there came he to it, or it to him. This was Gods doing sure. Their *anger boyled*, so signifies *עצב* and *boyled over*, it should seem, and brake out into some words. Else how should *Mardochai* take notice of it? They would never trust him with it (ye may be sure) being a *stranger*. A *Jew*, with their displeasure, at the match of a *Jew*, never: but, some big words came from *Bigshan*, that by *Mardochai* were over-heard.

What in the *Gate*, in presence of a stranger? The *Targum* (the most Ancient Exposition we have) saith, God so took away their wits, as they forbore not to talk of it, he sitting by, but did it in a foreign strange language. Knew him a *Jew*; thought he could speak no language but his own, or a little broken *Persian* perhaps: not the tongue they had their conference in. Which (it fell out) *Mardochai* understood, as well as they. And thus all came out, God would so have it: who so assented them, to make a way, as to His mercy, for the safeguard of the King: so, to his justice, to bring that upon their own heads, they sought to have brought upon the Kings.

And *Mardochai*, when he had it once, he kept it not: Made it known, not to him he next met with: but discreetly, where he knew he well might, to the *Queen*. She was, by *blood* and *bringing up*, *faithful* to him; and so did she shew her self: for, what he broke with her, she told the King, not in her own, but in *Mardochai's* name. The fashion is otherwise with some; to tell it in their own names, and never speak a word of *Mardochai*, from whom in truth it came. Well, the issue was, what she told the King, seemed to him no idle fancy of some vain man, but such as was meer to ground an equity upon. So, they were apprehended, and committed, and so to the Law we leave them. Well, by this means the danger is over, and the King safe, thanks be to God.

2. The strangeness of the means.

And many ways doth God give just cause, to mankind, to admire His high providence, in bringing to light such attempts as this, against his *Anointed*: such variety, so diverse strange means he hath, to effect it by; as here, in this I note four unto you.

1. The party first, *Mardochai*, that by him. That this health should come to the King of *Persia*, neither by *Mede*, nor *Persian*, not by any of his own people, but by a *stranger*, who was none of his *Lieges*, born out of his Allegiance, a *Jew*, a meer *Alien*; that this should come forth by him, and by no other means. But so is God, *wonderful in his wayes*: and will by an honest stranger sometimes, save that, a bad Subject would destroy. That in default of his own, God would have him saved by a *stranger*, rather than not at all.

2. Observe again: that, to this stranger it came no otherwise, but as he *sate in the Gate*. We may not pass that; it stands in the front of the Text, as the special means of all. That it thus came, and no other way, as: *he sate still*; *still*, and went not up and down searching: In the *Gate*, a publick place, not any privy Corner or Lobby; he not diving into their bosomes, but only there sitting, it should thus happen; he should over-hear them talking together in a strange tongue (though to him not strange:) by a meer casualty, one would think (all this;) Indeed by a high and wonderful disposition of Gods heavenly providence, this; that, even as he there *sate*, it should be brought to him thus.

And very oft God doth bewray bad enterprises by such (one would think them) meer casual events. But, in *maxime fortuitis* there is *minimum fortuiti*, & *qua fortuna fieri videntur, fato sunt*. It seems chance, that is (indeed) destiny. And never let them look for other (all the *Bigshans* of them.) One shall be by a wall, or at a window under the house eaves, near one cranny or other; God will so dispose: some body shall be within the hearing, when they full little think. For, God will have it out certainly: Rather than not, by some meer accident, some that sits by chance in the *Gate*, some that goes by the *Gate* shall bring it out, rather than it shall not be brought out.

3. And may I not add this for a *third*, that all this came out by occasion of that which they pretended for their occasion. That very *match*, which was so great a mote in their eye, that they so maligned at, they must needs swear the Kings death for it; that very *match* was the means that brought *Mardochai* thither, to the *Gate*: for thither he came to *hearken*, not for any such matter as this, but how the new *Queen* (his Niece) behaved her self; what report went of her. And as it fell out, this (which he came not for) there he heard: his thither coming, by this hap, was the happy means for this happy discovery: happy for the King; happy for the whole Land. But all came by his resort thither, by means of the *marriage*. So, that, they made their *occasion*, was made the *occasion* of their ruine.

4. And let this be the last, that even from their own selves, He brought it. They that go about the like, *their own hands shall make them to fall*, they shall be *ensnared in the words of their own lips*: rather than it shall not come forth, it shall come forth *ex ore tuo servus nequam*; come out at their own mouths, as here it did. Their own *tongues* shall fall on babbling, their own *pens* on scribbling: God will have it out certainly; even by themselves disclosed, rather than not at all. And this for Gods mercy, He had here; and still hath to bring such plots to light, means marvellous in our eyes.

Psal. 63. 8.
Prov. 6. 2.
Luk. 19. 22.

Now of *Mardochai*, the means of all. For, though as this days delivery was, we have no great use of him; there was no *Mardochai*, no discovery there; this dayes was another manner of delivery, of a higher nature than so: yet there is great good use of him for all that. Indeed, *Mardochai*, *exemplum nostrum*, he is our pattern: Ours, that be true men. He set before us a mirror of a faithful good subject, one according to Gods own heart. For, this is a perfect Scripture, we have in it both what to fly and what to follow. As there be in it, two bad; so thanks be to God, there is one good. To avoid them: to be like to him.

Like to him three ways: 1 Like him in his *innuit*: 2 Like him in his *nunciavit*: 3 But above all, like him in that which was the ground of all: that he was a faithful subject to a strange and to a Heathen Prince.

Like him first, in his *innuit*. Not to turn the deaf year to *Bigthan* and *Tharex*, as if we heard them not: nor to look through our fingers at them; as if we saw them not. None knew, he understood the language they spake in: He might have carried it slyly, made as if he had known nothing, not known that, he knew; nothing to compel him, but his conscience, to take notice of it. But *Salomon* in his mind, *Save him that is designed to death, wilt thou not deliver him that is led to be slain?* Any, but the King more than any, *If thou sayst, I know not of it, he that ponders the heart, doth not he understand?* He that keeps the soul, doth not he know the contrary? And shall not he pay every man, (and so thee) according to thy work? Well for, *innuit*, since from the gate it came, good therefore that *Mardochai* sit there, or (which is all one) that they which sit there have somewhat of *Mardochai* in them: Be, if not curious and inquisitive, yet vigilant and attentive. And yet curious and inquisitive I would allow, in the case of a Princes safety. And the King and the Queen to have their eyes, and their ears abroad (both of them) and all little enough. We see for all the Kings wise men, that knew the times, never a one of them knew this time. This good (we see) came by *Mardochai*, came on the Queens side.

Like him in his *innuit*; to know; Like him in his *nunciavit*, to make it known. Careful to get notice, faithful to give notice of it in due time. God, whose will it was, it should thus happily come to him; His will it was, it should as faithfully come from him. He knew, by the Law he was bound, if he heard the voice of conspiracy and uttered it not, it should be sin to him (*Leviticus V.*) He knew (by the Psalm) what it was to partake with other mens sin, what to have his part with a thief or an adulterer; and if with them, with a traitor much more. He knew by the Proverbs, he was now in as deep as they, as good lay his hands on him, and seek it, as lay his hand on his mouth and not seek to prevent it, keep it in and conceal it. He knew (for he told it *Esther* after) that if he had not bewrayed it, God wanted not his means, to have brought it out some other way. And last, he knew, by the Prophet, God would have set his face against him; for so cloaking it; and have rooted him out. All this he knew: but, the mystery of the seal of inquiry (the Seal of Confession) it seems he knew not. It was not graven then, that seal; nor many hundred years after. That shuts up treason, as a treasure, under a sacred seal, at no hand to be broken: no, though all the Kings lives in *Christendom*, lay on it. This act of *Mardochai*s marres the fashion of that Seal quite.

And, this may be said of him, he would never have laid any hands on himself: for then he would have let it proceed, and not hindered it, by his bewraying, as he did. This also: he that did thus disclose, for a need would have taken an oath to disclose: Sure I am, would never have taken oath, or Sacrament, not to disclose it: would never have stuck at the oath of Allegiance (that is once:) but it may be, would have stuck at the Seal of Confession, for ever coming upon his lips.

This for *nunciavit*. And all this he did, yea, though himself were no Subject born to *Ahasuerus*; nor he his natural Prince; but born out of his Dominions, far off, in *Jewry*. Did it, not for *Josias*, or *Jechonias*, or some King of his own: Did it for *Ahasuerus* King of *Persia*, one that held him and his Country-men captive and thrall; yet to him he did it.

Yea, more than that yet, this did he, to *Ahasuerus* not only a stranger, but more than so, to *Ahasuerus* a heathen man, an Idolater, one that worshipped the Sun, and the fire, every day. As, that did not hinder him, that of a diverse Nation: so neither did this, that of a diverse, and that of a false Religion. For though he were of a diverse Religion from the King, yet was he of Gods true religion; that teacheth men to be true to their Prince. Be he a Jew, or be he Gentile, Assyrian, Persian, or what he will: Be he a right worshipper, or be he an Idolater; Be his Nation, or be his Religion, what it will be: though the King be (as *Ahasuerus*) a Pagan; though they be (as *Mardochai*) the only true Church and people of God; to be true to him though. But none of that religion, that is fast to the Catholick, loose to the Heretick. If it be *Josias*, O then stay your hand: but, if *Ahasuerus*, if *Ethnicus*, or quasi; if excommunicate, then set *Bigthan* and his hands free to seek, and to find, and to lay them on, and spare not. This Religion was none of *Mardochai*s, (nor let it be any of yours) witness this act of his, an holy and good act. For which (though not presently, yet) not long after, he was highly rewarded by the King, and for which, he is set here (his name; and his act both) among the Righteous, to be had in everlasting remembrance.

Of the train now a word. I said I would tell you, what they sought and what they found. That they sought they found not. Not that; but pity it is, but they should find somewhat, seeking as they did: and so they did. They found somewhat instead of it, which had been better lost than found: they found a halter scarce worth the finding: they found their own perdition: and the worst kind of it, *perditio tua ex te*, themselves the authors of it. *Ex ore tuo*, by that which came from themselves out of their own mouths: the Devils *quarite & invenietis* right.

Mardochai to be our example.

1 In his *innuit*.

Prov. 24. 11.

Prov. 24. 12.

2 In his *nunciavit*.

Lev. 5. 1.

Psal. 50. 18.

Prov. 24. 12.

Chap. 4. 14.

Ezek. 14. 8.

3 In his loyalty to *Ahasuerus* a stranger.

A Heathen.

The Train. What *Bigthan* and *Tharex* sought and found. Ecc. 23. 9. Luk. 19. 12.

And

Dan. 6. 15.

III.

The solemn
Recording of
this.

And will you see how fitly every thing fell out? They *sought*, and they were *sought* into; *quæsi-
tum est*. They *sought* and found not: they were *sought* into, and found. They were *wroth* with the
King, and God with them; the heavie wrath of God was upon them. They would have *laid hands
on the King*, hands were laid on them for it: up the *Gibbet* they went, and off they went, and the world
was well rid of a couple of *traitors*. Before they could find, they were found themselves, and their
fact, found: the Law was not to seek; that, was found and *founded* long before. A Law, that now hath
received the approbation from God: and so now, a right *Persian Law*, never to be altered.

Have we done? not yet, this must be entred first, *written*: Nay written over twice, a *Duplicate* of
it. *Written* first in the *Chronicles*. And that before the King, of such importance the King thought
it.) And then this writing here of the King, is here written over again, a new order from God. So,
two *Confess*: One, in the Kings *Chronicles*, the other in Gods *Canonical Scripture*, of this act. Two
Copies extant, one in *Rotulis Registri*, the other in *Archivis Ecclesie*; One among the *Kings Records*,
the other in the *Churches monuments*. What should this mean? Something there is sure, in the adding
of this clause, about the writing it up. I know no meaning, but that God liked well of the writing of
it in the Kings, that he would have as much done in his own *Records*.

Why the King would have it *Chronicle*d, is easily seen. It was a memorable event, worthy to be set
down there. But why God? Sure he saw, these *Chronicles* would not last so long, as his will was, this
example here should. And indeed they being now lost, we had been little the better, if it had been
there only; He made it therefore to be entred into his own *Chronica Chronicorum*, that never should be
lost. Well it was; it should stand in the *Persian story* while it did last; but God for failing, provid-
ed further, to have a *memorandum* of it in his own *Sacred story*, that last, as long as the world should
last. That, that is there, is *ad perpetuam rei memoriam*, indeed.

Another reason. Being in these *Chronicles*, it would have spread no further than *Persia*, or the *hundred
twenty seven Provinces* at the furthest. Gods eye looked further: that not *Persians* only, but *Jews*;
Nor both those, but *Christians* too: Not the *hundred twenty seven Provinces* alone, but all the *Provinces*
in the earth should take notice of it. I speak with the Apostle, *Hath God a care of Persia?* either writ
he not this for our sakes? Yes, for our sakes no doubt he wrote it, that we also might be the better for it.

1 Cor. 9. 9.

The better: two ways: First, to know Gods censure of both these, in *diebus illis*, for the present; The
due praise of him by whom the delivery, The just condemning of them by whom the danger; that
none that so seek shall be saved by his book: For that (we see here) brings them to the gallows, and
there leaves them. Or rather there leaves them not, but by this *Scriptum est* sets up their quarters,
there to stand and be seen, by all that look in it, to the worlds end. And this is worse than *hanging*,
yea in *chains*; for, the carcasses of those, in time will consume and drop away and come to nothing; so
shall these never, but remain as fresh still, as the first day, they were set up, to all generations to come.
It is that, that grieveth the noble generous nature (I dare say) more than the execution it self, there
to hang upon the file in *Bigthan* and *Tharez's* infamous black roll; their names to be read there, for
ever.

Psal. 78. 8.

But, this was written also for them that come after, and a double use there is of it that way: As the
parties, and their facts, be good or bad, that there are registred. If bad, then (as in the *seventy eight
Psalms*) *Ne sint sicut*, not to be like this *Bigthan* and *Tharez*. *Ne sint sicut*, not to be like them in
their wicked attempt; *Ne sint sicut*, that they be not like them in their wretched end.

Not like them; but like *Mardochai* (*A sint sicut* there:) that coming to the notice of so wicked
a design, took himself bound in conscience to detect it: yea, though it were against a stranger to him
in nation, a more stranger in religion to him, yet to do it. Here, *Inspice & fac* (saith God, in his Law:)
Vade tu & fac simile, (saith Christ, in his Gospel.) In a word: this was written to the end, to tie up all
hands from seeking as they did; and to open all mouths, to disclose, as he did: To make men loyal to their
Princes, though *Heathen Idolaters*, such as *Ahasbuerus*.

Exod. 25. 40.

Luk. 16. 37.

And if this were the end; if any shall go quite cross (in a manner) in their *Scriptum est's* to this
Scriptum est, in all these three: 1. Let loose the hands to that, these (here) *sought* and are condemned for
it: 2. Stop up the mouths from disclosing of that, *Mardochai* (here) did, and is commended for it: 3. And
both these, not in the case of *Ahasbuerus*, but even of a *Christian Prince*; what think you by them?
what do they say in effect; but *Sint sicut Bigthan & Tharez*, *Ne sint sicut Mardochai*.

I report me to your consciences: God thus skoring up these, that but *sought* to lay their hands on a
Heathen King, would He ever approve of such, as under-hand set on Subjects to go past seeking, even
to lay their hand on *Christian Princes*, *Most Christian Princes*, their own *Princes*; *Own* by nature and
nation, *Own* by mass, and religion too, as in *diebus his* we have seen two in *France* (a *Bigthan* and *Tharez*,
both) one after another?

And what for *Mardochai*? They *swear* men, they give them their *maker* upon it, never
to disclose that, which *Mardochai* is (here) *honoured* for disclosing. Yea, and approve, nay
more than approve of some; for doing clean contrary to that, *Mardochai* did here; even
for concealing; nay; for sealing up (and that under a *holy Signature*) as foul and wicked a treason, as
ever was.

This hath been done. But, we are in writing, what say ye to that? Will ye compare but the wri-
ting of *diebus illis*, with ours in *diebus his*? Let there be a Book written saith God (this of *Esther*)
that no man ever do the like to these two, that no man ever seek to conceal those that shall so seek:
Let there be a book written (saith some body else) as it were an *Anti-Esther* to this Book of *Esther*,
to set men on to seek that, these here *sought*, and to teach them the way how to find it; to point out,
who

who shall be *Bigthan*, when and how they shall seek to lay, and lay both: As it might be a Book written by *Suarez* in defence of *Thariz* (his name of the two names, nearest) in some case to license the seeking: and to command the close keeping of such gear as this.

But yet we have not all: Writing a Record, making up a Roll, is more than writing a Book. Every authentick Record (as is this) is of the nature of a *President*, to do the like; of a Copy for us to write by. So here we have further a warrant, to make up our Records, by this Record, to Record all that lay their hands, for such as *Bigthan* and *Thariz*; and all that disclose them, for such as *Mardochai*. Ever, upon like occasions, to make like entries, shall we do it? Write them down (saith the King) in the *Chronicle*. Write them down (saith God) in the Bible, for *Traitors*; these two. Write me down some such as did the like or worse, for other manner persons in another manner Register, even for no less than *Martyrs*: You know, who it is.

Register me *Mardochai* (saith the Holy Ghost) for a party well deserving, for uttering his knowledge of so wicked a Treason. Paint me up such an one (saith another ghost) *straw* and *all*, and in the border print me him *Holy Martyr*, for not disclosing as *foal* a Treason, nay fouler a great deal.

But trow you this to be Gods Vicar, that thus makes act against act; checks Gods Records, with Counter Records of his own; affronts Gods Chronicle with his New Calendar on this fashion: Or *St. Peters Successor*? Nay not his: of all others, his least: He laid his hand on his weapon, for his Master; So would he reach, and not otherwise. *Judas*, he indeed laid none himself, but he it was gave the watch-word, *This is he, lay hands upon him*. So that, *Judas's Crew* (it seems) they be that do, and no better than *Judas* himself, that so teach. No Apostle did ever lay hands, but *Judas*; He did: his *Disciples* they be; his *Successors* (not *St. Peters*) that bid it.

We may, and will then by his warrant, be so bold as to enter them *Traitors* in the *Chronicle* before the King: By what warrant, they may register them for *Martyrs*, in the Calendar before the Pope, let them look. Ours we shew, let them shew but the like, and carry it: Else, if he see, allow, and print Books with privilege, that tend to the manumitting of *Thariz's* hand, and to the sealing up of *Mardochai's* mouth; if under confession he animate *Thariz*, and with his Seal of confession, muzzel up *Mardochai*; if God write one way, and he another, in effect; write King, write God, what they will, write me him *Martyr*, we will be so bold as to write him up with *St. Paul*, for *Armeniac*, one that opposes himself flat against this Book, and the Writer of it; which Book stays all hands from laying, and opens all mouths to the betraying such as these.

I will pray you, I may rather forget my self a little, than forget in *Diebus his* after all this; we promised to shew, that they match and over-match in *diebus illis*. That they match in many points: That Kings both, both in danger, in the same danger, both; by the same number, and by those of the same rank; and upon the same *motus*, great anger for little cause. Again, that both were preserved, and both strangely: that the seekers in both in stead of finding that they sought, found their own confusion.

But as in many, they match; So, in many more, doth this day match over-match those days. More degrees in our Dyal, than in theirs; the day goes beyond the Text: and not this Text here alone, but any other, that ever yet I could find. The more (say I still) are we all bound to God for His goodness, that hath so magnified His mercies toward His Anointed, and in him to us all, as He hath vouchsafed him such deliveries in *diebus his*, as He never vouchsafed in *diebus illis*, to any King of his own peculiar chosen people, or of any other under the Sun. Such to be found in our *Chronicles*, as not the like in the *Chronicles of Persia*: Nay, not, of the Kings of *Juda* and *Israel*: But are *sine exemplo*, ours; none coming home, all falling short of them.

Which (methinks) I can let you see sensibly; and so, that we have greater cause to rejoyce in this of ours. In the Kings first. The King in *diebus illis* (make the best of him) was but a Pagan, a worshipper of Idols: these be Bars in his Arms. The King in *die hoc*, neither Heathen (I am sure) nor that can have the least touch of Idolatry fastned on him: he that shamed not to say [No Christian] and hath been fain since to eat his word, he durst not say an Idolater; that, would soon have rebounded back upon himself. And no Idolater is a Christian; nor Christian, an Idolater, I am sure.

This first vantage then we have here yet: Alwayes the very state of Kings, in it self, without any other addition is dear unto God (we see.) *Assuerus* here doth assure us of that, who was thus preserved, only because he was a King, and for no cause else. But I hold clearly, a Christian King, to be more than a King; more than a Pagan King: and so *Major Assuerus hic*, and *de majore majus gaudium*; and so we, of the twain more cause to rejoyce.

Next, as both Kings, yet not both like; so both in danger, and that not like neither. The danger of in *diebus illis*, was but of hands laying: the danger of this, of hands laid. On *Assuerus*, no hands were laid: it came not to that. It came to that, here. On they were, come off how they can. Those in the Text, but sought: they on the day, found what they sought. It was past *quasi verum*; it was plain *miserum*. That was the case, this day. No such thing in those days. *Assuerus* was not offered the point of a naked Dagger; not taken by the Throat; not grasped and tugged with, till both lay on the floor. All this danger was but *de futuro*; sought to have been, and might have been, but was not. This was *de presenti*, present danger, of being presently made away, in a corner, by the hands of bloody wretches; that not only sought to lay, but found that they sought, and did lay. Now, the greater the danger, the joy for the delivery (ever,) and so our joy the greater. For, no comparison between the dangers: that is clear.

Mat. 26. 48.

No more was there between the *Attors*, by whom the danger grew. *Bigthan*, bad enough (I grant;) but behold a worse, a bigger than *Bigthan* here. *Bigthan* and his fellow might have gone to school to them. They were angry, and so shewed themselves to be, and the less dangerous for that. These were as angry as they, but shewed it not. They brake forth in terms, that it came to *Mardochois* ear. These had learnt their lesson better; not an evil term came from them, no shew of anger appeared, but fair and false semblant all. So much the more likely to do mischief (say I;) so much the more like *Judas* treason, the worst that ever was. For, no *betraying*, to *betraying* with a *kiss*. Give me angry *Bigthan*, rather than *fawning Judas*: to welcome one kindly, and set on privily, with *Judas* watch-word, *This is he, lay hands on him*; from such, God deliver us. The more the parties such, the more our joy; you escaped out of their hands.

Both Kings were delivered: so far, equal. But then again, great inequality in the manner; very great. That, in those days, by a *Mardochai*: All was regular, went the common ordinarie way, upon a discoverie. *Quotidiana sunt hæc*, to be seen, to be read in everie Chronicle. But on this day, there was never a *Mardochai* to discover ought: *Mardochai* failed here. A conceit there was, somewhat should have been discovered in another kind; but the plot it self, no discoverie of it, till the very instant; till one appeared in arms, till out went the dagger, till the dagger discovered it self: *God was faine to be Mardochai*, to supply his part: though he were wanting, God was not. By whom it is true *Ahasuerus* was delivered: but, You delivered, after a more strange manner (I report me to all.) Now, the more strange the manner, the more the joy ever. Then *Mardochai* did somewhat toward it: this came merely from God; neither *Mardochai*, nor any else; *sitting in the gate*, or out of it; there or any where else.

Yet let me add this, that you might be beholden to God (even that way too) He hath fitted you that way also. This *fifth of August*, without a discoverie, the *fifth of November* with a discoverie. So, with *Mardochai*; and without *Mardochai*, hath God wrought for You, *in diebus his*: that we might everie way be bound to him, and that, everie way our joy might be full.

Now, in both, as the hand of God was stretched over both Kings to save them; So was the same hand stretched out against both those, that sought their lives, to bring them to evil ends; both which may ever be the ends of such beginnings. There was no wonder in theirs; there, all was done by a Legal course, a fair judicial proceeding, they indicted, convict and executed by course of justice. Good Lord, with what ease was *Ahasuerus* delivered, even sitting still! There was no wonder in this, at all. So was it not here: Here was old pulling, and wrestling, and weapons out, and drawing of blood; and a kind of battel fought *dubio Marte*, a good while, but at last the victory fell on your side. And this winning of it, as it were, and seeing Your enemies lie dead at Your feet, made the deliverie the more wonderful; and so the more welcome; and so Your joy the greater. And if one might take joy in the fall of his enemies, the fall of yours was worse for the manner. For, they died not like Subjects, but as open enemies or rebels: Not as penitent sinners, but as damned reprobates, lost not only their lives, but their souls too.

Thus, every way, doth this day go beyond those: the King beyond, as a *Prince Christian*: the danger beyond; for, the extremity nearer. The parties that fought, beyond, for, the less they appeared, the more perilous they were: the deliverie beyond; for, without any *Mardochai* at all: And their fall beyond; for, stricken down in the place, like rank rebels; and tumbled into hell like reprobates, without space or grace, without fruit or sign of repentance. And, if thus many waies beyond, allow for everie of these, a degree of Joy, and I have that I would.

Of this writing, one special end was for Joy. A double joy: for either verse, one. 1 In the former, *Rege incolumi gaudendum*; Joy for the Kings safety. 2 And in the latter, *Stratis hostibus gaudendum*; joy, that his enemies lay where they lay, on the floor.

For the Kings safety we to rejoyce; but without a *Mardochai*. He parts not with God, in ours: it is entire without him. So it is not in the Text: God and *Mardochai*, there: here, God alone, and joy in God alone.

Psal. 92. 12.

Then, for *Stratis hostibus*, in regard of them. First, that they sped not; then, that they were sped themselves: that their anger was vana and sine viribus; did no hurt: that Gods anger to them for it, was both sure: paid them home: and swift; did it out of hand. That they fell; and fell before him: He saw them lie slain at his feet: that his eye saw his desire upon his enemies; nay more than his desire, that he was faine to pray for them, that had not the grace to do it for themselves.

Chap. 9. 17.

A little after in this Book, for the saving of the Queen from the laying on of *Hamans* hands, we find, there was great joy and a double feast, the fourteenth and fifteenth of *Adar*. And can we imagine, but there must needs be as great (nay, *Festum magis duplex*) for the King here? If for Her a stranger: for their own natural *Leige* much more. Was so with them *In diebus illis*, and with us to be *In diebus his*.

Or rather *in die hoc*; For (these) It was plural, more dayes went to it than one; many days in doing; here, it was dispatched sooner. No *diebus* here; begun, acted, ended all in a day: nay, half a day, between noon and night. And this shall be the first, that it was not long in doing. Short as it was, yet may I take upon me, there is as great odds between this day, and them, as is between the *fifth of August*, (ours) and the *fifteenth of Adar*, that is, *December* (theirs:) that is, between a long and a short, a *Summers* and a *Winters* day.

Chap. 9. 21.

There is not in all the Scriptures a book that expresth so plentiful joy, for the saving of a Prince, as doth this of *Esther*: the whole ninth Chapter (in a manner) is spent in it. There is *gaudium* and *latitia*, and *hilaritas*, and *convivium*, and *tripudium*, I cannot tell how many times over; and the day christened

christened by the name of *Dies festus*, a Festival day. There is joy in *Susan* the City; there is joy in the Villages; there is joy in the hundred twenty seven, every Province of them all; joy all over: and all this allowed, nay, a Statute made to keep it. So, a day of joy to all posterity, and all this *Chronicles* so. A joy in the *Chronicles*; what would you more?

Hence have we warrant for this day of ours; and for all and every of them, on *this day* of ours; the same joy full out, the same that was for that in every degree, let be for this; and more for this, as this is more (as hath been shewed;) as by the season of the year, the day is longer, the Sun brighter, the sky clearer, the weather fairer, in *August* than *December*. As this case more famous, Gods might and mercy more marvellous; more fit for a *Chronicle*, more worthy to be engrossed in the great roll, ours than theirs.

And in one we shall be above them, that we begin our joy in the house of God; whereas they in *Persia*, had none to begin it in: Here do we begin it, as God would have us begin it, in the *House of Prayers*, with *prayers*.

A prayer for *Bigthans* and *Tharez*, we cannot (either these of the Text, or those of the day:) But, a prayer, that by their examples, both *Ruina pracedentium* may be *admonitio sequentium*, the destruction of those that are gone before, may be the instruction of all those that shall come after. This the first part; and if this will not be, the second. So may they ever find that so seek; If seek as they sought, find as they found.

A prayer for *Mardochai*, that for his so sitting in the gate, he may sit in a better place: that so many may follow him in his good example.

A Prayer for the King. But first a praise (the principal cause we come hither for.) Praised be God ever, that saved in *Persia*, *Ahasuerus* from his two: that saved in *Scotland*, your Majesty from your two: the Saviour of Kings, *Maximè fidelium*. Then, the prayer; That those dayes, and these dayes may never fail him, nor he ever see other.

No more *Bigthans* (good LORD) but *Mardochai's* for them. That *Mardochai* may never fail him? but, if he do, that thou wouldst not (no more than this day thou didst) but ever save, ever deliver, ever preserve him, and make them that seek his ruine, find their own. Either hang aloft, as these in the Text; or lie on the floor, as those of the day.

And even so, let the end of this, be the beginning of the other, even of the joy of the whole day. For the day, for it: for this happy event on it; for the King, the Subject of it, To the cause of it, and of all our joy, God the Father, by which, and through *Christ* in the unity of the *Holy Spirit*, be all blessing, honour, praise, glorie and thanksgiving, this day and all dayes, for ever and ever.



A
SERMON PREACHED
 BEFORE
THE KINGS MAJESTIE,
 AT WINDSORE,
 On the Fifth of August, Anno
 Dom. MDCXXII.

I. SAM. Chap. XXIV.

Ver. 5. *And the men of David said unto him: See, the day is come, whereof the LORD said unto thee; Behold, I will deliver thine enemy into thine hand, and thou shalt do to him, as it shall seem good to thee. Then David arose, and cut off the lap of Sauls garment privily.*

6. *And afterward David was touched in his heart, because he had cut off the lap which was on Sauls garment.*

7. *And he said unto his men, the LORD keep me from doing that thing unto my Master the LORDS Anointed, to lay my hand upon him: For, he is the Anointed of the LORD.*

8. *So David overcame his servants with these words, and suffered them not to rise against Saul. So Saul rose up out of the Cave, and went away.*



E C E dies venit, Behold the day is come: So begins the Text: (so say Davids men. And Behold the day is come; so may we begin, and as truly so say of this Day, as ever did they of that. The first words agree well: So do the last, *Abiit Rex viam suam*, the King rose up and went his way: so ends the Text, and so ended this day too. And not only the first and last words, but the midst and all fall out as fitly. For indeed, what is the whole Text, but a report of a King, in danger to have been made away, and that closely in a cave, and a motion made to that end; and a knife drawn, and Davids men up against him and all? Yet (see the goodness of God!) the King did well enough for all that; and went his way, without any hurt done him.

And, comes not this home to the day? *Saul at Engedi*, in the cave there, may he not seem (as I may say) a type of *His Majesty*, as *Johnston* shew up (to use *Sauls* words) in the close corner there? In stead of a knife, was there not a dagger drawn there; and somewhat else; and more fought than a corner of his cloake?

cloak? And, as *David's men* rose here; So, rose there not a popular tumult there?

And yet, being in that extremity, was he not delivered out of their bloody hands? and did not all end, as the Text ends, *The King rose up and went his way*? And this our meeting now, in this publick solemn manner, is to no other end, but to rejoyce together in the presence of God, and to render unto Him our anniversary sacrifice of praise and thanks, that *Ecce dies venit*, Behold the day is come, wherein he escaped so fair, and went his way so happily.

And, shall we not withall, put our incense to our sacrifice (that is) add our prayers to our praises; that, as this day there was, so still and ever, a way may be made him to escape all his dangers?

King Saul (here) in the Text, was the first King, that ever the people of God had. In him (the first) would God have all succeeding Kings to read their destinie: that as they are placed high; so, their high place is no exemption from danger; a provoking it, rather. Here now, *Saul* is in danger in the *Vale Engedi*. Once before had we him in as great a plunge; and that was in the hill *Hachila*: *Abishai* would fain have had a blow at him; and but one blow. But *David* came then between with his *Ne perdas*.

That did not so well fit our turn. It was night then: *Saul* was in his bed asleep. That, was not our case: this here comes nearer. This fell on the day. *Saul* was awake: So was *His Majesty*. We may say *Ecce dies*, Behold it was day, and that day is now come. Between them both, they make up thus much; that sleeping or waking; by night, or by day; in *Hachila*, the high lands, in *Engedi*, the low Valleys, out of danger they go not, if the hand of God be not over them, as here over *Saul* it was.

The Division.

First and last, we may recapitulate the whole Text into one word. It is all but a *Delivery*. *Ecce tradam in manus*, a *Delivery into their hands*: *Ecce abiit*, a *Delivery out of them*. Which two makes the two main parts of the Text. The former, the *Delivery into*, lasts to the last verse: And, in the end of the last, comes the latter, the *Delivery out of*; the King rose up out of the Cave, and went his way.

I. *Ecce tradam in manus* is of two sorts; 1 Into *David's hands*, and 2 into his mens hands. Or thus; *Saul's* danger here, is double: 1 On the danger of *David's mens* motion; 2 the other, of their *Commotion* (for, rising they were, and *David* suffered them not to rise.)

1. In their *Motion*. 1 What was moved to *David* by his men: and 2 what *David* did upon it. That which was moved, was *mittere manum*, to lay hands on the King. That, he did upon it, was, he went and laid his hands on *Saul's mantle*, and cut off an end of it, and that was all. This, the fact: then, the censure of this fact.

When *David* had done this, what he thought of it: 1 What he, and 2 what his men. He thought not well of it, he did penance for it, his heart smite him for doing but so much. His men thought not well of it neither; but *ex alio capite* they, for not doing more than so.

2. What followed of this? The neglect of their motion, turned his men to a *Commotion*: They were rising against *Saul*, if they had not been stayed. The second danger, this: farre the worse of the twain: The rising of *David's men*, than the drawing of *David's knife*. Thus far the *Epitasis*.

II. Then follows the *Catastroph*. For, the issue was, *David's men* were stayed by him, and kept from rising: *David's* victory. And how? by certain words speaking. Those words are in the third verse: *David's* still, I may call them.

And upon all this followed, the King was saved, twice saved from both dangers (thanks be to God) and away he went, safe without any harm. Only, lost a piece of his mantle: and I would never greater losse might come to him.

III. Thus lie the parts in this order; which, when all is done, we must crave leave to reflect upon, and review again; to shew, that the *Ecce* of this our Day is farre above the *Ecce* of that of theirs.

Now, by the special providence of God, it so fell out, that all this was not passed and done in silence. There was arguing the point, reasoning on both sides. The whole Text is but a kind of Dialogue between *David's men* and him, what was to be done with *Saul* their enemy, now they had him in the cave; kill him, or let him go? And it fell out well, that this point was thus urged. For, out of this their debate, might those two wretched men this day have learned (if they had had grace) and may all true men and good subjects learn, what to do or not to do in like case. For, a clear resolution here is, to be held for ever, taken out of *David's Absit* here, God forbid that ever any should lay his hands on the Lords Anointed. Yea, though he should catch him in a cave (or as good as a cave, as this day he was.)

Nay further, God so providing, here falls a matter in upon the By (of *Saul's mantle*) that removes it from the main (*Saul's person*) quite. *Saul's person*, *David* touched not; went but to his mantle. And even for going but to that, did his heart smite him. Which (by a *minore ad majus*) puts this question past all question, as being a protection for the Kings robe: and, if for it, for his person much more.

And let me say two things of this Text to you: One, that as *Saul* was the first King; so, this the first case that ever was, wherein the making away of a King, was put to the question. So, the leading case (as they call it) to all the rest. Resolved here by *David* (and we cannot resolve our selves by a better) and resolved once, resolved for ever. No more *Quere's* of it now.

The

The other, that it is the only case (this) that ever I read of in Scripture, of *dixit Dominus* alledged for killing a King; of killing Kings by Divinity. The more worthy it is your attention, the nearer it comes to the late phrensie of this Age of ours.

And two uses there be of it, as the chief persons in it are two. 1 In *Saul*, to let Kings see their danger: 2 In *David*, to let subjects see their duty. To let Kings see their danger, that they may look up continually to their Deliverer out of evil hands. In *David*, to let subjects see their duty, and the extent of their duty, as to themselves, so to others.

Two dangers were like to befall *Saul* here. From *David* first: His men perswaded him to dispatch *Saul*: perswaded him, but prevailed not; He did it not: So *Saul* scaped once. Second: when that would not do, they were upon rising (themselves) to have done it. *David* dissuaded them: dissuaded them and prevailed; they did it not neither: There he escaped twice.

In which two, *David* is two wayes our example, to learn us, the two duties (I spake of.) 1 Would not do it himself: 2 would not suffer others to do it: Would not be perswaded by others to it: did dissuade others from it. I will say with our Saviour, *Vade tu & fac similiter*, Let every good subject go and do likewise. Neither do it, nor suffer it to be done; And he shall be according to *Dauids*, who was a man according to Gods own. Luke 10:37;



SAUL was now in the cave. What *Dauids* men would have had him to do to *Saul*. Even what was good in his eyes (a good mannerly term; but even what pleased him.) What is that? What meant they by it? The meaning is, they would have had him lay hands upon *Saul*. Plain by *Dauids* answer: What? lay hands on him? God forbid. More plain yet, by *Dauids* report of it to *Saul* (the eleventh Verse.) And some had me kill thee. Loc, there ye have it in plain English.

I.
The first deli-
very: Ecce tra-
dam in manus.

To make this motion good in his eyes, they use here a perillous motive; or rather three in one. 1 *Inimicum tuum*, the motive of enmity or deadly feud. 2 *Ecce dies venit*, now is the time come; the motive of opportunity. 3 And *de quo dixit Dominus*, the motive of Gods Word, of doing it by Divinity.

Inimicum tuum: that, is the ground of all: (a motive well befeeming them that make it; even fit for a Souldiers mouth:) he is your enemy, he would kill you; what should you do but kill him? should not we kill them that would kill us? This goes current in the Camp, this is *bonum in oculis*, a good motion in their eyes.

I
Inimicum tuum

Now, if this hold for good, if an enemy be to be slain; It is sure, *Saul* was *Dauids* enemy: God himself calls him so, *Inimicum tuum*: they be Gods own words, one that (even as *David* saith himself) hunted for his soul (Verse 12.) And, even at this very instant had him in chase, and was so eager on it, as up the Rocks he went after him, among the wild goats (Verse 3.) and followed him so hard, he was fain to take a cave (here,) In which cave, what taking he was in, ye may read in the 57 Psalm, (made, when he fled into this cave) even at *Miserere mei Deus*, *miserere mei*: One *miserere* would not serve him; in a greater agonie of feare. For, if *Saul* had but known it, *David* had never gone his way thence, as *Saul* did his. It is well known, *Saul* sought his life. That was not all; there was a further matter than so, Will you hear it from *Saul* himself? Look to the 21 v. rs. I know (saith *Saul*) thou shalt be King after me. Yea, shall! then was it *inimicum tuum* (indeed) in another sense; then was *Sauls* life, an enemy to *Dauids* rising. *David* stands in his own light, if he do it not. Do it then, and besides the assurance of Your life, the Crown is Yours. These two laid together, any would wonder, what eyes *David* had, that this seemed not good in his eyes. And, this for *inimicum tuum*.

Psalme 57.1,

But, many an enemy scapes with his life, because we meet not with an *Ecce dies*, a fit time and place to do it in. Verily, opportunity it self is a shrewd motive. The common saying is, *occafio facit furum*: that which one was farre from, would never have imagined, there will come so fair an offer, such a fair shoot (as they say) as will make a man do that, which but for such an occasion, he would never once have thought on. We are all to pray to God to take from us the opportunity of sinning: So frail we are, it is no sooner offered, but we are ready to embrace it (God help us.) What say they then? Why *Ecce* here is a time, and here is a cave, as fit a place as can be for such a motion. Such an opportunity, as if you take it not you shall not meet with again, all your life long. To have your enemy light into your hands, in a dark cave, where you may dispatch him, and no body the wiser who did it, or how it was done. Well then, wisdom is seen in no one thing more, than in taking opportunity: Go to, shew your self a wise man: you know, what you have to do.

2
Ecce dies venit.

Nay, it is not only *Ecce dies*, but *Ecce tradam*; and there, is an *Ecce*. For, there is much in *tradam*; he is even delivered, even taken, and put into your hands: I weigh the word *tradam*. It is one thing to say, Your enemy is fallen; another to say, He is delivered. Falling is casuall; Delivery imports a deliberate act of an Agent to do it, to deliver him: So, this is more than chance, more than hap-hazard: It is not *eccecidit*, it is *tradam*.

Ecce tradam

Again: One thing to say delivered; another, delivered by God (now I weigh the person.) *Ego tradam*, *Ego tradam*.

it is *God* that speaks it. One may be *delivered*, and by man, by some false traitor (it was not *Sauls* case, this, it was the *Kings*.) But here *God* is the *deliverer* ^{וְיָצִיא} the *giver*. Take him then as *dominum Dei*. *God* hath even given you him, and having given Him, would have you take Him, and I hope it will seem good in your eyes to do so, and not let *God* give you Him for nothing.

3 De quo dixit
Dominus.

Nay, yet there is more. (Now, I come to weigh *dixit Dominus*.) For one may be *delivered* by *God*, seeing it, and saying nothing to it, but suffering it: by *Gods permission*. So are all things. Of many of which (though) *God* saith nothing, speaks never a word: but of this, *God* spake to you before, spake to you with His own mouth, and spake it with an *Ecce*; *Ecce tradam*: gave you warning of it, gave you His word for it, *I will deliver him*: and is now as good as His word, hath delivered him. See if He have not.

Will ye collect these three, 1 Not casually fallen into your hands, but purposely delivered, 2 And delivered not by man, but by *God* Himself: 3 And by *God*, not *quovis modo*, at adventure, but plainly prophesying and promising He would do so. Or this (sure) *God* must needs be the Author, that He foretels thus, and promises before-hand. So have you (here) *God* made accessorie, nay, principal to the murder of a King.

And now are we come indeed to the perillous point of all. This (lo) is it. They would have *Saul* made away; and for this, they alledge *de quo dixit dominus*, as if *God* had bespoken a set day for the doing of it. This, goes to the quick, *Inimicum tuum* is but a revelation of flesh and blood, that; but *dixit dominus*, that is the will of our heavenly Father. So, not onely lawfull now, but a matter of conscience, to kill *Sauls* ^{וְיָצִיא} *God* hath said it.

Where, first, you see, it is no new thing, this, to kill Kings by Divinity. This geere is but newly raked up from hell againe. It is but the old devill new come abroad, that had been in the world before. For, ever since there have been Kings over *Gods* people, this hath been abroad; broached first in the cave here at *Engedi*, and *dixit Dominus* pretented for it (you see) in the first Kings dayes of all.

Mat. 9. 14.
Acts 20. 30.

The grife is, they were not *Sauls*, they were *Dauids* men, the better side, that alledge this. But *Dauids* men all, are not of *Dauids* minde: *Johns* disciples sometimes are found with the *Pharisees*; and the *Apostle* saith; Of our selves, there shall arise men speaking perverse things. Therefore never marvaile at it. Goe not after the men: Go after the Master *David* himself.

Jud. 3. 17.
2 Kings 11.
1oh. 21. 16.

Well yet, I must needs say for these good fellows (here) they go roundier to the point, than doth *Snares*, or any of them have been blundering about this geere of late. They be all trisslers to *Dauids* men, here. For upon the matter, all they have been able to say, is, it hath been done. *King Eglon* was killed; so was *Athalia*. Neither of them, a true lawfull Prince (as *God* would have it) *ne utriusque* both. So nothing to the matter. But, say they had been lawfull: yet all this is but *Homo fecit*; it is not *Deus dixit*. Never a *dixit Deus* comes from them. Nothing but poor *Pasce oves*: which (sure) is a full unlikely Text to perswade a man to become a butcher, and cut his sheeps throats. One *Abisai* of *Dauids* here, one *Neperdas*, one *quis erit innocens*, able to dash twenty such, and all they can say, to pieces. Not one of them comes off to the point, as do these in the Text, with *dixit Dominus*, *Gods* expresse word for it.

Zech. 2. 13.

There is no remedy, we must stay a little at this, at *dixit Dominus*. What He saith, we may: nay, we must do. To His *dixit*, there is no *contradixit*, If *God* speak once, let all flesh keepe silence.

I will not trouble you with, when *God* spake this, or where. Extant it is not. Yet seeing *David* traveries it not, denies not but that *God* spake it, we will take it for good, that they truly alledged *God*. For, it is not unlikely, that at some time when *David* was in some great distresse, *God* might send to him by the hands of *Nathan*, or *Gad*, his Seers, he should take a good heart to him, he should be so far from being delivered unto *Sauls* hands, as the day should come, *Saul* should be delivered into his, to do with him what seemed good in his eyes.

Well then, take it, *God* said all this: and all this might *God* say, and yet *Saul* not touched. Ye shall see as little force in this *Dominus dixit*, as in their *Homo fecit*. Neither of them, to the purpose they are brought. You shall see withall, what it is when *Sword-men* will be a meddling with *Dominus dixit*, with our profession; what trim consequences we shall have, to make, what seems good in *Dauids* eyes, and to murder *Saul*, to be all one. And withall, that it is good for Kings to be learned, and to be learned in *Gods* Law. For, had not *David* been the better Divine, he might well have been overtaken and made believe, there is a way to destroy Kings, even by the Word of *God*.

To scan them a little. *Dixit Dominus*, *God* said. What said He? *The day shall come*: well, it is come, that *God* would deliver *Saul* into his hands: well, that is done too. And *David* should do to him, what? What seemed good in his eyes. What is that? To destroy *Saul*? No indeed: *Bonum in oculis*, will beare no such matter. We might dispatch all in a word, all is put upon *Dauids* eyes, and in his eyes it seemed not good. But to touch them shortly.

Facies ei quod
bonum est in
oculis suis.

First, *Facies ei* here, enjoyns nothing, leaves him but to himself: that is all can be made of it. Nay, they desire no more, but so to be left. And when one is so left, what then, may he do what he list? Suppose, he list to do what is evil or forbidden? *Adam* will tell you, No: That consequence we may pay full dear for. It undid him, and us all. *Gods* so leaving us, gives not any leave to do anything that evil is; puts but power in our hands, to try how we will use it. For, when power is so put, *Ipsa ratio dicitur*, even by the rule of reason, we are so to use it, as we take the better, and leave the worse ever, and reach not our hand to the forbidden tree.

When

When God leaves a man to do that which is good in his eyes, he had best wipe his eyes, see they dazle not. If they doe, that may be *bonum in oculis*, which is not *bonum* indeed. They be not all one, these two, ¹ *Bonum in oculis*, and ² *Bonum*: Take heed of that. That which is *evill*, may seem good to an *evill* eye. And no man is so fond, to think, God would have any *evill* done.

Therefore He saith not; *bonum in oculis*, and stayes there: He adds *in oculis tuis*. For, much is, as the party whose the eyes are. For, as the party is, so is his eye. And the party here, is David: God would not have said this to every one. To David he did, and He knew what He did, and that Saul was safe enough for all that. He knew his eye was single and good, that nothing was *evill* in Gods eyes, would seem good in his. He would never have said so much to Saul, of David: not to Davids men, of Saul. Never have said to David, *Quod bonum est in oculis tuorum*: if it had been what seemed good in their eyes, Saul had been gone. No, He had not so good a concept of their eyes: of Davids He had. To him therefore he said it; and he deceived not Gods expectation. *Pepereit tibi oculus meus* (saith he at the 11. Verse.) All then resolving in to Davids eyes; it seemed good in his eyes, to spare Saul. And, this is sure, they have not Davids eyes in their heads, to whom it seemes otherwise. For, to do what seemed good in his eyes, was, to do Saul no harme—Look to *tuis* then, that the eyes be Davids, and all his well.

Then seeing Davids eyes are so cleare and so good, how were it to be wished, David would see with no other eyes but his owne: would still do, what is good in his owne, not in his mens eyes!

So this was their *Elench*. It seemed good in their blood-shotten eyes, to lay hands on Saul; and they strongly imagined, what seemed good in their blood-shotten eyes, would have seemed so, in his too. The sequels shewes, it did not. Why stand we any longer then upon it? but leaving the Motion, let us now see how it moved him, what he did upon it.

Some think it moved him, till he came to the very push; and then God struck his heart, and his heart struck him, and so his minde changed. Others think, that it stirred him not a whit (for the blow came after all was done.) Yet, as if it had moved him, he moved upon it. Somewhat to satisfie them, he would seem to do somewhat. So, up he arose, and toward Saul he made *וַיָּקָם*, as softly and as secretly as he could. And when he came at him, close behind him, out went his knife, as if he meant to use it. (His men, I dare say, hoped, to some other end.) Stay here. And he that had seen David thus, in this wise, coming close behinde the Kings back with his knife drawne in his hand, would he not have taken him for Ravilliac? What difference? I promise you, this was not *bonum in oculis*, no very good fight. And then knowing, Saul was his mortall enemy, and even now at this very instant time come forth to seek his life, and seeing them thus in a blind cave, and David hard at his back with a naked nife, would he not have given Saul for dead, past (for ever) *abijt viam suam*.

Well: when all came to all. First, it seemed not good in Davids eyes, to use spear or sword, but his knife. Why, a knife will doe mischief enough. 1. Then, to go to worke with it, not *punctum*, but *casum*, not with the point, but with the edge only; thrust not, cut onely. Yet that will hurt too. 2. But cut, what? Neither flesh, not skin, not them: Nay, not his shirt or doublet, his mantle onely, and but a piece of it. 3. And, it was no great piece neither; he cut no skirr: It was so small it was not missed. Sauls fellows spied it not, till David came after them, called to them, held it up and shewed it them: and then they looked well, and saw a piece was gone, but not before. The word *וַיִּקַּח*, *וַיִּקַּח*, *ala*, signifieth a wing: and those (we know) are but *additionals*, no part of the entire garment: the garment is whole without them. So, it was not in the neither; he cut. His knife he drew, but drew not blood with it; went not to Saul himself, his person, but to his mantle; took but an edge of that, and away he goes: and so may Saul go his way, for any hurt, David hath done him. And this (to) is all, came of the motion; and more than this, seemed not good in David eyes.

What, and is it but this? This and no more? No more but a shred of his mantle, and is that all? All; yea: and too much of that too. For, now it followes, in the second verse, when David reflected upon what he done, how, this he had done, seemed in his eyes. It seemed good to them to do but thus much, or rather thus little, and after it was done, it seemed not good to him, not this little he had done neither; but it even seemed good to him, to repent when he had done it, as little as it was, or as it seemeth to us to be. Repent? Yea, that he had done no more. Nay, that he had done thus much, had cut his mantle, had cut at all. That which any would think, was highly to be commended in him, he went no further, you shall see him do penance for it, as if he had gone too farre, as if he should not have gone so far as that.

Will ye see David do penance indeed for it? Penance I say, in all the parts, the Schoolemen make of it. 1 *Contritio cordis*, in this verse: his heart smit him for it. 2 *Confessio oris*, in the next; The Lord keep me from doing more, this was too much. 3 *Satisfactio operis*, in the last verse, in making amends, by not suffering his men to rise, but converting them from so sinfull a purpose. And besides, in leaving behind him *ad perpetuam rei memoriam*, a monument of all this, a Psalm, *מִכְתָּם* that is, a golden Psalm (so he calls it) the 57. Psalm, made as the inscription shewes, at this his being in the cave. Of it, and there, both in word and deed: of saying destroy him not; which is the title of the Psalm. Though yet get Saul in a cave, yet destroy him not.

Bbbb 3

Other

Not, *bonum in oculis*: but in *oculis tuis*.

In oculis tuis, not tuum.

What David did upon this motion

His censure of it.

Other *Psalmes* there be of the same title ; but the 57, that is the first of them all, purposely set upon this occasion, and at this time and place.

His contrition,
Percussit cor
suum.

For this *Contrition*. It is said, *after he had done it, his heart smit him*, and told him why? Even but for making a hole in *Sauls mantle*. It is strange, that *his heart*, that (one would think) should have sprung for joy, that he did no more but that ; falls to *strike* and to bear him for doing but that : in stead of exultation, that he had done well, done the King no harm ; a palpitation, a pang or passion of fear takes him, lest he had done more than he could well answer. And, it is the more strange, the great valiant *David*, one of the *nine worthies*, whom neither the *Bear* daunted nor the *Lion* ; who without all fear encountred the Giant great *Goliath*, and smit him down, whose heart served him, fainted not then : here, for doing I wot not what, a *shred of Sauls mantle*, it serves him not ; but *beats and throbs*, as, in fear, it is usual for the heart to do.

Bonarum mentium est (saith *Gregory*) Good minds will sometimes fear and acknowledge a fault, where none is. Peradventure *David* doth so ; is more scrupulous than needs. Nay indeed. For, to do but this, to the garment of any private man, such as our selves, to cut or to marre it, is a trespass (I take it) and will bear an action. And if so ; then must there needs be a higher, a more heinous offence to offer it, to any of the *Kings robes* ; to mangle or deface them in any sort. The material part of it, cannot (sure) be justified. Only, the formal part (as in *Schools* we speak) *non tam quid, quam quo animo*, that may in some sort seem to qualifie his act, and help to excuse him ; that he did it, with no other mind, nor to no other end, but by the little *shred* taken off, to make it appear, he did not so much as he could have done, if his mind had been so bad to *Saul*, as *Doeg* and such as he, would fain make him believe : *teste vel segmento hoc*, which he gave in, by way of evidence (*Verse 12.*) *When I cut off this lap, I kill'd thee not* ; as going a little further, I might have done : might have done, but did not. Might have gone otherwise to work : with a sword and not a knife ; with the point, and not the edge ; thrust, and not cut : or, if cut, taken away a collop of his flesh, as well as a corner of his cloake. Yet for all this though his heart were privie to no evil intent, it smit him though. For, in cases touching the King so near, it is not enough to say, I meant not that, but this. So, a fault it was ; and as for a fault, his heart smit him.

There is no *smiting*, but for a fault. Specially, not of the heart. For, the heart strikes not us, but it is it self stricken first. And if you ask, who strikes it ? that doth God : for this (of the heart) is nothing else, but the reverberation of Gods stroke. His knock at our hearts, to fore-think us of what we have done amiss, when we have cut where we should not.

Eccl. 15. 57.

And it is no light fault, the heart suffers for. The heart is the chief part, and the blow of it is the greatest blow. Give me (saith the *Wise man*) *πῶσον πλῆγῶν*, any stripe, any griefe, rather than the griefe of the heart. *Cardiaca passio* is the worst passion of all. Therefore, as a fault, so no light fault it was.

3 Sam. 24. 10.

We may pattern it with the numbring of the people, after. Then, it smite him too ; and then he cryed, *Peccavi valde* : and the same reason is of both, as misgiving him in both, he had in both done far otherwise than he should. But this (here) was the first blow, and the first discipline given him, as if he had gone too near *Saul* ; as if *Nolite tangere* did reach further than the person, even, to the *Robes royal*.

Psal. 105. 15.

Luke 18. 15.

2 King. 5. 38.

And herein is his contrition. For, we use to strike our breasts with the *Publican*, because we cannot come at our heart to strike it, for not striking us, when we make a fault. But, when the heart needs not be stricken for it, when it strikes us first, when we feel *plagam cordis* (as *Solomon* calls it, in expresse words) upon making a fault ; that our heart corrects us, gives us discipline for it ; then is our penance begun, then is our Contrition in a good way.

Now good Lord, if but for a slit in *Sauls cloake*, his heart went and came thus : how would it have taken on, how contrite would it have been, if his hand had happened to twerve a little, and done him any hurt ! How many blowes then, what sharp penance for that !

Will ye now lay these together. How scrupulous, how full of fear *David* was, good men were, in that world : Not his mantle or cloake ; not an edge of it. And how desperately audacious, how past all fear some are grown in this : Not cut (now) but thrust : or, if cut, cut thorow cloak, coat, skin and all. And, their heart never smites them for it. Nay, there be, whose hearts would have stricken them, they had stricken no deeper : as did his, that he had hit the tooth, and missed the throat : and that, if the knife had been in their hands, would have cut his skirts so close, the blood should have run down the reins of his back.

To such ; *David* (in effect) saith thus : It was a lesse matter far that I did, than laying hands on his mantle : If you will be ruled by me, meddle not so much as with laying hands on his mantle : if you had felt such a blow at your heart, as I did at mine, you would never offer. What ? not *mittere manum in illum* ? nay, not in *pallium illum*. Never talk of his person : so far from that, as not to the very corner, but of his cloke.

And this is the remove I told you of at first. Thus did God suffer this *amixore ad majus* to fall out in this first attempt upon a King, that we might inferre thereof a further matter, and yet no other than our SAVIOUR CHRIST's own inference. May not a man put a knife in *Sauls rayment* ? by this blow of the heart (here) it seems he may not : may he not ? and is not the body more worth than the rayment, O ye of little faith ?

Mat. 6. 25.

Alway, this we may count of, and to conclude this point : that, he whose heart did thus smite him for doing this, he would not do that, his heart smit him for, if it were to do again. Not go thus

thus farre; since he felt it at his heart, his going but thus farre; though nothing so farre, as his men would have had him. And so much for *percussio cordis*, *Dauids contrition*.

All this while we go but upon collection; feel but by his pulse, how his heart beateh. Will ye have an *ore tenus*, a full and flat confession from him, hear him distinctly speak his mind to this very point, of *laying hands on Saul*; and give you the true reason, why he did it not; why, neither they, nor any should ever do it? That followes now in the third verse.

But first, let me tell you, this cut of *Dauids* was not well taken, of either side. *David* (we see) thought not well of it: No more did his men. He, that he had done so much: They, that he had done no more. Evidently to be gathered, that his men when they saw he had no more of their motion than so, that he came back with his knife in one hand, and a snip of *Sauls mantle* in the others, and his knife had no blood on it; and that he had done as much as he would do, and no more was to be looked for at his hands (for, he looked like one heart-stricken, that if it had been now to do, would not have done that, neither:) they fell into a rage, a mutinie, a plain rising; as resolved, if he would not, they would: if it were not good in his eyes, in theirs it was. It was not an end of a mantle should serve their turn; they would make him sure for ever going his way: as knowing, if he went away, he would prove worse than ever, as (indeed) so he did. So, when *David* was down, his men were up.

Here now, is there a second danger towards *Saul*, from *Dauids men*, a multitude ready to rise and run upon him. Plain: for, it is said in the next verse expressly, *David suffered them not to rise*. Which could not be said properly, unless they were on rising. But, an insurrection there was toward, and at *Saul* they would have been, had not *David* interposed, and opposed himself, with these words which now follow, and with those words *overcome them*, and stayed them; that they did not rise.

So that, the words we now come to, serve for two purposes; Not so much for an *Apologie* for himself, that he did it not (though, that they do too:) as for a *dissuasive*, or *retentive* to them; and in them, to us, and to all, that none should ever attempt it. You saw even now, how evil his heart brooked it: you shall hear (now) his mouth utterly renounce it, never to hold that for good, that seemed good in their eyes.

First, a flat denial it is. But, that is not so much: the manner of it, is all. It is not soberly and coldly. No, I will not do this thing. No: but it is with very much vehemency, as the manner of men is, when they speak in great passion. If ye mark it, it is with short turnes: *God forbid: What, do this? To my liege Lord? To God's anointed? lay my hands on him, and he God's anointed?* A pause, at every word, as if he were half out of breath, as if his heart did beat still. Weigh them a little: *הלא הלא*. There is not, in the Hebrew; there is not in any Tongue, so earnest, so passionate an abnegation, abjuration, abrenunciation, as it is. It was the word they used when they rent their cloathes at blasphemy. We turn it, as our tongue will bear, as the poverty of it will suffer us. To turn it to the quick, there is more in it, than can in any one phrase be expressed. So, not being able to do it in one, the Interpreters have assaid to do it in more than one. Every one, as their own Idioms will best bear. *The Lord keep me from doing this thing* (saith ours.) So, it is of the nature of a prayer against it. *Μη ποιοις*, Out upon it, Away with it, By no means; Or *Μη ποιοις* (saith the Greek:) never let me, let any, never let it be done. So, it is an utter detestation. *Abstine mihi à Domino* (saith the Latine) Never let me come where God hath to do; Accursed be I of God, all evil come to me, if ever I do as you would have me. So, it is a bitter execration. It bears all. Under one, it is both a hearty deprecation or prayer against it, a deep detestation, and a fearfull execration, if ever he be brought to do it, to lay hands on *Saul*. These three will amount to an oath of Allegiance at least.

You will say, here is passion indeed; but it is reason, and not passion, must carry things when all is done. Nay, here is reason too, and reason upon reason, couched in these words, why not to do it. *Domino meo*, first; To his liege Lord, or Sovereigne: Not to him. Then, if that will not hold, *Christo Domini*, to the Lords anointed, not to him; That will. For, two he alledges; *Domino*, and *Christo Domini*; The first is from the earth, earthly; *Domino meo*, his earthly Lord. The second, *Christo Domini*; *Dimini*, is the Lord from heaven. The first he stands not on: this second, that he stands on, that, he iterates once and again, sets up his rest upon that: as indeed, when we have studied all that ever we can, we shall never be able, to find a more forcible. It can never be answered, if we care either for heaven or earth, *Christus* or *Dominus*, *Christ* or *God*; any thing at all. It cannot be; the Lord of heaven should ever endure (where his hand hath been, to anoint) any hand should be, to violate, to do any violence to that party. Do but see how he utters it: *Lay hands on him? and he God's anointed?* and so breaks off, as if he held it for a foul indignity, for a grosse absurdity in reason, once to question it. So, for laying hands but on his mantle, *Dauids heart checked him*: But, for laying hands on his person, that is past *compensentis*, It is *vox clamantis*, that, *μη ποιοις*, *Abstine*; farre be it from me; never that, never.

Will ye now observe how, in this speech, he returns upon them and their three motives? *God forbid* (saith he) to that, for which they alledged *dixit Dominus*. To their *God said*, he says, *God forbid*: answers *Dominus dixit* with *Dominus interdixit*. Of which *God said*, No, no, God.

Vers. 7.

2.

Dauids confes-
sion.What Dauids
men thought of
it.

2.

Sauls second
danger:
Dauids mens
commotion.Dauids dissu-
sive to them.

The reason of

it.

1 Domino meo.

2 Christo Do-

mini.

God forbid, and that *forbidding*, forbid with a curse: And what God did then forbid, he doth forbid still; what, to him he did forbid, he doth to us (to every good body, that cares either for his bidding or forbidding it.) They that lay their hands care for neither. Do that, which (as we use to say) is against all Gods forbode.

Then, for *inimicum tuum*, he replies to that with *Christum Domini*: opposing, as his GOD forbid, to *Dominus dixit*; so, the LORD'S Anointed, to his enemy, to weigh down that. And so it doth: there is, there will ever be more vertue in *Christum Domini*, to keep him alive, than in any *inimicum tuum*, any enmity in the world, to destroy him.

Last, Where they say, *Ecce tradam in manus*, He is now even put into your hands, but not *mittere manus* (saith he) not to lay any hands on him. So, that for all *Dominus dixit*, or *inimicum tuum*, or *Ecce tradam in manus*, David, is still where he was, answers with reason, every part of their reason; God forbid, for any of them, or for all them, Saul should have any harm, but go his way quietly for him. And this for his Confession.

3. Davids satisfaction.

But, you will remember I told you, all this was spoken not so much for Davids defence, why he did it not; as to let them see a good ground, why they should not do it; to keep them from rising. For, rising they were, *Rising* (say the LXX.) *ὑψώσαντες αὐτόν*, to have slain Saul. They starting up (as it were) in a kind of indignity, that David had thus served them, to do that themselves, which they hoped he would have done, but did not; for, done it should be, if not by him, by them; that was resolved.

Sure, had David had any edge to Sauls making away, here now was another, a second, a fair opportunity offered it self: as plausible a pretence as he could have wished, to have let Saul been taken away in a military tumult, among of Souldiers. As for David, he had refused it, he had good witness of it: if they rose rudely and ran upon him, what could he do withall? it was their fault, not his; he had no hand in it. But, in all this, he shewed himself a most loyal Subject, in thus putting himself between Saul and them; in taking pains, and even striving till he had appeased them. Which sheweth plainly, his heart was upright in all this business, in saving the Kings life now secondly. Else, what he listed not to do himself, he might have let them do.

So then: do it he will not; nor suffer it to be done, neither: neither *per se*, nor *per alium*, by himself, or any other, thought it not enough to say, I will have no hand in it; but neither his own, nor any mans hand else, if he can stay it. (Not only *Abstine a me*, but *Abstine a meis*: first and last, *Abstine* (saith David) to both. Not, *non faciam* only, let not me do it: but *non per me fiat*, let not any, let not it be done.) And what? not only not *mittere manus*, but *mittere de manu* or *de manibus* (rather) send him out of their hands, send him away safe. To this second end, were these words spoken by him; and (as the Text is) directed to his men; to quiet them, and not only to clear himself. Now to Davids victory.

II.
The second delivery.
Ecce abiit.

Ecce abiit *verbo hoc*, and he even overcame them with these words, saith the Text. Here, is Davids victory. But, if he overcame them, then was there a strike. So he even strove to save Saul. And if he suffered them not to rise, then were they bustling up at least, and ready to have risen.

The Text-word in the Hebrew, is full of force: *וַיָּבֹאוּ*, it is to *classe* properly, or to *ride in sunder*. So, either they were clusting (as the mariners in mutinies, to run together on an heap) and he made them head and sever themselves, and return to their places again. Or ye may refer it to their hearts; that with these words were even smitten or *clef* quite, and broken of their purpose, for proceeding any further in so bloody an enterprise. Their motion did not so much as enter into him; his did in them: entered into them, and as his heart smit him; so, he smit theirs; smit them, and even *clef* them: made them leave; and let go their resolution quite, and let Saul go.

The LXX. say, *ἔπειρα*, that is, he persuaded them with these words: (the best overcoming ever, by words, by persuasion.) Overcame them (our Text turns it;) and so David had here a victory: Nay, a double Victory: 1 Over himself, one: and that is a great one. Great victors have failed of it. 2 Over his men, another: He kept them too. And so, by these two, saved the King twice. And many Victories he had; but of them all, none like this: this is the greatest. For in those other, he but *slaw his enemies*; but in this here, without a drop of blood shed, he saved his Princes life. And now, this victory obtained, David and his men are agreed; and they are satisfied, not to rise, but sit still, and let Saul sit quietly, and go his way. By which, some amends was made him for the piece of his mantle. This, for Davids satisfaction, and for his Victory both in one. For, this Victory was (in a sort) his satisfaction, and served for it.

And now we have set the King safe, that he may go when pleases him, would I beg a little leave to return to Davids words; to his spell (if I may so call it) to this *cleaving word* *וַיָּבֹאוּ*: that David did not only *smite*, but even *cleave his mans hearts*. With what axe did he this? (for, it is the act of an axe properly.) Even with these words? or they were Davids axe? Shall we doubt it? Shall we so lay hands on him, as by GOD'S Anointed? and the edge of his axe were those two: *Christum Domini*; they did the feat; all the force was in them. And (indeed) of great force they seemed to David, and were of great use with him, came from him oft. To his Companies, here. To Abishai: (a Chapter after.) To the Amalekites: (the next Book after, I. Chap.) Twice, here: Thrice, to Abishai: Twice, to the Amalekites. Seven times in all. And, with nothing but *Christum Domini*; as if they had been a kind of a Spell, to charm any from rising, to any such end. On And (sure) a marvellous *energie* there seems to have been in these words. Davids men (here)

Chap. 16.9.

11.

16.

2 Sam. I. 14.

16.

were rising: these words kept them down; they rose not. *Abishai* after, he was even striking: they staid his hands, he struck not. *David* himself, he was but thinking a thought that way, they smite his heart, made it to ake, made him give over.

Now, when I fall to consider what vertue these words had in those times, to hold mens feet from rising; their hands from striking; yea, their very heart from thinking any such thought; O I am forced to wonder, they should not have in our times the force they then had: *David* could not overcome some men now: his men would rise, do what he could: feet, hands, and heart, lie loose now, these words notwithstanding. They have not the power to break men; men have rather the power to break them.

*David*s men were brave souldiers; *Abishai* one of his three Worthies: himself more worthy than they all. Power they had, to stay these so many men of armes: and have not now the power to make a silly Frier hold his hands. What is become of their vertue now? Of the cleaving force they then had? It should seem, *David*s men were othergates men than many (I will not say, of our Souldiers, but) of our Jesuites and Friars, are of late: had *magis subacta pectora*, breasts of a better mould; had at times, been brought by *David* to know what GOD was; what it was to be Gods anointed, how precious their blood was in His fight, how no man could lift up his hand against them, and be innocent. So they soon took an impression of this his *Abisit*, so passionately, so pitifully (withall) delivered by him.

2 Sam. 23. 18.

Psal. 116. 15.
Chap. 26. 9.

Mens breasts are now made of a tougher metal, the words meet with harder hearts in the Cloyster (now) than here they did in the Camp. Some mens hearts (now) leave not striking them, till they have stricken *Saul* to the heart. Turne *David*s *abisi mibi a Domino*; into *Abisi mibi a Domino facere rem hanc*: tune his execration into a prayer, nay, into many prayers, rosaries, and masses, for Gods assistance, to an act, which his very soul abhorreth. And this is the reason. The words are not rebated; they have not lost their edge: but men have instead of hearts now, flint-stones: Else the words being the same, the same effect would still follow, if the hearts also were the same.

For the same effect doth still follow, in all whose hearts God hath touched, on whom the Spirit of God is come. For, where the Spirit of God is, there the Word of God will work: and where it works not, we may safely say, there is no spirit to work on.

1 Chro. 12. 18.

To try then, on whom the Spirit of God is come, there comes to my minde a pregnant place. (It is the 12. of 1. Chron.) full to this point, and it will even bring us home to our owne Text againe. *Amasa* there, when the question was asked, whom they would take part with, he and his: cryed, *Thine are we O David, and on thy side thou son of Ishai*. And it is there in expresse termes affirmed, that the Spirit of God came upon him, that made him thus to cry. If then the same Spirit of God be upon us, that was upon him, it will make us take up the same words, *Thine are we, and on thy side O David*: Thou hast a Testimony in holy Writ, to have been a man according to Gods owne heart: what was in Gods heart, was in thine; then are we to think, say, and do, as thou diddest, and so the Spirit of God is upon us indeed.

1 Sam. 13. 14.

Will ye then be as *David* with him, on his side? If Gods Spirit be upon us, we will: now come we to our Text. For, here is in this our Text, a vive anatomy, of *David* in each part: his eye, his hand, his heart, his mouth and all.

1 His eye, full of compassion to *Saul* his Sovereigne. It was not good in his eyes, to do him any hurt; good to spare him, *Pepercit tibi oculus meus*, (11 Ver(e) There is *David*s eye.

2 His hand not able to stirre, nor mittere manum in *Christum Domini*, to lay any hands on him. *O ne sit manus mea super te*, he twice cries (13, 14.) Let not my hand be upon thee, There is *David*s hand.

3 His heart smote him (we see) for putting but his knife into the edge of *Saul*s mantle. There is *David*s heart.

4 His mouth: from that we heare *vox clamantis*, *Abisi mibi a Domino*, with great vehemency of passion. There is *David*s mouth.

5 So says *David*: and will ye hear how he sings? Heare it upon is Harpe? how his heart and harp agree: heare him say it and sing it both? Ye may: For, to keep for ever this day in memorie, he made a Psalm of *Saul*s being in the cave here, of his scaping out of it: And gives it this title, destroy not; no not in the cave: destroy not. By this meanes to sing into mens minds; their duty in this point. And not into theirs alone, but into the hearts and mindes; of all posterity; not to give their wayes to destroy Kings: No, though they have them in a cave, as these had *Saul*. Even there, to sing destroy him not. *Ne perdas in the cave* is worth all.

So have you *David* at full: if any be of his side, thus to see, and say, and sing, and think, and do, *Sic ille oculos, sic ora ferebat*. If you would know, what his heart believeth touching this point, percussit eum cor; that, gave him a shrewed check, for but a shred taken off *Saul*s cloake: he believes, he did not well in it. If what his mouth confesseth, *Abisi mibi facerem rem hanc*, *Abisi*, saith his mouth; *ne sit*, saith his hand; *Ne fiat*, saith his heart, *ne perdas*, saith his harpe. All keep time, all found one way; this way all.

It seemed not good in his eyes to do it: that, is the Text: Nor, to his hand, let not that be upon him: Nor to his mouth, he spit it out with an *Abisi*. Nor to his heart; least of all to that, that for a lesse matter, but for drawing his knife, though without minde of drawing a drop of blood, fell on beating, and cast him into a cardiac passion. And any, who thinking but a thought that way, if his heart smite not him, let him smite it hardly. Else he is not according to *David*s; and so, not to Gods heart.

III.
The Ecce of
this our day.
Psal. 48. 8.

Thus have our eares heard of a King delivered in the Text. And the like; may our eyes see, of a King delivered on this day. *Sicut audivimus, sic & vidimus*, is the Psalm: but *Plene vidimus quam audivimus*, may it truly be said of this day of ours. I report me to you, if it may not: if there be not a greater Ecce; nay many greater Ecce's on this day, than on that.

Dan. 5. 3. 7.

Many wayes (I know the ballance is even, Kings both in danger, and danger of Ecce tradam, both. Both, in a cave (for, all caves are not under ground; some above stairs.) And of a knife or worse than a knife, both. And of a tumultuous rising both: and yet both preserved from both. Thus far, even. But then, in other points, they are not: No, no nor even in these. For, weigh them well, and Saul will be found (as Belshazzar was,) *Tekel minus habens*: too light in the ballance. And this of ours to over-weigh, to weigh him and all his downe, many wayes.

To reflect a little on this. I have said a great deale; I have said nothing, if nothing be said of this. It is the life of all. If, of the twaine, the Ecce dies of this day, be the greater, if more Ecce's upon it: the more of them, the more beholds, the more beholden are we to God: the more marvellous His mercies have been to us. the more plentiful our thanks be to Him for them.

The Ecce dies, is as the Ecce diu. Ever, the more remarkable the day, the more the things are so, that happen upon it. The Ecce dies is of two sorts: 1 Ecce tradam, 2 Ecce abiit Rex. Tradam, the deliverie into the danger: Abiit, the delivery from it.

And ever this we hold, the worse the tradam (that is, the danger;) the better the Abiit, the escaping from it: and the better it, the more is our joy: and the more our joy is, the more our thanks should ever be, *Jehova liberatori*. And, O that such an Ecce might be on our thanks, as there is on the day, as it and the Ecce's of it do well deserve at our hands.

1 To shew them, the Tradam is worse; I begin with the Tradem or Traditor. Ecce Tradam, Behold, I will deliver him; it is God that saith this: this was Gods doing, Sauls deliverie into: Here is no treachery in the Text. *Into the cave he came* of his on accord; was casually found there, not guilefully drawne thither. So, was it not to day; but the King trained thither most treacherously. Ecce; Behold then, it is far worse, when wretched men by wicked alluring meanes, shall coule one meaning no harme at all, into a secret corner, as evill as Sauls cave every whit; and there set on him. Worse, I say, for here the devill betrayes, God delivers not. Suffers, I grant; but is not agent in it. God never co-operates with treason. So then, no day (this) *de quo dixit Dominus*; rather *de quo dixit diabolus*, a day (in respect of them and their treachery) of the devils own bespeaking. This then the first ods, that a *Domino factum est illud*, a *diabolo factum est hoc*: that of Gods; this of the devils owne tradam: and so the traditor worse (I am sure) with an Ecce.

And, who was delivered, *Inimicum suum*, an enemy in the Text. Some reason; in that. Saul was so indeed, *Dauids enim*. You were not theirs: they were yours, without a cause. Nay, cause to the contrary: Nay, causes more than one. And, in that regard worse. Worse, to deliver an innocent than a deadly enemy.

1 Reg. 14: 26.

And delivered, whither? The Text is, *into a cave*. Where Saul (indeed) saith he was shut up: but to say truth simply he was not so: the caves mouth was open, he might have come forth, his men might come to him at his call. But, with us, in our cave, the King was *secundum literam* in the literal sense, shut up indeed. Many locks and doores fast upon him, no going out for him, no coming in for others. The worse his case. Nay, a worse could not be. So doth the Holy Ghost describe the hardest case of all by these three: 1 *Conclusus*, 2 *derelictus*, 3 *& non eris auxiliator*. All three, here: shut up, quite left, none to help. In farre worse taking, than ever was Saul in the cave.

Psal. 57. 4.

There is no hurt in a cave, if there be no hurtfull thing in it: But David saith in the Psalm, his was; and sure it is, *Your soul was there among lions*. The Text is, *Tradam in manus tuas*; Tradam in manus; I aske, into whose hands? for in danger, it is ever good lighting into good hands. Into what hands light You? No compariton, there. Saul light into Davids hands: His in *manu tuas*, where Davids, and Davids were gentle hands. His heart smit him, for doing but so much, as you have heard. If their heart smit them this day; it was not for doing so much, but for doing no more. David was touched with his duty to his Sovereigne, stricken with the Majesty of *Christus Domini*: These, they trode under foot, durie, and Majesty, and Christus and Dominus, and all. Nothing like David, quite contrary, worse with an Ecce.

Nay, not like Davids men. For first, in the Text, here is a dispute between them and David, and the parties divided. Saul the more likely to scape: as he did. Where the enemy is divided the danger the lesse. But to day, in the Kings, no debate at all. It was *conclusum in causa*, resolved on both sides, long before, what to do with him; if ever they got him. No way but one then.

Again, Davids men (however evill minded at first, yet) after relented were overcome. These of the day, of far another Spirit; their malice invincible. Davids men overcoming was with words: Here, it came to blowes and to griper, and all would not serve. Davids men, they were overcome willingly and did yield: These were overcome too (thanks be to God) but it was maugre their wills, they never yielded till they both lay dead on the floore. The more the parties, the more their hands such, the more your perill: the more it, the more the faire grace of God, you escaped such parties hands.

No.

Now to & *facies illi*; what was done. At *Saul* there was a *Knife drawn*, or rather not at *Saul*, but, at *his mantle*. A *dagger*, not at your *mantle*, but at *You*. Between these two, a *dagger* and a *knife*, there is some odds: but certainly between a *daggers point*, and a *knives edge*, there is. And, this was your case.

And what to do with it? (that sets it further yet.) To do nothing to *Saul*, and, no great thing, to *his mantle*: left a piece of that behind. His *dagger*, with far another mind, and at far another mark, than *Dauids knife*. More was sought here. You to lose more than so. What talk we of a piece? I would a *cloak*, I would a whole *wardrobe* would have served the turn, would have satisfied them, or excused you. No *cloak*-matter, here. Your *best blood* was sought; Your *breast* aimed at; and not the edge, but the point bent, and too near *You*.

And, to be short, for the last point, *Bonum in oculis*. No more than a *shred*, seemed good in *his eyes*; no less than your life, seemed good in *theirs*.

Thus every way from point to point, the *Ecce* still greater, in *Tradam*, the *deliverie* too; In *Ecce abiit*, in the *delivery* from, how holds it there?

In his extremity, *Saul* found one yet to cry, *Abfit*, to deliver him. Never an *Abfit* here. Never an one? Yes: one there was, and that a strong one. When that wretched creature, that was set to do the fact, in a sort hindered it for once. But, so faint an one it was, as that would not serve, as *Dauids* did *Saul*. God was fain to step into *Dauids* room: And when there was never a tongue on earth to say it, to say it from Heaven, thence to give the true *mi yevorto*, *Ne fiat*, I would not have it done, From heaven He sent you help; not by the *Caves mouth*, but miraculously another way; by them that knew not, whither they went, but unwittingly were led by God to the place of your *danger*.

Let me see: at the most, there were but two attempts against *Saul*. So, he escaped but twice. Two and two against you. Twice and twice escaped your *Majestie*, four times in all; four distinct dangers, and as many preservations. 1. That of him that stood ready armed. 2. That of the *dagger* at the first: 3. That of the *sword*: Nay (more than one) *Ecce duo gladii*, of the second Brother. 4. And that of the popular tumult worst of all. These were but upon rising, in the Text; they rose not: They, were not upon rising, but were risen up indeed. So, two *Ecce*s more in yours.

And of all this perill, *Saul* had no sense at all. Awake he was, but he might even as well have been asleep. Of all that was said he heard not a word: of all that was done, he perceived nothing; had an easie escape, he. So was it not with your *Majestie*. You heard, and saw all, and felt somewhat of that, was said, and done; escaped the perill, but not the *frights* and fear, oftentimes worse than the perill it self.

Upon the matter, in *Sauls*, somewhat was offered to be done, but nothing acted: No doing. Here there was doing and suffering both.

In *Saul* it never came to *manum mittere*, not on his person: hands were laid on his *cloak*; his person that not touched. Yours was, hands were laid, blood was drawn: the marks of your jaw, the hurt on your hand remained to be seen a good time after. So, *Sauls* comes not home, falls short in every point. More *Ecce*s in yours; Your day, Your *danger*, Your *delivery*: the more of them, the more is God still to be magnified by you, and by us all.

All fell out well in the end though, with both. It was meant, you should neither have risen, *Saul*, nor *You*. You both rose. And either of you went *viam suam*; *viam*, not *eorum*, but *suam*, went not the way, they would have sent you, the wrong way; but *viam suam*, your own, the right way, the way of *safety* and *peace*. And thus ended *Sauls* danger, and thus *Yours*: thus the Text, and thus the day.

Nay, yours ended not so. The goodnesse of God stayed not there. Yours had a *plus ultra*, another, a further, a greater *Ecce* yet, beyond that of *Saul*. There, as *Saul* went his way, so did his enemies their way to: he escaped them, and they him. *Non sic impii, non sic*: It was not so with *Yours*. You escaped them, they escaped not you: *Quia ecce inimici tui Domine, Ecce inimici tui*. For, Lo thine enemies, O Lord, lo thine enemies shall perish (and so they did;) and all the workers of wickednesse shall be destroyed (and so they were:) *Misit manum in manum mittentes*, He stretched his hands against them that stretched theirs against You. And because their hearts smit not them in this so foul an attempt, they were smitten to the hearts, the sword went through both their hearts. The very place they had designed for yours, became to them the place of their perishing: perishing here, and perishing eternally. The day of which they said, *Non is the day come*, it came indeed; but came, and proved a dismall day to them: the rubricke of it written in their own blood, withan *Ecce*; the last *Ecce* of all, Behold our fearfull end, and let every one fear to do the like.

They said not *Abfit nobis a Domino*: God therefore said *Abfit Dominus a vobis*. And so He is; He from them, and they from Him, as farre as the bottom of the nethermost hell, is from the top of the highest Heaven.

And ever the same hand of God be so layd on them, that shall offer to lay hands on Gods Anointed. So may they all shut their eyes, as many as it shall seem good in their eyes, to do the like. So, may their hearts be smitten, that ever hatch in their hearts any thought that way tending: And the faithfull mercies of *David* be upon them, whose eye and hand, heart and tongue, shall see, and say, and think, and do, as he did. And let the King live, live yet many yeares, to see

see the renewing of this *blessed Day*, and to refresh the memory of *Gods mercies*, upon it, shewed him; and in him, shewed us all.

And now to return to the beginning. We may (I trust) now say, *Ecce dies venit*; *Behold the day is come*, with an higher accent. A day, in regard of the *delivery into their hands*, *de quo dixit diabolus*: but in regard of the *delivery from them*, *de quo dixit Dominus*, which God did bespeak. Bespeak, but in a better sense: not thus; *in quo tradam in manus*: but rather in *quo eripiam de manibus*: not deliver you into, but to deliver you out of their hands. And yet, it is *dies in quo tradam* too: but the edge turned toward them. Not, *in quo tradam te illis*; but in *quo tradam illos tibi*: not deliver you into your enemies: but deliver your enemies into your hands. The beginning was, they made full account, You had been given over into theirs; and that the good should have been in their eyes. The end, as is happily proved, they were given into your hands, and the good was in yours; removed thither: And you have done, and they suffered what was good, not in their, but *Your own eyes*: heaven an earth approving it, and rejoicing at it.

Now then, as if they had done to you that was good in their eyes, it had made many weeping eyes, it had been *Ecce dies funestus*: so, seeing they have suffered what was good in yours and even in Gods eyes, and thereby made many a glad heart, shall it not be *Ecce dies Festus*; a day of joy and health in the dwelling of the Righteous; wherein the right hand of the Lord hath the preeminence, the right hand of the Lord brought this mighty alteration to passe? As they meant it, it had been a day, the devil had marred: as it fell out, this was a day that the Lord hath made, and let us rejoyce and be glad in it; with the voice of joy and thanksgiving among such as keep holy day.

Holy (I say:) for let God have the honour of the day, for setting so many *Ecce's* upon it. For which, all dayes, but specially as the day it self returnes, we to make return of our thanks upon it. Even upon it, upon this day, for this day, for the many *Ecces* of this day; to God the Author of them, for the King and his safety, the *subjecta materia* of them; for the *Ecce surrexit de speculunca*, his rising out of the cave, in effect as good as his rising out of the grave, or (as David in this Psalm calls it) his delivery from the Lions den: thence he rose. And for *Ecce abiit viam*, that a way was made him, that he was not made away, but that his way he went. Then went, and many a way since hath gone, and many more may still go, and the Angell of the Lord take charge of him to keep him in all his wayes, and the Lord himself preserve his going out and coming in, from this time forth for evermore.

There is a Psalm (as I said) the LVII. purposely set (of his being there in the cave, and scaping thence:) the Psalm is like the day; represents it fitly. The forepart of it, full of danger and fear: *Miserere mei Domine, miserere mei*, and *My soul is among Lions*: well besitting you when you were under their hands. But the latter part, the *Catastrophe*, full of joy and triumph. When you were got out of the cave, and were now upon your way, then it was (I trust) and ever will be as there it followeth: *My heart is ready, O God, my heart is ready, I will sing and give praise: Awake up my glory, awake Lute and Harpe, I my self will awake up early: I will praise thee among the people, I will sing unto thee among the Nations: For, thy mercy is great toward me, it reacheth even up to the heavens, and thy truth above the clouds: Set up thy self, O Lord, above the heavens, and thy glory over all the earth; as this day thou didst indeed. So ends the Psalm, and a better end there cannot be. So, will we end with glory and praise, blessing and thanks, to all the three persons of the glorious Trinity: To whom for this day, and the *Ecce* of this day, be ascribed this day all these, even this day, and for ever.*



A
SERMON

PREPARED TO BE
PREACHED
UPON THE FIFTH OF AUGUST,
Anno. Dom. MDC. XXIII.

GEN. Chap. XLIX. Vers. V, VI, VII.

Simeon & Levi fratres, &c.

Simeon and Levi brethren in evil, the instruments of cruelty are in their habitations.

Into their secret let not my soul come; my glory, be not thou joyned with their assembly: For, in their wrath, they slew a man, and in their self-will (or fury) they digged down a wall.

Cursed be their wrath, for it was fierce; and their rage, for it was cruel: I will divide them in Jacob, and scatter them in Israel.



Have read you a Text, out of a piece of *Genesis*: a part of *Jacob's* last words, before he went out of the world; or (as they call it) a clause of his last *Will* and *Testament*. There is in it a *Censure* upon a couple of his sonnes. In which censure (I take it) I have read the destinie of another couple: in attempting (both) of a like foul design, they as these; and these as they: as *Simeon* and *Levi*, the brethren of the Text; so these two, the brethren of the day.

To open it self here in the Text; (The day will open it self sufficiently.) You are to imagine, You see *Jacob*, being now about to go out of the world, lying at the very point of death, lifted up in his bed (for so he was) his Sons standing before him, according to their severall ages, as they came into the world. He had somewhat to say to them (it should seem:) and coming to these two (his second and third sons) he called to mind a foul outrage by them committed, upon *Hemor* and *Sichem*, and the whole Citie. Of which you may read before, at the 34. Chapter.

Cccc 3

This,

This, though it were done and past many yeares before, that it might seem to have been forgotten, yet it comes fresh to his mind, and troubles him (now) at the houre of his death. The nature is such (ever) of the sin of blood.

This fact of theirs, he did not think to slip over in silence; but, even then, to tell them of it, and to tell them his mind about it. No time, to keep it from them now. He was going to God; and so, stirred in Spirit, not to leave the world, till he had left a good testimonie of his deep dislike of attempts in that kind. It was the will of God, so as he spared not his eldest son Reuben, for a foul fact of another nature (for incest;) So neither did he these two, for another of blood-guiltinesse. Blood and Incest take heed of them.

Besides, it might prove dangerous (he knew) if he did not declare his mind, and set a censure upon that, and the like attempts; and that he could not discharge his conscience, if he had said nothing to it. That others therefore hearing of it, might fear to do the like; first he condemns their counsell, with a *Ne veniat*. Let not my soul come in any such counsel or company; 2. Then layes his heaveie curse on the fact it self, and on their thirst of revenge, the cause of it. 3 And lastly, censures them doubly for it: 1 By *disinheritance*, depriving them, and not them only, but all their posteritie, for ever having lot of inheritance of their own, as all the other Tribes had: 2 And then scattering them abroad up and down all Israel. For, these are two distinct, 1 To *disinherit*, is one thing: and, 2 to scatter abroad, is another.

The Summe.

The Summe is, Jacob their Fathers curse, and the disinherison of these two Brethren *Simcon* and *Levi*; for consulting first, and after pursuing so wicked a Counsell; as the murder of *Sichem*.

The Division.

Culpa and *Pœna* will divide the Text; the fault, and the punishment. In it do but adde the persons, to make the parts three; *Simcon* and *Levi*, the parties that made the fault, and upon whom, the punishment came.

I.

The fault, was either the fact it self; or two weighty circumstances of it. 1 The fact was, they slew a man, they brake down the wall: This for this fact. and for the two things in it; 1 First, that there was a meeting and consulting before, about the doing of it. 2 Then, that there was cruelty after, shewed in the doing of it. Consulting, and plotting before: Rage and fury, after.

II.

The punishment, or censure is of two sorts: You may thus reduce them. 1 The one is a Church-censure: 2 The other, a Civil penaltie; and so the sentence of both Courts. 1 *Maledictus*, of one Court, that is Spiritual: and 2 *Dispergam*, of the other, that is Temporal.

III.

You shall observe, all here stands upon two's: 1 *Simcon*, and 2 *Levi*: 1 they, 2 and their bloody weapons. 1. In the Plot, two: 1 Counsell; and 2 Companie: whence Jacob removeth two: 1 his soul, and 2 his glory. 2. In the fact, two: 1 Murder, and 2 Burglary: done upon two: 1 Upon the men, 2 and upon the very walls. 3. In the manner two: 1 Anger, and 2 fury: and they two: two Epithets; the Anger 1 strong, in the beginning; and the Rage 2 insatiate, in pursuing: killed the men, in their anger; brake down walls, in their furie. 4. In the censure, two: 1 The Curse, 2 and the penaltie. One looks back; the other looks forward: One to the fact, the Curse; the other, to the persons, the Penaltie part. In the Penaltie, two: 1 The dividing, and 2 the scattering; dividing their persons in the Family of Jacob: Scattering their posteritie, in the Common-wealth of Israel.

What is now the use, we have of it? First, the not coming to any such Counsels; the condemning of all such attempts, the holding for accursed, all such outrages, as this was. Which (I trust) we will now do at the last. We have seen it condemned in *Persia*, in *Jewrie*, and now, in *Egypt*. In *Persia*, by the *Heathen*: In *Jewrie*, by *Kings* and *Prophets*: And now in *Egypt*, by the *Patriarchs*. By the *Heathen*, in the case of *Bithan* and *Tharez*: By the *Kings* and *Prophets*, in the case of *Abisalom*, and *Abisai*: and now by the *Patriarchs*: in the case of *Simcon* and *Levi*. And all this even up as high as *Genesis*, up before the *Prophets*, before the *Law*, long yet *Moses* were born, in the *Patriarchs* dayes: and (now) higher than *Genesis*, further than the *Patriarchs* we cannot go.

Esay 59. 7.

Kings and *Prophets* you have heard: to day, you shall hear a *Patriarch* lay his curse upon it, and not, in his life-time only, but at the very point of death. All, to shew, how hatefull a sin this is, and how God will be sure to require it at their hands, whose feet are swift to shed blood. And this was the good doctrine then, and hath been ever since, till our unhappy dayes; wherein; some that have attempted it, have scaped the *Patriarchs* *Maledictus*, and have much ado to scape the *Popes* *Benedictus* and being made *Saints* for it.

Simcon



Simon and Levi are the parties. He joyns them together in the *Proceſſe*; for ſo they were in the fact: either, as deep as other, and ſo their cauſes proceeded in joynly. *Two* they are: and two more than one. It is *hand in hand*, this a double twisted cord. *Hand in hand* is the ſtronger; double, than ſingle iniquity:

And, this is true of any *two*: but more yet of theſe two; for theſe two are *brethren*. And, that very bond of Nature and naturall affection, works yet more ſtrength. For, ſtrong, as the *barres* of a Palace, ſo is *frater qui a fratre adiuvatur* (ſaith Salomon.)

The firſt thing, that makes us muſe, is, that *Jacob* calls theſe two *Brethren*; if the reſt were not ſo were nothing of kin to them. They were *twelve brethren*: themſelves ſay ſo, to *Joſeph*. But, not of whole blood, you will ſay. True: but, ſix of them (theſe two named, and four beſides) they had all the ſame Father (*Jacob*) and the ſame mother (*Lea*.) And, why then theſe two, *two brethren*, and not they? We muſt ſeek ſo ut ſomewhat, wherein theſe two were, and the reſt were not. And we will not ſtirre a whit from the Text. They two were brethren (firſt) 1 in wearing of *weapons of violence* (in this verſe:) 2 and (in the next) brethren, in *wicked counſel*: 3 and (third) in the *rage of revenge*: 4 And (laſt) in a *bloody murder*. And, as in theſe that make up the fault; ſo, in the puniſhment. In all theſe, were theſe two, *brethren*; and theſe two only: The other nothing of kin to them, no fraternity in theſe.

If *Rabbi Salomon* be right, that *חֲבֵרִים* in Greek be all one with *Mechera* in Hebrew; then it is, the *swords* they were girt with, were *weapons of violence*. But if (as others take it) *Mechera* be a *rent*; then, it muſt be, the *weapons of violence* were to be found in their tents; that, in their tents they had them, though not at their ſides. The other were of a more quiet diſpoſition: ſo were not theſe; but their *sword* out, ready to offer violence upon every occaſion. The other had *weapons* too, but not *weapons of violence*: and, tents they had but, *cruelty* dwelt not in them. *Weapons of cruelty* then, is their firſt difference.

Why, may not one for a need, have by his ſide or in his houſe *weapons*? Yes: But theſe were *Chele chamas* (that is) *weapons of violence*, and *violence* implies *wrong*, ever. *Weapons*, he may: of *wrong*, he may not. All even our very hands and members themſelves: are to be *weapons of righteouſneſſe*. God never intended to arme injuſtice. There is *no power given to deſtroy*, or do violence withall. The Law allowes no *Chele chamas*: no man to have them in his houſe; no man to weare them by his ſide. No ſword is allowed to private fury or revenge: *Adibi vindictam*, *Revenge* is GODS, for he will do juſtice. The ſword of it is his; and no mans, but whom God girdeth with it, by vertue of the words in *Genesis*, by *man* ſhall his blood be ſhed. But that *man* is not every *man*: that ſword hangs not at every mans girdle; nor is, by every hand to be drawn forth.

There is one caſe only, where the party would, and cannot ſtay for the Magiſtrates ſuccour: the aſſailant comes on him ſo fierce and furiouſly, that either he muſt uſe it, or loſe his life: and yield it to the rage of his enemy, being a private man, as himſelf. In that caſe, if he cannot otherwiſe keep off violence from himſelf, it is lent him *pro hac vice tantum*; and the uſe of it made lawfull, by the unwritten Law, the Law of Nature: *Dim vi*: Yet (as we ſpeak) *cum moderamine inculpatæ tutelæ*, or (as our Law) *Se defendendo*. And never, but upon that occaſion: and in that caſe, the ſword is but a *weapon of defence*, to keep off violence. And out of that caſe, this one except, not to be allowed. Even they, that carry the ſword in their name (*Gladiatores*) we call them *Fencers*: and ſo do they themſelves, their ſcience, the Science of defence, that is, Skill to uſe their weapons only to that end. For (ever) a *Cherethite* is *eo ipſo* to be a *Pelethite*. Theſe two were but one: their weapons, to defend and ſave: to deliver from *wrong*, to do none. To make the ſword the *weapon of cruelty* is to abuſe the ſword: Every abuſe is naught: And ſo, theſe two, *Brethren*, *non tam natura quam nequitia*, not ſo much in nature, as in naughtineſſe. As, we know a place, where many ſuch there be; no kin at all by nature, yet ſworne brethren they call themſelves: making *Sacramentum pietatis vinculum iniquitatis*; binding themſelves by the oath of God, to ſerve the Divell: As they all are, *whose feet are ſwift to ſhed blood*. So, the Patriarch implies thus much: that of all his ſonnes, theſe two were by nature of a revengefull, of a bloody diſpoſition. And as they were, ſo were their weapons. For, who will blame the ſword, or lay any thing to the weapons charge? The weapon is, as the man is; as he will uſe or abuſe it. Of it ſelf, not violent, if he be not ſo, that weares it. But, theſe were ſo: and ſo, the fault, in the men, and not in the weapons. *Brethren of blood* they were; and not ſo, but *Brethren in blood*. And ſo paſſe we from this blood.

You may gheſſe at their diſpoſitions, not ſo much by their weapons, as by their counſell; in *conſilium eorum*: He tels of a *Counſel* taken about it, where they met, and ſaid one to another, their ſwords ſhould do violence: their ſiſter was wronged; they would be revenged: and no revenge ſerve them, but death and deſtruction; death of the men, deſtruction of the

I.
The Parties:
Two.
Prov. 11. 22.

Two Brethren.
Prov. 18. 19.

Gen. 42. 32.

1 Brethren, in wearing weapons.

מכרה

כלי חמס

Rom. 6. 13.
2 Cor. 13. 10.
Deut. 32. 35.

Gen. 9. 6.

Eſay 59. 7.

2 In counſell.

the Town, yea, of the very walls of it. It was a plot or conspiracy then : a very match made between them.

And what was their *Counsel*? *In dolo*, deceitfully contrived. *Marry* they would their sister, to *Sichem*; and all should be well, if they would be *circumcised*. Whereas, their purpose was, when they were *forest* of their *circumcising*; when the wound was at worst, and they could not stir; then, to set upon them, and make a massacre of them all.

Here, *Jacob* cannot containe him self, but burst out, *from such Matches God keep me*. At the very first, at the doing, *Jacob* misliked it : misliked it then, and ever after; and even now, at his death he cries, *Ne veniat*, Never let my soul come among them, or have to do with them.

It troubled him much, at the time, it was done. He saw, he lost his reputation by it. Lo, here is the holy *Patriarch*! Here be Imps of his breeding and bringing up! That they made him even *stinke* (you will beare with it, it is the HOLY GHOSTS word) before the Nations round about.

Be-side, they put him in fear, and hazard of his own, and all their lives. Very like it was, they would all have been over-run by the bordering people, but that GOD, seeing *Jacobs* innocency, even for His sake sent His *fears* into the heart of the Nations adjoining, that they pursued them not to death with the like cruelty. These were motives for the present : but here now, so many years after, he takes it on his death, he was never party nor privy to it. Never was he, to that; nor ever would be, to any such, as we see by his so deeply detesting it, and protesting against it. For it is, as if he should say : I here declare openly before GOD and the World, it went against my very soule, this *counsel* of theirs : I had no hand in it, neither *art*, nor *part* (as they say) neither had, nor ever meant to have : but was, and ever will be innocent from all that belong to it, *violence*, *counsell* and all. *Never let my soul come among such*.

And why not come in any such *counsell*? For, where two or three are at counsell about any such matter, *Inter duos proditores Diabolus est tertius*, where two are consulting of any treachery, the *Diavell* is the third. *Misit Satanas in cor*, was in *Judas*, is the rule of all traitours. The first *mission*, the first *motion*, is (ever) from him : he the prime *Counsellour* of the three. And blame not *Jacob*, if he would not be one of, or one at any *counsell* of his, or have his soul at the end of any such treaty.

This, on their parts, makes it the more hainous, that they did it not of any sudden passion, but *consulted*, in cold blood : slept upon it, rose upon it, were in it three dayes : Did all advisedly of malice pretended : *met* about it, took *counsell*, how to effect it, the *counsell* of the ungodly : Put off the execution, till after three dayes.

On *Jacobs* part; two things he speaks of : 1 That neither his soul should ever come in such *counsell*. (So, it is a soule-matter; a *counsell*, and an act, which brings with it the hazard of the soule.) 2 Nor his glory or reputation : (so that, it is a thing which toucheth ones honour and reputation neer; a blemish to the glory of a man.) As pollutes his soule, so taints his blood; is the losse of both. To save both these, he doth (we see) and we must disavow all such *counsell* and *Counsellors*. All are bound under the same paine, to make the same protestation : to say the same *Ne veniat anima mea*, all that are of the *Israel* of God. Let never my soule come into any such *counsell*, let never any such *counsell* come into my soul. Marke those two words : 1 his soule, and 2 his glory : the two things of highest regard withall ; 1 What shall become of our soules, 2 What Name we shall leave behind us. All, to think, that in such company, they do but cast away their soules, they do but lose the honour of their name for ever.

And yet, a farther matter there is. For, marke these two words, *Counsell*, and *Assembly*, *Sod* and *Kahal* : for by them, two severall partakings he seemes to set out. 1 One, of their secret privie meetings that is *Sod*. 2 The other is *Kahal*, which is any publike meeting or assembly of theirs ; and namely their *Church* and *Congregation*. He speaks to his glory, never to make one in any such *assembly*, never to be joyned to any such *Congregation* : so, makes a matter of Religion of it. Never, of that *Church*, which shall give countenance, that there may be any meetings, to any such end. It is no *Kahal*, no Church, no religion for *Jacob*, that favours any man that is so minded.

If then we will like or dislike with the King and Prophet *David*, we must say *Chalila li*, God forbid I should once lift up my hand to any such act; If we will like or dislike with the *Patriarch Jacob*, we must say, *Ne veniat in consilium anima mea*. You observe the *Patriarchs* and the *Prophets* agree well : *Jacobs* *Ne veniat*, with *Dauids* *absit mihi a domino*. Not only to have cleane hands from it, nor to lift them up or stretch them out to the Act; but a cleane soul : never once to consult, but to detest, not only their consultations, but even the congregations of such consultours, that be that way given. Neither *Civilly*, nor *Ecclesiastically*; neither in Church nor Market (as they say) to have to do with them.

And for a farewell to this point, let me tell you ; there be, that interpret *Jacob's* speech, in this sense. Not, let not me, nor my soul be present, or partaker of any such ; but, let not my soule or life ; be the matter or subject of any such consultation : *Ne tractent de anima mea in consilio tali, ut sicut Sichemitis fecerunt, sic facerem* & *mihic* God keep my soul, save my life from any such Consultours, for ever coming to be treated or debated of, by any such. Let never any such meet in counsel, about my soul or me. Both will stand well : 1 Neither I, about any mans ; 2 nor any, about mine : either, 1 to consult about the life of any other ; or, 2 my life to be consulted of, by any other like them.

From

Chap. 34-30.

Luk. 22-3.

Psal. 11.

Jacobs twofold
abhorring of it
1 *Non veniat*.
anima in consi-
lium.
2 *Non sit gloria*
in ceterum.

סודקהל

חלילה לי

From the *counsell* we come to the *fact*; to the *hatching* of it. There is too much in the *Counsell*; that was fault enough, if no *fact* followed: But, here followed a *fact* too. and that a *foule fact*. Which is of two sorts: exprest first in two words, 1 *Interfecerunt*, and 2 *suffoderunt*; that is, *Murder* and *Burglary*: and two more; killed, whom? it is said, a *man*, *virum*, in the singular, but one; the number doth but aggravate, the fact is all one, one or more, both to be condemned.

II.
The Fact,
1 Murder,
Interfecerunt

But sure, *Jacob* in saying *Virum*, a *man*, meant but, and aimed but at one, principally. *Virum*: *ad quem Virum*? what man was it? *Hemor* the cheif man, the *Ruler*, the *Lord* of the *City*, and the territory about. Of no great circuit (perhaps,) That comes all to one: But: being the *Souveraigne Ruler* and *Lord*, such a man is worth many men: that, in killing him, they may be said, in one to have killed many. And, as if *Jacob* thought, they might be quit of the rest, so they had left that man (the cheife Magistrate) alone.

VI. 111.

But they killed more than one: Even every mothers son, *all the males in the City*. This is an *outrage*: not to leave a man to kill: to kill them all, as if they were but one man; to leave not one alive!

Chap. 34. 25.

And why? what was the offence? *Sichem* had deflawred their sister. Say, there was a fault in *Sichem*: what no remedy, but *kill and slay* him? But if his were the fault, let him alone be slaine. But, what was his fathers fault? He sought to make amends, by marriage, for the wrong done, and gave them a *blank* for her *loynter*, to put in what they would: Agreed to be *circumcised*, he and all his people: All that ever in reason could be required. Why was he (then) slaine? For being his father. Nothing else can be alledged: But all the men in the *City*, the poor people, what had they done? They went about their business, medled nothing in the matter: Yet they went to the pot, too. So, it is murder of many, and those many, innocents all, *Innocent* and *nocent* together, to be swept away? *shall the Judge of the world do it*? *shall any Judge in the world do that*, which the *Judge of the world* would not do? They said: *should he abuse our sister*? No: But should he do it, and all they suffer for it? But, what had their *wives* and *children* deserved; that they should be led captive, and all they had, either in house or field, taken for a prey, made spoyle of, and carried clean away? But, what had the walls and houses hurt them, that not only the *house-walls*, but even the *Town-walls* must be laid flat for it? was there ever heard of a greater havocke?

Gen. 34. 2.

Gen. 34. 11.

Gen. 34. 24.

Gen. 18. 25.
Gen. 34. 31.

And so eager upon it they were, that, to commit the *murder* they commit *Burglary* first: First, *downe with the house-walls*, that after, *down with the men*. So greedie to *kill*, as *break down walls*, breake up houses to make their *slaughter*. For, either it must be, they broke through the houses to come at the men and kill them: Or, when they had killed the men, they pull'd down the *houses* and all. Both (it may well be) they did: But one it must needs. And, that one, is too foul and barbarous.

2 Burglary,
Suffoderunt
Virum.

Now put to the circumstances, which are ever of importance (specially in a story) and well worthy to be weighed, in a matter of fact. Here was no warre, wherein such things are done: (for, the name of warre covers many a foule fault.) But, warre it was not; but a treaty of peace. So, they shed the *blood of warre* (that is,) that blood which but in warre should not be shed: made *spoils* as in war; razed down *Towns*, as in war, and all this in peace.

1 King. 2. 5.

Nay, not only a treaty of peace, but of a *match* and marriage, *contracting* *affinitie*, of a *firm league*, of *amicie* *perpetuall*. Nay, of unity in Religion, taking upon them the same *scale of the Covenant*. That, they violated all three, 1 *Iura fœderis*, 2 *Connubii*, 3 *Religionis*. And that; in all these, their *counsell* was fraudulent, *Bemerna*, without any good meaning, coloured only with these three pretences. Which they did not only violate, but above all abused the holy ordinance of *Matrimonie*; 2 abused the *Sacrament*, 3 and made the sacred *Scale of righteousness*, a cloake for their bad and barbarous intent.

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They would seeme to pretend justice: But, even in justice, the rule is, *pro mensura peccati* there should be *plagarum modus*. Here was no measure kept. A whole *City* sackt, a whole *Country* spoil'd, all the men slaine, all the rest led away as prisoners; and all for a fault, to which they were no wayes accessory.

And that, all this they did, with a kind of contempt of *Jacob* their *Father*, and his authority: never acquainted him with it, never consulted him about it. He was bound not to come in their counsell: they were bound to come to him for his; who if they had come, would have counselled better.

The conclusion is: *Reason* they had none; nor colour of reason. Only, it is said *Birtsonam*, for their will and pleasure, did they all this. A wretched pleasure, to take delight in so wicked a designe.

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To this, adde the root of all, set out in two words, 1 *Rage*, and 2 *Outrage*, or *Anger* and fury. That their *anger* shewed it self cruel; that their *fury* shewed it self indurate. It was not *App* only, that is *anger*; but *Gebrath*, which is past *anger*, gone beyond; indeed, very *fury*. They did it furiously. And, that *fury* was hard, hard as *stone*; cast off all compassion, without pity.

The Root of these:

1 Anger.
2 Fury.
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or mercy spared none; Not the *poore people*, that made no fault; not the *women and children*, but made bootie of them: No, not the *walls*, but down with them too. And (which is worst of all the rest) spared not *God* neither: did all these in the very *act of religion*. If they had done it, when they were (yet) *Heathen men*, it had been the lesse: but now, in their being *circumcised* to doe it, as they were coming on to be the people of God, and were within the *Covenant*, by receiving it already: Now to do it, inferreth well, *Cursed be the wrath*, yea *thrice accursed*, that outrage; for, the like was never heard. *Anger* (we know) is *furor brevis*: And *si gravis, brevis*; being so vehement, it should not be long by course of nature: But this was long too, continued; not to be satisfied, but *implacable*; Nothing could appease them, or turne them from their outrage; till they saw walls and all lye flat upon the ground. Here, we look back. Their weapons (above) were *Chels*, which is (properly) *vasa*, vessels. So as, their passion was not poured out like water, and so let run away, but it was kept or reserved, as liquor in a vessel; barrell'd up, to be broached, when they saw cause. Without reason, in the beginning; without appeasing, in the end. Such was the malice of these men: Such theirs of this day.

III
The Curse.
1 A Maledictus
to the fact.
Deut. 27. 24,
25.

Now, such rage, so outrageous, justly deserves a *Maledictus*: Such wrath, so qualified beyond all account, so *exorbitant*, so *insatiable*. On such *wrath*, *Jacob* layes his *Curse*, curseth them here. Which *Curse* was (after) by God renewed in *Mount Ebal*: *Cursed be he that smiteth his neighbour secretly*: Again, *Cursed be he that lieth in wait, to shed innocent blood*. The two last, and heaviest curses there, to which all *Israel* was to say *Amen*.

From Jacob

While it was but in consultation, *Jacob* cries *Ne veniat*, away with the counsell, come not at it. But, when it comes into act, then he cries, *Maledictus*, *Cursed be the execution*; at no hand, be an *Assour* in that. Nay, not onely have no part in it your selves, but condemne them that have so, and hold them as people *accursed*, even by *Jacob*'s own mouth.

Numb. 24. 9

Weigh a little this *Maledictus* of *Jacob*. *Maledictus* is a word, we would not heare, from the *poorest* or *meanest* body, that is. But there is much in the partie, who is (here) a *Patriarch*; and they *vertuous*, *holy* and *grave* persons. To be *curst* of one of them is much: for, whom they *curse*, *God* *curseth* also. And not only a *Patriarch*, but a *Father*, to whom *God* hath given power to *blesse*, and to *curse*; and whose curse ever accompanieth a *fathers*; especially such a *Father*, as is like *Jacob*. So that, this puts them under *God*'s curse certainly.

On his death-bed.

Weigh also the *circumstance*, the time. For this time was the time of *blessing*: Lying on their death-beds, men commonly give their last *blessing* to their children. So did *Jacob* to *Judah* here, and so to the rest. At this time (then) to do it, is somewhat yet more strange, than at another; Nay than at any other time. *Blessing-time* with others, is *cursting-time* with them. When he *blest* others, to curse them, and that there, on his death-bed! For, the curse of the death-bed is of all other the worst, such as are so *curst*, some evill will come to them.

Ephes. 2. 26.

Yet somewhat to ease it, This *curse* (if you marke it) is not on their persons: their nature, as men, is not toucht; but only by reflection upon their affection of *Anger*. And yet, not on that neither. (For, there is good use of them also: for, one may be *angry* and *sin* not.) But as it was *transcendent*, too much and too long; past the bounds of all reason and moderation. And this was their punishment *spirituall*.

2 A Dispergam
to the Persons.

Maledictus, that goes to the fact: *dispergam* to their persons; which he denounceth, shall fall upon them. And, he doth not this by way of *Prophecy*, they shall be divided and scattered: but pronounced it by way of sentence. Not, it shall be done: but he will doe it himselfe. It should be his owne act, and he would never leave it, till he see it put in execution. And, though it were not done in his time, yet it was as good as done; as certaine and sure, as if, at that time, it had had the performance.

You may referre *dividam* to *Simeon*, and *dispergam* to *Levi*. *Simeon* was divided into pieces; A piece, in *Judah*; a piece, in *Dan*, a piece, in *Mount Seir* of the *Amalekites*. *Levi* was scattered here and there, up and downe in every corner of the Land. Or (if you will referre it to both,) they were divided, while *Jacob* continued a family: they were *dispersed*, when they after came to be a State.

And (if you marke) the punishment is very proper, and well proportioned to the fault. The fault was a bad union: their punishment is a just division. Their fault was *hand in hand*, they were too near: their punishment is, they shall be set farre enough asunder, for taking any such counsell more. So, whom the devil hath joyned, *GOD* puts in sunder, And, a righteous thing it is, it should be so. For, punishments should have in them the nature of a medicine: They cure (ever) by contraries: Heat, by cold; drought, by moisture. Even as this doth; an evill joyning by a just dispersion.

2. 20. 21. 22.

There was great wisdom in this punishment. For, them that be evill, if we destroy them not, we must take order to weaken them: and to separate them, is to weaken them. United force is the stronger; disunited the weaker still. Undo the faggot band, and when the sticks be severed, you shall stick by stick, deal with them, and keep them under. A stick will easily be broken; a faggot will not. So as, to scatter them, is to weaken them.

And so to be, is good for *Simeon* and *Levi* themselves. It takes from them, *hability* to do hurt: pares their *wiles*, breaks off their *horns*, doth them good against their wills. For, if the worst to come the worst, they can hurt but singly or by one. And therefore we say; *Consultum est malis, ut a sociis*

socii dividantur: they that are ill affected, it is good for them and their fellows, to be put asunder.

And, if it be good for them; certainly, for the other Tribes, much more: They shall all live the more quietly. For, if these two should still continue together, they might the sooner, the more easily, again in like sort combine, and confederate themselves together against the other Tribes; if they gave them but the least occasion. Now they shall be so scattered, and set, where they shall do no great harme any more: as no more they did. And so, as it was good for them, so we say, *Consultum est Republicæ ut dividantur socii ad malum*; Good for the Common-wealth, if any be that way given, to remove them either from other at least. So, they the weaker; and the rest the safer. But scattering will not alwaies serve: for, even scattered, some do mischief enough. And therefore, it is a good police, to coop them up, if scattering they do harm; as it is, to scatter them, if they prove the worfe for being together.

To speak a little of the grievousnesse of the punishment: these degrees are in it. 1 First, it concludes the dispersion of them, the losse of having any lot at all of inheritance of their own, as the rest of the Tribes had. It kills not the men, but it pulls down their wall, and layes them to the Common, wherein every man had as much right, as they. And sure, GOD of his goodnesse, not intending to proceed the way Himself had set: that, having shed mans blood, by man should their blood be shed (for so, they should have been rooted out clean, and two Tribes had been lost in Israel.) The next was, to let them have no inheritance, entirely by themselves, as had all the rest. As the Psalmist saith: *Slay them not, lest my people forget, any such thing was done, but scatter them abroad*, and so put them down that way, as chaff is either to be burnt, or the wind to scatter it, no man can tell whether. The grievousnesse of the punishment, 1 Disinheriting, Psalm 59.11,

A second degree is, not only to be disinherited, but to be scattered: for, that was Cain's punishment, divided and cast out from GOD's presence, all his life long: To wander up and down, he knew not whether. That was, for blood too, the blood of Abel. It is the Jewes punishment: (and that was for blood too; the blood of CHRIST;) that they are scattered all over the earth (as, to this very day they be,) and never could get together, to make an entire state, no more than these did. 2 Scattering, Gen. 4.12,

The third degree is; That all this did light upon their whole posterity, rather than upon their own persons. For, to have all, that came of them, so dispersed abroad, was a more heavy bearing to them, than if it had light on themselves: of that I make no question. It is the course, GOD holdeth in his Law, to visit the sinnes of the fathers upon the children. But, this is yet heavier: for, there, it is but to the third and fourth, but this is to endure throughout all generations. The father, which is little moved with his own losse, if it shall turn to the dammage of his children, it will move him the rather: As, this ever hath done, and ever shall. 3 Even of their posterity, Exod. 20.5,

And let this be the last, That Jacob's Maledictus, and his Dispergam, do remain and stand thus of record; and so shall stand to the worlds end. The Curse on their heads, a blot on their names, a scattering upon their seed and posterity for ever. 4 And that upon record,!

But, Let me adde this: That, though it appears, their nature was none of the best; they were no good natur'd-men, as given to blood, and so to be disliked: yet was not their nature exempted from grace though, but place left for grace, and so, they to be relieved that way. For, it may well be thought, this so severe a censure, specially at this time now inflicted, and by their own father, being to go out of the world; that it wrought upon these two brethren, and wrought in them deep contrition of that their outrage. Wherewith GOD being appeased, turned their curse into a blessing: *Pœnam dispersionis in præmium Sacerdotis* (say the Fathers.) For, the curse, which Jacob inflicted, Moses reserved; (not for their dispersing, which came through their fathers fault:) Scattered they were, but scattered with honour: One having the Office of Priest-hood, and teaching men: the other, of Scribes and School-masters, training up their children all the Tribes over.

Let us see now, if you can find in these men, the men of this day; and, in this fact, theirs; and so for the punishment likewise. 1 Two they were, this day: So the number agrees. 2 And brethren they were, as nearly allied. 3 And weapons they had both. 4 And made of the same metall (of violence) that theirs here. 5 Counsell they took, into which Jacob's soul would never have come. 6 And coloured it with false semblance (*Bemërma*) no lesse than these: (One, of discovering of (I wot not what) Secret: the other, of not being from the Sermon in any wife: his Sermon, like their Circumcision.) 7 Did as much as in them lay, to execute their counsel: offered to strike, offered to bind, lay hands, grasped, fell to the ground. 8 And from the same root they came both, from desire of Revenge. Their fury no whit lesse, no lesse cruel, no lesse implacable. Thus farre their likenesse holds.

But now, in two things, dislike: 1. One, these in the Text had some cause: their Sister was deflowred. Not the least colour, here, Their Sister was honoured; themselves dealt with but too well. No cause in the world, they. Dislike, in this first.

2. And then, if you come to the issue, in that, dislike too. It was not *interfecerunt* indeed (we thank GOD for that, it was not:) Yet they did their good will (*Birsonam*;) And, it was a judged case in Persia, Volucrum was enough.

But, when we come to the *Virum*, there (I am sure) is great odds. *Ours*, another manner of *Virum*, than theirs, and put *Hemor* and *Sichem* both together. Many a year after this, there were in that Land thirty one Kings, whereof *Hemor* (at the most) had but one part: The least of your three Kingdoms, is greater than all the thirty one put together. So, there holds no proportion in *Virum*.

Will ye see now the punishment? that though hand were in hand, they were not unpunished. *Jacob's Legacie* came on ours too. Under *Jacobs* curse they died. His curse upon their souls, under which their souls lie, and so shall for evermore. And upon their glory and honour; for, that is gone and lost for ever: and, as their souls, so their memory accursed. And upon their Tribe or House; for, that is scattered as dust before the wind, and come to nought.

And one degree further, wherein ours were dislike. *Simcon* and *Levi*, for all this lived out their time; *slew*, but were not slain. But, here this day with these, in stead of *Interfecerunt*, it was *Interfecti sunt*. This *Simcon* and *Levi*, they lay both dead on the floore, with their weapons of cruelty in their hands, with their wicked counsel and purpose in their hearts. Which hearts of theirs, the weapons of just defence went thorow; and their counsel turned to their confusion.

And now our *Benedictus Deus* to GOD: Blessed be He for this *Maledictus* of *Jacob*, for the *Patriarch's* curse, that light upon them and theirs. And yet our *Maledictus* too, to them, their weapons, their counsel, their fury, their souls, and their memories. And, from such blood-thirsty cursed men, GOD ever blese You.

Let me tell you this, for a farewell. *Jacob* doth here two things: 1. Delivers us a Document; 2. and denounceth a dreadfull punishment. His Document is, *Ne veniat anima mea*: His punishment is, *Maledictus* and *dissipabo*. And choose, they that will not say, *Ne veniat* with him, he will say, *Maledictus*, his curse be upon them. But, as *Jacob* said, so we to say all, all to say after him, *Ne veniat*, both passive, and active. Passive: Never be their counsel taken about *Jacob's* soul; or his soul, that is to us, *Jacob*, even the Feeder, the Pastor, and Stone of *Israel*; never come his soul, to be the subject, or matter treated of in any such counsel. Active: and never let any true subjects soul come in any such counsel: nor ever any good Christian come in that Church, wherein such Counsel, or Counsellours are harboured and maintained; or that hold any doctrine that favours any such consultations.

But if any will not thus say *Jacob's ne veniat*; we to be so bold as to say *Jacob's Maledictus*, to him, his soul, his seed, his memory and all. Let all such inherit the curse, let it be their legacie.

Psalm 68. 11

Exurgat Deus, & dissipentur inimici, Let GOD arise, and these His enemies be scattered; As the stubble before the wind, and as the smoke, let them vanish and come to nothing. Let their lives be for the sword, their names be put out; their souls for the curse, their houses pull'd down and desolate. So perish all thine enemies, O LORD, &c.

Judg. 5: 31

A SER:

SERMONS
OF THE
Gun-powder-Treafon:
PREACHED
UPON THE
v. of November.

Doc. No. 709-10

PREACHED

THE NEW YORK

100-100000-100000



A
SERMON
 Preached before The
KINGS MAIESTIE
 AT
WHITE-HALL,
 On the *Fifth* of **NOVEMBER,**
Anno Dom. MDCVI.

PSAL. CXVIII. VER. XIII. XIV.

A Domino factum est istud, & est mirabile in oculis nostris. Hæc est
 Dies quam fecit Dominus; exultemus & lætemur in ea.

This is the Lords doing, and it is marvellous in our eyes.

This is the day which the Lord hath made; let us rejoyce and be glad in it.



O entitle this time to this Text, or to shew it pertinent to the present
 occasion, will ask no long proceffe. This Day of ours, this *fifth* of
November, a day of Gods *making*; that which was done upon it was
 the Lords *doing*. Christ's owne application (which is the best) may well
 be applied here: *This day*, is this Scripture fulfilled in our ears. For if
 ever there were a deed done, or a day made by God, in our dayes; this
 day, and the deed of this day was it: If ever He gave cause of *marvelling*
 (as in the first;) of *rejoycing* (as in the second verse) to any land; to us
 this day, He gave both: If ever *saved, prospered, blessed* any; *this day*, He

Luk. 4. 21.

saved, prospered, and (as we say) fairly blessed us.

The day (we all know) was meant to be the day of all our deaths: and we, and many were ap-
 pointed as *sheep* to the *slaughter*; nay, worse than so. There was a thing *doing* on it, if it had
 been done, we all had been undone. And the very same day we (all know) the day, wherein that
 appointment was disappointed by God, and we all *saved*, that we might not die but live, and declare the
raise of the Lord; the Lord, of whose doing, that *marvellous deed* was; of whose making, this
 payfull day is, that we celebrate.

Verf. 17.

This

Pſalm 111.3.

This mercifull and gracious LORD (ſaith David, *Pſalm 111. 5.*) hath ſo done His marvellous works, that they ought to be had, and kept in remembrance. Of keeping in remembrance, many wayes there be: Among the reſt, this is one, of making dayes; ſet ſolemn Dayes to preſerve memorable Acts, that they be not eaten out, by them, but ever revived, with the return of the Yeare, and kept ſtill freſh in continuall memory. GOD himſelf taught us this way. In remembrance of the great deliver from the *destroying Angel*, He himſelf ordained the day of the *Paſſe-over* yearly to be kept. The Church, by Him taught, took the ſame way. In remembrance of the diſappointing of *Hamans bloody lots*: they likewiſe appointed the dayes of *Purim*, yearly to be kept. The like memorable mercy did He vouchſafe us: The *destroyer* paſſed over our dwellings, this day: It is our *Paſſe-over*. *Haman*, and his Fellowes had ſet the dice on us, and we by this time had been all in peeces: It is our *Purim* day.

Exod. 12.3, &c.

Eſter 9.26.

We have therefore well done and upon good warrant, to tread in the ſame ſteps, and by Law to provide, that this Day ſhould not die, nor the memorial thereof periſh, from our ſelves or from our ſeed; but be conſecrated to perpetual memory, by a yearly acknowledgement to be made of it throughout all generations. In accompliſhment of which order, we are all now here in the preſence of GOD, on this day, that He firſt, by His Act of doing, hath made; and we ſecondly, by our act of decreeing, have made before Him, His holy Angels, and men, to confeſſe this His goodneſſe, and our ſelves eternally bound to Him for it. And, being to confeſſe it, with what words of Scripture can we better or fitter do it, than thoſe we have read out of this *Pſalm*? Sure, I could think of none fitter, but even thus to ſay, *A Domino factum, &c.*

The Diviſion.

I.

II.

III.

The treaty whereof may well be comprized in three points: 1. The *Deed* or *doing*: 2. The *Day*; and 3. The *Duty*. The *Deed*, in theſe: *This is the Lords, &c.* The *Day*, in theſe: *This is the Day, &c.* The *Duty*, in the reſt; *Let us, &c.* The other two reduced to the *Day*, which is the center of both. The *doing* is the cauſe; The *Duty* is the conſequent: from the day groweth the duty.

To proceed orderly, we are to begin with the day. For though (in place) it ſtand after the deed; yet to us, it is firſt: our knowledge is *a poſteriori*. The effect ever firſt, where it is the ground of the reſt. Of the day then firſt.

John 16.22.

1 That ſuch dayes there be, and how they come to be ſuch. 2. Then of the doing, that maketh them: wherein 1 that this of *David*s was; and 2 that ours is no leſſe, rather more, 3. Then of the duty, how to do it? by rejoycing, and being glad: for ſo, *gaudium erit plenum*, theſe two make it full: How to take order, that we may long-and often do it, by ſaying our *Hofanna*, and *Benedictus*; for, *gaudium noſtrum nemo tollet a nobis*, thoſe will make, that our joy no man ſhall take from us.

I.
Of the Day.
Such dayes
there be.

This is the day: This? Why, are not all dayes made by Him? Is there any dayes not made by Him? Why then ſay we, *This is the day the Lord hath made*? Divide the dayes into natural and civil; the natural, ſome are clear and ſome are cloudy: the civil, ſome are luckie dayes, and ſome diſmal. Be they fair or foul, glad or ſad; (as the Poet calleth him) the great *Dieſpiter*, the Father of dayes hath made them both. How ſay we then of ſome one day, above his fellow: *This is the day, &c.*

Gen. 1.14, 26.

No difference at all, in the dayes, or in the moneths themſelves: by nature, they are all one. No more in *November*, than another moneth: nor in the *fifth*, than in the *fifteenth*. All is, in GOD's making. For, as in the Creation, we ſee, all are the workes, and yet a plain difference between them for all that, in the manner of making: Some made *יהי* *Sit*, *Let there be light*, a firmament, dry Land; Some, with *Faciamus* with more ado, greater forecaſt, and framing, as man, that maſter-piece of his workes, of whom therefore in a different ſenſe, it may be ſaid: *This is the Creation which GOD hath made* (ſuppoſe, after a more excellent manner.) In the very ſame manner, it is with dayes; All are His making, all equal in that; but, that letteth nor, but He may beſtow a ſpecial *Faciamus* upon ſome one day more than other; and ſo that day, by ſpecial prerogative, ſaid To be indeed a day, that God hath made.

Pſalm 65.11.

Now, for GOD's making, it ſareth with dayes, as it doth with yeares. Some yeare (ſaith the *Pſalm*) GOD crowneth with His goodneſſe, maketh it more ſeaſonable, healthfull, fruitfull, than other. And ſo for dayes; GOD leaveth a more ſenſible impreſſion of His favours upon ſome one, more than many beſides, by doing upon it ſome marvellous work. And, ſuch a day on which GOD vouchſafeth ſome ſpecial factum eſt: ſome great and publike benefit; notable for the time preſent, memorable for the time to come, in that caſe, of that Day (as if GOD had ſaid *Faciamus diem hunc*, ſhewed ſome workmanſhip, done ſome ſpecial coſt on it) it may with an accent, with an emphasis be ſaid, *This verily is a day, which GOD hath made*, in comparison of which, the reſt are, as if they were not; or at leaſt were not of His making.

As for black and diſmal dayes, dayes of ſorrow and ſad accidents; they are and may be counted

ed (saith Job) for no *dayes*: *Nights* rather, as having the shadow of *Death* upon them; or, if *Dayes*, such as his were, which *Sathan* had marr'd, than which God had made. And for common and ordinary *Dayes*; wherein as there is no harm, so not any notable good; we rather say, they are gone forth from God, in the course of nature (as it were) with a *flow*, than made by Him; specially, with a *faciamus*. So, *evil Dayes*; no *Dayes*; or *Dayes* marr'd; and common *Dayes*, but no made *Dayes*: Only those made, that crowned with some extraordinary great *Favour*, and thereby get a dignity, and exaltation above the rest: exempted out of the ordinary course of the *Calendar* with an *Hic est*. Such, in the *Lam*, was the *Day* in the *Passover*, made by God, the head of the year. Such, in the Gospel of *CHRIST*: *Resurrection*, made by God, *Dies Dominicus*; and to it; do all the *Fathers* apply this verse. And we had this day our *Passover*, and we had a *Resurrection*, or *megbodd*, as *Isaac* had. But I forbear to go further in the general. By this that hath been said, we may see, there be *dayes* of which it may be safely said, *This is the Day*, &c. and in what sense, it may be said. Sure there be then; that this of ours, one of them; that if it be; we may so hold it, and do the duties that pertain to it.

Job 3:36.

Exod 12. 1.

Heb 11:10.

David's Day here, was one certainly, *Dictante Spiritu*; and they, that are like it, to be holden for such: so that, if ours be as this was, it is certainly *Dies a Deo factus*. Now then (to take our Rule from the former verse) *Factum Domini facit diem Domini*. It is GODS Deed, that maketh its GODS Day: and the greater the Deed, the more GODS Day. There must be first, *Factum est*, some doing: and secondly, it must be a *Domino*, He the doer: and thirdly, that somewhat must be somewhat marvellous: and fourthly, not in it self, so; but, in our eyes. These four go to it; these four make any day a day of Gods making. Let us see then these four, First, in *David* here, and then in our own; and if we find them all, boldly pronounce, *This is the Day*, &c.

II.
David's Day
was such.

First, The *factum est*, in *David*; what was done, set down at large in the forepart of the *Psalms*. It was a *Deliverance*; all the *Psalms* runneth on nothing else. Every *deliverance* is from a *Danger*, and by the *Danger*, we take measure of the *Deliverance*. The greater that, the greater the *Deliverance* from it: and the greater the delivery, the greater the Day, and the more likely to be of GODS own manufacture. His *Danger* first: what should have been done. He was in a great distress. Three several times, with great passion, he repeats it, that his *Enemies*; came about him; compassed him round; compassed and kept him in on every side: were, no swarm of *Bees* so thick: That they gave a terrible lift or thrust at him, to overthrow him; and very near it they were. And at last, as if he were newly crept out of his grave, out of the very jaws of death and despair, he breaks forth; and saith, *I was very near my death*; near it I was, but *non moriar*, die I will not now; for this time, but live a little longer to declare the works of the Lord. This was his *Danger*; and a shrewd one (it seemeth) it was. From this danger he was delivered. This, the *factum est*.

In it there was
1. A *Factum est*,
A deliverance.

From Danger.
Ver. 10, 11, 12.
Verse 13.
Verse 17.

But man might do all this; and so it be mans day, for any thing is said yet. Though it were great, it maketh it not Gods, unless God, God (I say) and not man, but GOD Himself were the doer of it: and if He the Doer, He denominates the Day. This then was not any mans, not any *Princes* doing; but GODS alone, His might, His mercy, that brought it to pass: Not any arm of flesh, but GODS might; not of any merits of his, but of his own meet Mercy. This was done by His might: Thrice he tells us of it; *It was the right hand of the Lord*, that brought this mighty thing to pass. This was done by His Mercy: His ever enduring mercy: four times he tells us, it was that, did it. With that he begins, and makes it the key of the Song. Then, as we have *factum est*, so we have *A Domino*: The Doer and the Doer both.

2.
A *Domino*. By
GOD, not by
man, Ver. 8, 9.

Verse 15, 16.
Ver. 1, 2, 3, 4.

GODS doings are many, and not all of one size. The Prophet *Zachary* speaketh of a day of small things; and even in those small, must we learn to see God, or we shall never see Him in greater. Yet, so dimme is our sight, that unless they be great, commonly we see him not: nay, unless it be great usque ad miraculum; so great, that marvellous withal, we count it not worth a day, nor worthy God; unless it be such. But if it be such, then it is Gods, *Qui facit mirabilia solus*; who only works great Marvells; then man is shut out, and Gods must the Day be. *A Domino factum est mirabile*.

3.
Et Mirabile, and
marvellous it
was,
*Zech. 4. 10.

Psal 72. 18.

And yet this is not enough. The truth is, all that God doth, all His works are wonderful: *Magna, sed idcirco parva quia ubi sunt*. Great Wonders all; but not wonderful; seem small to us, because they be usual: His miracles are no more marvellous, than His ordinary works, but that we see the one daily, and the other not. Therefore he addeth [In our eyes] for a full period: His doings, all marvellous in the selves, but not marvellous in our eyes, unless they be rare, and the like not seen before: But then, they be; and then we say, *Dignus Dei est*, it is the finger of God; nay, the right hand of God, that brought this mighty thing to pass. Then we give the day for Gods, without more ado. Now then, we have all that goeth to it: 1. A *Deliverance* wrought: wrought by God: 2. a wonderful deliverance: 3. and that even in our eyes. These make *David's* day, a day of Gods making.

Exod 8. 19.

E e e

Will

Our day was
such:

These four in
ours:

Fallum est:
1 A Deliverance
from a danger, a
greater danger.

Ver. 12.

Verse 11, 13:

2 Sam. 18. 3:

2 Sam. 20. 34:

2 Sam. 23:

Ver. 6:

Apoc. 9. 3:

1 Cor. 15. 32:

John 8. 44:

Joel 2. 30:

Mar. 9. 29:

Exod. 1. 10:

Mat. 2. 16:

Psal. 137. 7:

Job 1. 18, 19:

Lam. 2. 10:

Jer. 31. 15:

Gen. 18. 23, 25:

Exod. 22. 6:

Psal. 104. 15:

Mat. 13. 29:

Rom. 3. 8:

Dan. 9. 27:

Mat. 24. 15:

Will these be found in ours, and then ours shall be so too? They will, all of them certainly; and that in an higher degree, in a greater measure; match Davids day, and overmatch it in all. We were delivered, and from a danger, that is clear. How great? (for, that makes the odds) Boldly, I dare say, from a greater than Davids. Thus I shew it, and go no further than the Psalm it self.

1. David called upon GOD in his danger; he knew of it therefore, We did not: we imagined no such thing, but that all had been safe, and we might have gone to the Parliament, as secure as ever. The Danger never dreamt of, that is the Danger.

2. His was, by compassing and hemming in; that is, above ground, and may be descried from a Watch-tower. Ours was by undermining, digging deep under ground, that none could discern.

3. One cannot be beset, but he may have hope to break through, at some part. But here from this, no way, no means, no possibility of escaping. The Danger not to be descried, not to be escaped, that is the danger.

4. His were a swarm of bees (He calleth them so;) they buzz and make a noise when they come. Ours, a brood of vipers, mordentes in silencio, still, not so much as a hiss, till the deadly blow had been given.

5. His was but of Himself alone; so he saith, I was in trouble; They came about me, kept me in, thrust sore at me: But one person, Davids alone. Ours of a far greater extent; David, and his three Estates with him. Now, though David himself were valued by them at ten thousand of themselves, (and not over-valued neither: for he is worth more, and all Kings like him no less worth:) yet he and they too must needs be more, than He alone. Not only King David had gone, but Queen Esther too; and not only they, but Salomon the young Prince, and Nathan his brother. Nor these were not all. The Scriptures recount, David had Jehoshaphat for his Chancellour, Adoram his Treasurer, Seraja his Secretary, Sadoc and Abiathar, and twenty two more, the chief of the Priests, Admo his Judge, Joab his General; all had gone: His forty eight Worthies or Nobles, all they too. The Principal of all the Tribes in the Kingdome: all they too: and many more than these; no man knoweth how many. It is out of question, it had exceeded this of Davids here.

6. One more. His Danger (he confesseth) was from man: he goeth no further, I will not fear what man doth unto me. This of ours was not: meerly mans, I deny it, it was the Devil himself. The instruments (not as his, a swarm of bees, but) a swarm of Locusts, out of the infernal pit. Not men; no not Heathen men: Their Stories; nay, their Tragedies can shew none near it. Their Poets could never fain any so prodigiously impious. Not men; No, not savage wild men: the Hunnes, the Heruli, the Turcilingi, noted for inhumanity, never so inhumane: Even among those barbarous people, this fact would be accounted barbarous. How then? Beasts: There were at Ephesus, beasts in shape of men; and ugly to me, brutishness is the worst, Philosophy could imagine of our nature. This more than brutish; What Tiger, though never so enraged, would have made the like havock? Then, if the like, neither in the nature of men, nor beasts to be found (it is so unnatural;) we must not look to pattern it upon earth, we must to hell; thence it was certainly, even from the devil. He was a murderer from the beginning, and will be so to the ending. In every sinne of blood, he hath a claw, but all his claws, in such an one as this: wherein so much blood, as would have made it rain blood; so many baskets of heads, so many pieces of rent bodies cast up and down, and scattered over all the face of the earth. Never such a day; all Joels signes of a fearfull day, blood, and fire, and the vapour of smoke. As he is a murderer; so we see (in Mark) by his renting and tearing the poor possessed child, he is cruel; and in this, all his cruelties should have met together. Pharaohs and Herods killing innocent and harmless children? yet they spared the Mother: Esau's cruelty, smiting mother, children, and all: Nebuzaradans not sparing the King, nor his Lord: Hamans not sparing Esther, nor her Ladies: Edoms cruelty, not sparing the Sanctuary, nor the walls, down with them to the ground: His own smiting the four corners, and bringing down the house upon the heads of Joabs children. Put to all the cruelties, in Jeremies Lamentations, not the honouring the faces of Nobles, Priests, Judges; the making of so many widows and Orphans; the voice in Rama of Rachel comfortless: Cruelty, more cruel to them, it spared and left behind, than to those it took away. It irketh me to stand repeating these; That ever age, or land, but that our age, and this land should foster or breed such Monsters!

That you may know it for that perfectly, consider but the wickedness of it, as it were in full opposition to GOD, and you must needs say, it could not be His doing; GOD forbid (saith Abraham) thou shouldest destroy the righteous with the wicked. Kill not Dam and young ones both (saith Moses in the Law.) You shall not touch mine Anointed, (saith GOD in the Psalms.) You shall not pull up the good-corn, rather let the Tares stand, (saith CHRIST in the Gospel) You shall not do evil that good may come of it (saith Paul in his Epistles.) But here is Satan flat contrary, in despite of Law, Prophets, Psalm, Epistle and Gospel: Hoc est Christum cum Paulo concubare, to throw down Abraham, and Moses, and David, and Paul, and CHRIST, and GOD, and all, and trample upon them all.

One more yet: that this abomination of desolation (so calleth Daniel; so calleth our Saviour; the uttermost extremity of all that bad is: so may this truly:) that this abomination of desolation took up his standing in the holy place.

I. An

1. An *Abomination*: so it is; abhorred of all flesh, hated and detested of all, that but hear it named: yea, they themselves say, they should have abhorred it, if it had taken effect. It is an *Abomination*.

2. Every *Abomination* doth not forthwith make *desolate*. This had: If ever a *desolate Kingdom* upon earth, such had this been, after that terrible blow. Neither *root* nor *branch* left, all swept away: *Strangers* called in; *murderers* exalted; the very *dissolution* and *desolation* of all ensued.

3. But this, that this so *abominable* and *desolatory* a plot, stood in the *holy place*; this is the pitch of all. For there it stood; and thence it came abroad: Undertaken with an *holy oath*; bound with the *holy Sacrament* (that must needs be in a *holy place*) warranted for a *holy Act*, tending to the advancement of a *holy Religion*, and by *holy persons*, called by a most *holy name*, the name of *Jesus*. That these *holy religious persons*, even the chief of all *religious persons* (the *Jesuits*) gave not only *absolution*, but *resolution*, that all this was well done; that it was by them justified as lawfull, sanctified as meritorious, and should have been glorified (but it wants *glorifying*, because the event failed, that is the grief; if it had not *glorified*). long yer this, and *canonized*, as a very good and holy act, and we had had orations out of the *Conclave* in commendation of it. (Now I think, we shall hear no more of it.) These good *Fathers* they were *Dauids bees* here, came hither, only to bring us *honey*, right *honey* they; not to sting any body: or (as in the XXII. verse) they (as *builders*) came into the land, only for edification; not to pull down, or to destroy any thing. We see their practice, they begun with *rejecting* this *stone*, as one that favoured *Hereticks* at least, and therefore excommunicate, and therefore disposed, to any that could handle a *spade* well, to make a *myne* to blow him up; *Him*, and all his *Estates* with him to attend him: (The corner *Stone* being gone, the *walls* must needs follow.) But then, this *striking* it (such an *abomination*) setting it in the *holy place*, so ugly and odious: making such a *Treason* as this a *religious*, *missal*, *sacramental* *Treason*; hallowing it with *Orison*, *Oath* and *Eucharist*; this passeth all the rest. I say no more, but as our SAVIOUR concludeth, when you see such an *abomination* so standing, *qui legit intelligat*; nay, *qui videt*. GOD send them, that, (not read of it, but) see it, and had like to have smelt of it, to learn that, they should by it: and so I leave it. Tell me now if this were not *His doing*, and if it should not have been a day of *His making*, the *Devils* own making?

This should have been done; this, the *danger*: what was done? This, the *factum fuisset*: what the *factum est*; All these were undone, and blown over; all the undermining disappointed; all this murder and cruelty, and desolation defeated. The mine is discovered, the mine is broken, and we are delivered. All these, the King, Queen, Prince, Nobles, Bishops, Judges, both Houses alive, all not a hair of any of their heads perished; not so much as the smell of fire on any their garments. Give thanks, O Israel, unto the Lord thy God in the congregation, from the bottom of the heart; here is little Benjamin, thy Ruler, the Princes of Juda, &c. that they are here, and do see them here, and that the *Stone* these *Builders* refused, is still the *Head-stone* of the corner. That should have been done; this was done; and we all that are here this day, are witnesses of it: Witnesses above all exception of this *factum est*.

But by whom, whose doing? Truly not mans doing this; it was the Lords. *A Damone factum est illud*, or *factum est illud*. It was the Devils doing, or devising (the plot): *A Domino factum est hoc*, This was Gods doing, (the deliverance.) The blow was the Devils; The ward was Gods. Not man, but the Devil deviled it: Not man, but God defeated it. He that sat in heaven all this while, and from thence looked down and saw all this doing of the Devil and his limbs, in that mercy of his, which is over all his works, to save the effusion of so much blood, to preserve the souls of so many innocents, to keep this land from so foul a confusion, to shew still some token, some sensible token upon us for good, that they which hate us may see it, and be ashamed; but especially, that that, was so lately united, might not so soon be dissolved; He took the matter into his own hand. And if ever God shewed, that He had a hook in the *Leviathans* nose; that the Devil can go no further than his chain: if ever that there is in him more power to help, than in *Sathan* to hurt; in this he did it. And as the Devils claws to be teen in the former; so Gods right hand, in this mighty thing. (He brought to pass) and all the fingers of it.

1. To shew it was He. He held his peace and kept silence, sat still, and let it go on, till it came near, even to the very period, to the day of the lot: so near, that we may truly say, (with King David) as the Lord liveth, *uno tantum gradu, nos morsq; dividimur*, there was but a step between death and us. We were upon the point of going to the hill, all was prepared, the train, the march, the fire, wood, and all, are we ready to be the sacrifice, and even then and there, *In monte providebat Dominus*: God provided for our safety, even in that very place, where we should have been the burnt offering: from heaven, stayed the blow. It was the Lords doing.

2. When Treachery hath his course like water, and creeps along like a snail, it is the fifty eighth Psalm, then to make it like the untimely fruit of a woman, never to see the sun, not, as in this; *arserunt sicut ignis in spinis*, was but a blaze, as in a bush of thorns: nay, if it come so far, it had gone wrong with us: but as in that, *prinsquam intelligerent spina*, or ever the thorns got bear, or the powder, fire: then, saith he there, *dicit homo, Vtique est Deus*, Men shall say, verily, there is a God, and this was His doing.

3. And not only, that it was bewrayed, but that he made them the bewrayers of it themselves; and even according to the place (*Eccles. 10.*) made things with feathers to disclose it: When (as in Psalm 64.) their own tongues (or, which is all one, their own pens,) make them to fall: all that consider it, shall be amazed; and then all men shall say, *This hath God done; for they shall perceive it plain*.

it is His work. They shall be charged in confession, they shall swear, they shall take the Sacrament to not do it : and yet, contrary to all this, it shall come out by themselves. Was not this Gods doing ?

4. Yet further, to shew it was so : This which was written, was so written, as diverse of profound wisdom, knew not what to make of it. But then cometh God again (God most certainly) and (as in Prov. 16. 10.) puts **DEP**, a very divination, a very Oracle, in the Kings lips, and his mouth mis- sed not the matter ; made him, as *Ioseph*, the revealer of secrets, to read the Riddle : giving him wisdom to make both explication, what they would do ; and application ; where it was they would do it. This was God certainly. This, *Pharaoh* would say, none could, unlesse he were filled with the Spirit of the holy God. It was *A Domino factum*.

5 Lastly, as that, when it was come forth they were not reclaimed : not then, when they saw, the hand of God was gone out against them, and that it was even God they strave withall : no, but even then, from hidden treachery, fell to open rebellion, and even perished in it (if God shewed not a miracle of his mercy on them) perished there, and perished eternally : as this I say did (that it was factum a *Damone*, who never left them till he had brought them thither :) So that (before they came thither) God cast their own powder in their faces, powdered them and disfigured them with it ; and that their quarters stand now in pieces, as they meant, ours should : It is the case of the CIX. Psalm. And hereby shall they know, that it is thy hand, and that thou Lord hast done it. How ? in that, they are thus clothed with their own shame, and even covered with their own confusion ; that they fall as fast as they rise ; are still confounded, and still thy servants rejoice. These five (as prints) shew, it was Gods hand. It was the Lord, that made the day ; it was the day, that the Lord made. Be thou exal- ted Lord in thine own strength : It was thy right hand, that brought this mighty thing to passe.

3 Et est mirabile This will not serve the turn. His doing makes it not the Day ; His doing a miracle, that makes it : and that it is too. I take no thought, to prove this point : by the Law, the Prophets, the Gos- pel. To put them to it ; *Moses* : enquire now of the dayes that were before us, since the day that God created man upon earth, and ask from one end of heaven to the other, if there came to passe such a thing as this, whether any such like thing have been heard, and, if we cannot suit it, or set such another by it, we must needs yield it for one. By the Prophets, Go to the Isles and behold, send to Kedar and take diligent heed, and see if you can possibly find the like : if not, confess it for mar- vellous. Come hither (saith *David*) and behold, how marvellous God is ! and what is that ; that such, as are rebellious, are not able to exalt themselves. We need not go so farre, we have it here to see ; We may say to him, Come hither. By the Gospel : for, so do they (there) acknowledge our Sa- viours for miracles : Sure we have seen strange things to day : We never saw it on this fashion : The like was never seen in Israel : therefore marvellous certainly. It is now no miracle, no strange thing, to have a King delivered ; every other year, we see it, and therefore wonder not at it. But to see King, Queen, their seed and all their estates delivered, that is mirabile, that is a new thing created on the earth. I conclude : as, that was the Devils doing, and was monstrous in our eyes ; so, this is Gods doing, and it is marvellous in our eyes. And again, upon all these marks : that, as this was a day, the devil would have marred ; so this is a day, that the Lord made.

4 In oculis no- stris, in our eyes. Marvellous then it is : yet, hath it not (as we say) his full Christendome, unlesse it be so in our eyes. For the time it was : and that (of the Psalm) fits us well, When God (saith he) turned away the captivity (say we, the destruction) of his people ; then were we like to them that dream. No man, but stood in a maze ; as if he knew not well, whether he saw it waking or dreamt of it, it was so strange. And let me go further. Not, in ours only ; for (sure I am) that which followeth there, is true (Then said they, inter Gentes) of other nations : The Lord hath done great things for them : and we are to blame, if we answer them not, with the Eccho there following, Yea indeed, the Lord hath done great things for us ; for which we have cause to rejoyce. If strangers think it strange, and say, and write, *A seculo inauditum*, The like was never heard before : if it were marvellous in their eyes, it were very marvellous it should not be so, in our eyes too.

I add, they that were the Actors of it, in their eyes, it is so ; and that of the Apostle, may aptly be applyed to them. Behold ye despisers, and wonder, and vanish, for God hath wrought a work in your dayes ; a work which you your selves that were the doers, shall scarce believe, when it shall be told ; that even astonished themselves, to see it go forward so long, and so suddenly cast down. Nay, I go further, to make it a miracle consummate. I doubt not, but it was strange newes, even in hell it self, inasmuch as even that place had never hatched the like monster before. You see the wel- come they in Hell gave him of *Assur*, (*Esay* 14.) What, art thou come, that makest the earth to tremble, and dost shake whole Kingdomes ? And yet it is well known, all his shaking was but in a metaphor : He never made it shake actually, as these would have done : and therefore this of grea- ter admiration, and (I doubt not, but) more wonderfull in their eyes : And ours are very dimme, if in all other it be, and be not so in ours.

II Then if such dayes there be, if this of ours be one of them, if the fore-part of the verse do then must the latter also belong to us : If this, the day, the Lord hath made ; then, this, the day, wherein we to rejoyce : When He makes, we to make ; and our rejoycing in it, is our making of it. To rejoyce, no hard request, nor heavy yoke, let it not be grievous to us. We love to do it, we seek all meanes to do it in all cases else : then to assay to do it here. This (sure) the Pro- phet would not require, nor make it the office of the day, but that upon such dayes, God him- self calls us to joy.

And

And even as, when God calleth us to mourning, by *black dayes*, of famine or warre, or the like; then to fall to *feasting* or revelling, is that that highly displeaseth God: so, when God, by good *dayes*, calleth us to *joy*; then to droop, and not to accommodate our selves to seasons of his tending, is that which pleases him never a whit.

What? (saith *Nehemias*, upon such a blessed day as this) *Droop you to day?* No, at no hand do it, *Dies enim festus est*, it is a festival day: what then? why it is essential, it is the nature of every Feast (saith God in his Law) *omnino gaudere*, by any means in any wise, therein to rejoyce. And *Nehemia's* promise is to encourage us, that if the strength of the Lord be our joy, the very joy of the Lord shall be our strength.

Neh. 8:9, 10.
Numb. 10: 10.
Deut. 16. 11.

To conclude: Sure I am, that if the plot had prevailed, it would have been an high Feast in *Gath*, and a day of jubilee in *Ascalon*; The daughters of the uncircumcised would have made it a day in triumph. Let us not be behind them then; but shew as much joy for our saving, as they would certainly have done, for our perishing.

2 Sam. 1. 20.

Exultemus & Latemur. God loveth our joy should be full; it is not full, except we have both these, the body (as it were) and the soul of joy: the joy outward of the body, and gladnesse inward of the soul. (So much do the two words signifie, in all the three tongues.) Both he will have: for, if one be wanting, it is but *semipterum*; half full.

Exultemus and
Latemur both.

And he beginneth with *Exultemus*, the outward: not to our selves within, which we call *gaudere in sinu*: joy of the bosome; but such, so exuberant, as the streames of it may overflow, and the beames of it shine and shew forth, in an outward sensible exultation. It is a day, so would he have us rejoyce, that, as by day-light it might be seen in our face, habit, and gesture: Seen and heard both: Therefore he saith (at the 15. vers.) the voice of joy is in the dwellings of the Righteous. And in the dwelling it doth well: But yet, that would not serve his turn: but, open me (saith he at the 19. vers.) the gates of Righteousnesse: that is, the Church-door (his house would not hold him) thither will I go in; and there, in the congregation, in the great congregation, give thanks unto the Lord: And that so great a congregation, that it may constitute *diem solennem* in *conferentia usque ad Cornu Altaris*, that they may stand so thick in the Church, as fill it from the entrie of the door, to the very edge of the Altar. This same joy that is neither seen nor heard, there is some leaven of malignitie in it; he cannot skill of it. He will have it seen in the countenance, heard in the voice; not only preaching, but singing for this praise. And that, not with voices alone, but with instruments and not instruments of the Quaver alone, but instruments of the Sceptle too, bells and all, that so it may be *Hosanna* in altissima, in the very highest key we have. This for *exultemus*.

Exultemus:
the outward
joy.

Verse 15.

Verse 19.

But, many a close Hypocrite may do all this, and many a counterfeit *Shimei* and *Sheba* did all this, to David; got them a seeming forced countenance, taken-on joy: And therefore the other; that God will have his joy, not be the joy of the countenance alone, a clear face, and a cloudy overcast heart; he will have the gladnesse of the heart too, of the inner-man: *Cor meum & caro mea*; the heart, as well as the flesh, to be joyfull. The joy of the soul is the soul of joy: not a body without a soul, which is but a carcase. Strange children may (and will) dissemble with me (saith the Psalm 18. 44.) dissemble a gladnesse, for fear of being noted; and yet within, in heart, you wot what. But, God calleth for his *de fontibus Israel*, which we read, from the ground of the heart. That is (indeed) the true fountain of joy, that our lips may be fain, when we sing unto Him, and so may our soul which he hath delivered. Nay, he delivered both: and therefore, both the body to rejoyce; and the soul to be glad. This doth *Latemur* add, to *exultemus*.

Latemur, the
inward joy.

Psalm 16. 9.

Psalm 18. 44.

Psalm 68. 26.

Psalm 71. 21.

If then we be agreed that we will do both, I come to the last, how to order our joy, that it may please Him, for whom it is undertaken. It is not every joy that he liketh. Merry they were; and joyfull (they thought) that kept their Kings day (*Hof. 7.*) by taking in bowl after bowl till they were sick again. So they that *Malachy* speaks of; there came nothing of their feasts but dung (bear with it, it is the Holy Ghost his own term) that is, all in the belly and belly-cheer. So they, that sit down to eat and drink, and rose up to play, and there was all; that is the *Calves-feast*: a Calf can do as much. But with none of these was God pleased: and as good no joy, as not to the purpose: as not to please him.

How to order
our joy.

Hofca 7. 5.

Mal. 2. 3.

Exod: 32. 6.

1 Cor. 10. 5.

That it may be to the purpose, that God may take pleasure in it, it must begin at *Hosanna*, at *Aperito mihi portas Justitia*, at the Temple-door; there must it go in, it must blesse, and be blessed in the house of the Lord. I will first make joyfull in my house of Prayer (it is God by *Esay*;) the stream of our joy, must come from the spring-head of Religion.

Verse 92

Esay 56. 7.

Well then, to the Church we are come: so far onward. When we are there, what is to be done? Somewhat we must say, we must not stand mute. There to stand still, that, the Prophet cannot skill of. That then, we may (there) say something, he here frames, he here indites a Versicle, which after grew into such request, as no feast ever without it, without an *Hosanna*: it grew so familiar, as the very children were perfect in it. The summe and substance whereof (briefly) is no more, but (which we all desire) that God would still save, still prosper, still blesse him; that in His name, is come unto us (that is) King David himself, whom all in the house, and all of the House of the Lord blesse in His name.

Verse 15.

Marth: 21: 9.

And to very good purpose doth he this: for, joy hath no fault, but that it is too short, it will not last, it will be taken from us too soon. It is ever a bar, in all joy, *colletur a vobis*; subject to the worme, that *Jonas* gourd was. It standeth us therefore in hand; so begin with *Hosanna*, so to

Psalms 2. 11.
Prov. 27. 1.

joy, as that we may long joy to pray for the continuance, that it be not taken from us; ever remembering, the true temper of joy, is (*exultate in tremore*) not without the mixture of some fear. For, this day, we see what it is, a joyfull day: *We know not* (saith Solomon) *what the next day will be*: and if not what the next day, what the next year much lesse. What will come, we know not; what our finnes call for to come, that we know; even that God should call to judgement, if not by fire, by somewhat else. If it be but for this, it concerns us nearly, to say our *Hosanna*, that the next year be as this. It is our wisdom therefore, to make the meanes, for the continuance of it, that God would still stablish the good work, *He this day wrought in us*; still blesse us, with the continuance of the same blessings.

Verse 25.

And this that we may do, not faintly but chearfully with the lifting up of our souls therefore, as far as art or spirit can do it, he hath quickned his *Hosanna*, that he may put spirit and life in us, to follow him in it, with all fervour of affection: four times, twice with *Anna*, and twice with *Na*; either of them before, and after; but eight words, and four of them interjections: all to make it passionate; and that so, as (in the original) nothing can be devised more forcible; and so, as it is hard, in any other tongue, to expresse it; which made the Evangelist let it alone: and retain the Hebrew word still. But, this, as near as I can, it soundeth. *Now good Lord save us yet still, now good Lord prosper us yet still*. Be to us as last year, so this, and all the yeares to come, *Jesus a Saviour, yesterday, and to day, and the same forever*.

And three things doth he thus earnestly pray for, and teacheth us to do the like. 1 To save, 2 prosper, and 3 blesse.

Math. 21. 9.

1 To save: that should be first with us; it is commonly last: We have least sense of our souls. To save us, with the true saving health; (it is a word whereof our Saviour Jesus hath His name) it importeth the salvation of the soul: properly to that it belongeth, and hath joynd to it *Hosanna* in the Gospel (*Hosanna in excelsis*) to shew it is an high and heavenly salvation.

Psalms 1. 3.

2 Then, to prosper. If He but grant us the former alone, to have our souls saved, though without prosperitie, though with the dayes of adversity, it is *sors sanctorum*, the lot of many a Saint of his, of farre more worth than we: Even so, we are bound to thank Him, if, even so, we may be but saved. But, if he had also prosperitie of the outward, to the saving of the inward man, that not so much as a leaf of us shall wither, but look what we do shall prosper; and that, whatsoever men of evil counsels do, shall not prosper against us: if He not only vouchsafe us *Hosanna* in excelsis, but *Hosanna de profundis* too, from deep cellers, deep vaults, those that dig deep to undermine our prosperitie; if He add the shadow of his wings, to shelter us from perils, to the light of his countenance, to save us from our sins, then have we great cause to rejoyce yet more: and both with *exultemus* from without, and *letemur* from within, to magnifie his mercie, and to say with the Prophet, *Praised be the Lord, that (not only taketh care for the safety, but taketh pleasure in the prosperitie of his servants)*.

Luke 19. 38.

John 12. 15.

Psalms 125. 1.

3 Lastly, because both these the one and the other; our future salvation, by the continuance of his Religion and truth among us, and our present prosperitie (like to walls) meet upon the headstone of the corner; depend both, first, upon the name of the Lord, and next upon him, that in his name, and with his name, is come unto us (that is) the King: (So, do both the Evangelists S. Luke and S. John supply; and, where we read, *Blessed be he*, there they read *Blessed be the King that cometh*: so that neither of them sure, unlesse he be safe; that he would blesse him, and make him blest, that in His blessed name, is come amongst us. The building will be as Mount Sion, so the Cornerstone be fast; so the two walls, that meet, never fall asunder. If otherwise: but I will not so much as put the case but as we pray, so trust, it shall never be removed, but stand fast for ever.

This then we all wish that are now in the House of the Lord, and we that are of the House of the Lord, do now and ever, in the Temple and out of it, morning and evening, night and day, with and pray both, that he would continue forth his goodnesse, and blesse with length of dayes, with strength of health, with increase of all honour, and happinesse, with terror in the eyes of his enemies, with grace in the eyes of his subjects, with whatsoever David, or Solomon or any King, that ever was happy, was blessed with; Him, that in the Name of the Lord is come to us, and hath now these four yeares stayed with us, that he may be blessed in that name, wherein he is come, and by the Lord, in whose Name he is come, many and many yeares yet to come.

And, when we have put this incense in our phials, and bound this sacrifice with cords to the Altar fast, we blesse you and dismiss you, to eat your bread with joy, and to drink your wine with a chearfull heart: for God accepteth your work; your joy shall please Him: this *Hosanna* shall sanctifie all the joy, shall follow it.

Verse 1. 2, 3, 4.

Psalms 136. 4.

23.

24.

32.

To end then. This Day, which the Lord hath thus made so marvellously, so marvellously and mercifully; let us rejoyce in the Maker, for the making of it, by His doing on it that deed, that it is so marvellous in our eyes, in all eyes: returning to the beginning of the Psalm, and saying with the Prophet: *O give thanks to the Lord, for he is gracious, &c. Let Israel, let the house of Aaron, yea, let all that fear the Lord, confesse that His mercie endureth for ever.*

Who only doth great wonders. Who remembered us when we were in danger; and hath delivered us from our enemies, with a mighty hand and stretched out arme. And, as for them, hath turned their device upon their own head. And hath made this day to us a day of joy and gladnesse. To this God of Gods, the Lord of Heaven, glorious in holinesse, fearfull in power, doing wonders, be, &c.



A
SERMON
 Preached before the
KINGS MAIESTIE
 AT
WHITE-HALL,
 On the *Fifth* of **NOVEMBER,**
Anno Dom. MDCVII.

PSALM. CXXVI.

In convertendo Dominus captivitatem Sion, &c.

Verf. 1. *When the Lord brought again the Captivity of Sion, we were like them that dreame.*

2 *Then was our mouth filled with laughter, and our tongue with joy: Then said they among the Heathen, The Lord hath done great things for them.*

3 *The Lord hath done great things for us, whereof we rejoyce.*

4 *O Lord, bring again our Captivity, as the rivers in the South.*



The word *Captivity* is enough to give us light, when and why this *Psalm* was first indited; namely upon their returne from the *Captivity*. Of which returne of theirs, it may truly be said, it was one of the greatest; nay, it was the very greatest *Delivery* that ever God vouchsafed his people. Their estate no where so miserable as there; witnesse the book of *Lamentations*. Their case never so joyfull, as returning thence; witnesse this booke of *Psalms*. No benefit so much celebrated: None, so many *Psalms* as it. Divide the whole Book into foure parts, one fourth part is, for this returne: either directly of set purpose (as here are fifteen together) or recorded in *Psalms*, though made upon other purpose: still, as the greatest *Delivery* that ever they had.

Yet, this I confesse unto you, that this *Delivery* of theirs (such as it were) falls short of that of ours as on this day: wherewith yet I shall be faine to march it. But, this I must tell you before hand: to have this of ours fully patterned in all points, we must not looke for it; The Scripture hath it not. They had no *powder*, then, it was not found. If they had had, they would have used it, but for the murder of persons: they knew no other *murder*. But, to murder all three

Esai.

Estates of a Realme at a clap! Facti sunt sicut somniantes, or rather, *Facti non sunt sicut somniantes*, they never dreamt of any such. And what then is our case, think we, that have received from GOD such a *Deliverance*, as we can find no match for it;

But well, though these *Psalms* of the *Captivity* come not fully home, be not altogether like ours; yet, because there be none liker, none that come neerer, we must content our selves with these, and either take our Texts hence, or take none at all.

In taking this then, and applying it to the present, there shall need but one word to be altered, that is, the word *Captivity*. But for it, all else would runne very cleer and currant: if we might but change that one word, and instead of reading, *When the Lord turned away the captivity of Sion*, we might thus read, *When the Lord turned away the blowing up of Sion*: all besides, every word else, would suit well and keep perfect corefpondency.

It is true, it was not a *captivity*, that was turned away from us. And yet it is hard to say whether it might not have proved to that too: and whether God, in turning it away, did not happily turne away a *Captivity*. But, if not a *Captivity*, that He turned away from us, was worse than any *Captivity*. This *Psalm* sheweth it; They that are *Captives*, how miserable soever their case be, yet have hope of returning, as these had and did. But, if this of ours had taken place, we had been sure enough for ever returning: we had been (all) past singing, *In convertendo*.

This one word being changed (and that without wrong to the Text, for it is for a greater) all else will fall in and follow of itself. 1. As that of theirs, so this of ours for all the world, like a dreame. 2. As they, among the *Heathen*, then said of them: So, they, of other Nations, now said of us; that GOD had been our good LORD, for bringing us again, if not from the *captivity of Babylon*, from *Babylon* (I am sure) that is from an horrible and fearefull confusion, which He turned away from this Land, and from us all.

The Summe and Division.

To set then this *Psalm*, first for them, and then for our selves. It is a *Psalm* of Degrees (the title is so) and two degrees there be in it. No new ones, but the usuall; which we must still fall upon, if we deal with the *Psalms*: (All the *Psalms* are reduced to them, even to those two words, *Halleluja* and *Hosanna*, Praises and Prayer; *Halleluja*, Praises for Deliverance obtained; *Hosanna*, Prayers for obtaining the like, upon the like need,) 1. The *Halleluja* in the foure first verses: 2. The *Hosanna* in the last. I durst not sever them; they prosper not, where they go not together.

I. The *Halleluja* or praise hath two degrees, which (as in all other things, so in this) make it praise-worthy. 1. The *Stuffe*, and the 2. *Workmanship*.

The *Stuffe* (or matter) I call, The turning back the *Captivity of Sion*: and two degrees in it: 1. That *Sion* is suffered to go into *Captivity*. 2. That GOD turneth away the *Captivity of Sion*. This is *Halleluja* for the *stuffe*.

And again, *Halleluja* for the *Workmanship*. That God did not deliver *Sion* *Utcunque*; but, so deliver her, as the manner was memorable. The manner is set down in two degrees (Which two are, as it were, the embroidery of the other. 1. Turned it so strangely, as when it was done, it seemed rather a dreame, than a thing done waking, *Facti sumus*, &c. 2. Again, turned it so memorably, as the *Heathen* talked of it, *Tum dicebant*, &c.

Which *Dicebant* divides it self into the sound among the *Heathen* (in the second verse,) and the 2. *Eecho* of it in *Israel* (in the fourth.)

Then cometh the conclusion (the best conclusion of all) *Facti sumus*, &c. This their *Halleluja*.

II. Their *Halleluja* is no sooner done, but close upon it cometh their *Hosanna*. To their knees they get them, and pray, *Converte Domine*. And in this also two degrees: 1. First they pray to turne it. 2. And then, so to turne it, as the *Streames in the south*. In the south (that is) the *wildernesse*; liking their *Captivity* to a desert, and their returning to *streames of water*. And what more needfull, or what more welcome than water in the *wildernesse*? These are the degrees and *Steps*, in theirs. The same *Steps* will we tread in our own; to shew, that we may with good right convert to our own use, this *Psalm* in *Convertendo*.

VER. 1:

I.
Hallelujahs:

1. For the work,
1. The Captivity of Sion;
Psal. 48. 2.

H *Halleluja* first for the work, then for the work-manship: The work is, The Lord turned away the captivity of Sion. 1. First, of the Captivity of Sion; 2. Then, of the LORDS turning it.

The Captivity of Sion: I aske first, why of Sion? why not the captivity of Jerusalem, Iuda, Israel? Jerusalem, Iuda, Israel, were led away Captives, no lesse than Sion. They, the greater, and more generall: why not the Captivity of them; but of Sion? It should seeme, there is more in Sion's, than in the rest, that choice is made of it before the rest. Why? what was Sion; We know, it was but a Hill in Jerusalem, on the North-side. Why is that Hill so honoured? No reason in the world, but this; That, upon it, the Temple was built: And so, that Sion is much spoke of, and

and much made of, it is only for the Temples sake. For whose sake it is (even for His Church,) that the LORD loveth the gates of Sion, more than all the dwellings of Jacob. Loveth her more, and so her captivity goeth nearer Him, and her delivery better pleaseth Him, than all Jacob besides. This maketh Sions Captivity to be mentioned chiefly, as chiefly regarded by GOD, and to be regarded by His. As (we see) it was: When they sat by the waters of Babylon, that which made them weep, was, When we remembered thee, O Sion: that their greatest griefe. That their greatest griefe, and this their greatest joy: *Latus sumus*, when newes came, (not faith the Psalm, *in domos nostras*, We shall go now every one to his own house, but) in *Domum Domini ibimus*, We shall go to the house of the Lord, we shall appeare before the GOD of Gods in Sion.

Psal. 87. 2.

Psal. 137. 2.

Psal. 122. 1.

Sion, God loved and favoured high: yet how dear soever Sion is in his sight, for Sions sinnes, proper peccata populi mei, she sometimes is forsaken and afflicted by him. Though He take not His mercy utterly from her, nor suffer His truth quite to faile, yet he visiteth her offences with the rod, and her deeper transgressions with scourges: and among the rest, with this scourge of Captivity.

Psal. 89. 33.

32.

To be plagued at home, in their own Land, is but a rod in comparison: Captivity is a scourge, in respect of it, and a sharp one. To be bereft of all we have, and of (that, which they have, that have nothing else (liberty, to be carried into a strange land; to be made bond and thrall to the proud commands of an Enemy; *Wo is me for Sion* (saith Jeremy.) And no man shall need but to read his Lamentations only. There is, in particular to be seen, the evill of captivity, how sharp a scourge it is. The Book was made for that end.

But, of all Captivities, none so evil, as that of Babel: If any other be a scourge, that is a Scorpion. In Egypt, their case was more tolerable: their souls were free there; howsoever their bodies in servitude; they might serve GOD yet, they were not compelled to fall down before Isis or Osiris. Only, the Captivity of Babel is the captivity of soules, no lesse than bodies. There they must fall down before the great Idol in the field Dura, or be thrown into the furnace. Babel is the worst place that is, for Sion to be carried captive to. And this is the first degree, Sion is afflicted, and that with Captivity; with the Captivity of Babel. Now to In Convertendo Dominus.

Dan. 3. 1. 6.

They that fell by the sword (saith Jeremy) were in better case than they that went into Captivity; save only that, this poor hope they had left. They might returne again. They might returne, and to they did. Sion went into Captivity; but her Captivity went not so far, but it turnes again. It is one of the Songs of Sion. Many a time have they afflicted me from my youth up, &c. And again, Many a time have they afflicted me, &c. that is, many and many times more; but yet, they have not prevailed against me: finally. Here is a proof of it. Though brought to Babel, yet not left there; though led into Captivity, yet restored to liberty. There may be snares, for her, but the end is, *laqueus contritus est*: there may be bonds, but the end, *dirupisti vincula*, Thou hast broken my bonds in sunder. Sions captivity is still turned backe.

2 The Lords

Turning of it.

Lam. 4. 9.

Psal. 129. 1, 2.

Psal. 124. 7.

Psal. 116. 16.

But who shall turne it? In convertendo Dominus. Cyrus may seeme to have done it: But alas, Cyrus is a great Monarch, and they a sort of poor Captives. Besides, he is a Heathen man, an Idolater, a stranger to them and their Religion, no wayes like to turne or to be turned; *Quis revolvat nobis hunc lapidem*, what engine shall bring this about? Dominus, the LORD shall. For, though the hearts of Monarchs be as rivers of many streames, yet, In manu Domini cor regis (saith a great Monarch) In His hand their hearts be; Et quocunque vult convertet, and he can turne them, as the streames in the south. (This verse referring to that of Salomon.) It is the LORD then, the great King, the great Turner of the greatest Monarchs hearts, that thus turnes Cyrus's heart. Cyrus being turned, his Decree came forth for their returne. *A Domino factum est istud*; It was his doing; they saw it, they noted it; and they had been to be noted of great blindness, if they had not noted it; But, note it they did. So they begin one of their Songs, *Nisi quia Deus*; and again they repeat it, *Nisi quia Deus*, if the Lord had not done it, it had not been done. But for Him, they had been in Babel, still. Thus meaneth for Sions Captivity, and the Lords turning: The Lord turned away the Captivity of Sion. So have ye the worke: Halleluja for the worke.

Mark. 16. 3.

Prov. 21. 1.

Psal. 118. 13.

Psal. 124. 1, 2.

And again, Halleluja for the Workmanship. To escape a Captivity, is enough, it skills not how, howsoever, it is well, thanks be to God. But, it receiveth increase, and is made capable of a higher degree, by the Matter: and that greatly. All captivities, are grievous; specially, that of Babel: And all returns joyfull; specially, from thence. Yet is even that made more joyfull, two wayes; set higher by these two degrees: 1. That it was like a dreame. It is ever a signe of a very strange event, when men, at the seeing ought, though they be awake, yet think they are not; though they do not dreame, yet think, they are in a dreame. 2. That they among the Heathen talked of it. It is ever a signe of a famous accident, when other men (specially, other Nations, speak, and speak magnificently of it.

3 Halleluja

For the work

manship, or

maner.

Falsi sumus sicut somniantes, We were as it were in a dreame, it came so unlookt for. For, so come dreames (we know without looking for: (Men know not, when they go to bed, what they shall dreame of.) And it is a benefit to have a benefit come, like a dreame, without waiting longer for it.

So strange as like

a dreame.

1 Unlookt for

Then, it came without any labour of our parts: That, that cometh in a dreame, cometh to us sleeping; we doing nothing to it, or toward it, more than if we had been fast asleep. And, it is a benefit to have a benefit come like a dreame, without paines taking for it.

2 Without

labour.

But neither of these is it: that it was unlaboured for, or that it was unlookt for. But that, it was so strange, as no man would ever have looked for it: so strange as well might we dreame of some such thing, but (a wake.) never any saw the like. The nature of dreames is such: Men, in

3 Beyond hope

G.n. 28. 17.
37. 9.
Dan. 2. 31, 32.

dreames, have such strange things appear to them, as would never come into the mindes of any that were awake. They see *ladders* so long as will reach up to heaven: they see the *Moone* and *stars* worshipping them: They see *men with hearts of gold and breasts of silver*, and I wot not what things; incredible things, of the phantasies figuring, but never of the senses apprehending. This maketh things by all likelihood, to seem like *dreames*. And such was their case, at the coming out of *Cyrus's* proclamation, for their returne. It was so little looked for, that ever it should come: it was so above all they could hope for, when it did come, that, what with the suddenesse, and what with the strangenesse, for the present, it seemed to them a *dream* of the night, rather than any *vision* of the day. Well might they say, *Facti sumus*, &c.

A pleasant
dream.
Gen. 28. 15.
Dan. 4. 5.

A *dream* it was. To specify what kind of *dream*. *Jacob* dreamed, and was much comforted with it. *Nebuchadnezzar* dreamed, and was exceedingly frightened with it. This (here) was of the nature of *Jacob's*; a comfortable pleasant *dream*: You may see by the effects in the second verse; *Tum repletum est* &c. And sure, the impression of the *phantasy*, no where sheweth it self more powerfull, than in *dreams*. Men shall be so affected, as they shall even laugh out, as they shall even talk aloud; yea so that they shall even wake with it many times. This here was such; *joyful*, it filled their hearts full of joy; so full, as it even brake forth, and ranne over, over into the countenance, *Os risu*; over into the tongue, *Lingua júbilo*. The face is a mirror, to shew, how the minde is affected: the tongue a trumpet, to sound out the secrets of the heart. You might see their joy, in their face, as in a mirror: you might hear it from their tongue as from a trumpet. Assign it was, the fountain was full, when both the *Cisterns* thus run over.

And true with
all.

But, what is it for a *dream*, to be pleasant, if it be not true withall? Nay; there is no more miserable case, than of him that dreameth the pleasant *Ivorie-dream*, and when he awaketh findes it nothing so. *Dreams* he is at a feast, and waketh all hungry: *dreams*, he is rich and; waking, findes nothing in his hands. This was not such: it was *p. r. cornam portam*, a true one; not to be let goe for a *dream*, for it proved more than a *dream*, a reall thing indeed. For, when they came out of their *dream*, all the Country about rang of it, *Tum dicebant*, &c.

And there can be no better way, to come to a true judgment of what befallerth us, than by *dicere*, what other men say of it. Men are commonly over sensible of their own joy: a truer estimation would be taken, from them that are no parties to it. Best, hear what they say.

Especially, if it be not only *Dicebant inter homines*, but *inter Gentes* too; if they be not single men, but whole Nations. Their *Dicebant* is yet a degree further. For, many a deliverance there is, the world never talke of, and yet, great for all that: but, those that fill the eyes and the mouths of whole Nations, must needs be *prima magnitudinis*: and so was this then. Notice was taken of this, by those *inter gentes*, and no other talke for the time, but of it. This sheweth, it might well be as strange, as a *dream*, but was no *dream* indeed.

The *heathen* were either strangers and regarded them not; or enemies, and maligned them. No fear, that such (especially, the latter sort) should *dream* too. No; *Envie* sleeps not, And waking and seeing it; no fear, they will be partiall and confesse more than truth. Commonly, their nature is to abate, diminish, extenuate: no fear of amplifying at their hands. If they say, it is great, it is great indeed. And here, both strangers and enemies confesse it; therefore we may be sure it was no vulgar or ordinary turning.

2 So memorable,
as Heathen talk-
ed of it.

And truly, great reason they had so to say; It could be no policy (they say) for *Cyrus*, to send them backe. He had the n now safe, and well broken to service, by *seventie years* continuance. They might prove slippery, and revolt; and so he repent his sending them home. Besides, he sent none back, of all the rest of his *Captives*, being (yet) of his owne Religion, which these were not. They saw (then) no reason for it, in the world. Then, to let them goe; and in such sort to let them goe, with so ample a commission: with so rich rewards, to build againe: This, when it came to their notice, it made them muse; it found them talke, it even drew from them this *dicere*.

VER. 2.
The Sound
among the
Heathen.

Then said they of the Heathen.] And, what is it they said? It is to the purpose. In this (as in many other) the *Heathens* saying cannot be mended. This they say: 1 That they were no quotidian, or common things; but great. 2 Then these great things they ascribe not to chances that they happened not, but were done. 3 Then done by God himself: they see God, in them. 4 Then, not done by God at randome, without any particular aime: but, purposely done for them. 5 And yet there is more in *magnificavit facere* (if we looke well.) For, *magna fecit* would have served all this: but in saying *magnificavit facere*, they say *magnificavit illos*, ut *magna faceret pro illis*, He magnified them, or set greatly by them, for whom He would bring to passe so great a work. This, said they among the Heathen.

And it is pitie, the *Heathen* said it, and that the *Jewes* themselves spake not these words, first. But they were so ravished with joy at the first, as they were to be borne with. But now, finding the *Heathen*, so saying; and finding, it was all but true, they said; they must needs find themselves bound to say at least so much: (And more they could not: for more cannot be said.) So much then, and no lesse than they. And this addeth a degree to the *dicere*. That the sound of it was so great among the *Heathen*, as it made an *Eccho* even in *Jury* it self.

That

That *Ecce* then followeth (in the 3 verse.) The person only changed: *Nobiscum*, for *Cum illis*, there's all. And indeed, *Sion* should have been much to blame, if the *Heathen* should see those things for great, and God to be the Doer of them; and *Sion* should not discern them for such. If the *Heathen* should say *magnificavit Dominus facere*, and *Sion* should not magnifie Him for this so magnificent a work; if this Confession should even be wrung from the *Heathen*, & should not come voluntary from the *Children of Sion*, whom it more neerely concerned a great deale.

And what, shall there be no difference between *Sions* and the *Heathens dicebant*, but only *Nobiscum*? Yes: for though the words be the same, there may be oddes in the uttering. God forbid, but *Sion* should say, in another manner key, at the left.

And yet, there is some amends for *Sion*: the words are not all out the same. Here is a *hemistichium* more in *Sions*; in which they plainly expresse the odds, between their affections and the *Heathens*. This it is; *Facti sumus latantes*: that is, the *Heathens* say it; but rather wondring, than rejoicing at it. They say it, because they cannot choose but say it, it is so evident; but they bite the lippe when they have done; they could have been well content to have spared the speech; well content, that God had not done it, that they might not have said it. In a word: they say it without a *latantes*; but, *Sion* saith it joying, and joyeth in saying it: saith it, and, in saying it, lay at the end of it, *Facti sumus latantes*. And this (here) is true joy, grounded upon the due consideration of the matter, by occasion of the *heathens* speech. The other (before) was like the laughing in a dreame. But, this, true joy; and in signe thereof, it was at the first but *facti sumus sicut somniantes*; but here, it is *facti sumus* (not *sicut*, but) *verè latantes*, truly joyfull indeed. And this maketh up their *Halleluja*.

Their *Halleluja* thus performed: they come to their *Hosanna* straight. And why so straight? They were *sicut somniantes*, so they say: And, *dreames* (we know) have this quality, they are but short. And they were *facti latantes*, and, joy commonly is of the same nature, lasteth not much longer than a dream, but vanisheth quickly, as a dreame when one awaketh. *Dreames*, and *joyes*, as soone had, so soone lost. That therefore their *latantes* prove not *sicut somniantes*, to keep their joy waking, this they thinke, their wisest way. No sooner to make an end of *Halleluja*, but straight to begin their *Hosanna*; make the next verse to their thanks for *In convertendo*, a petition, *Converte*. And that to Him, that granted that; to grant this. *In convertendo Dominus*, *Converte Domine*: (that is, *Hosanna* to Him in the highest.)

Converte Domine: Why how now? But very now, they praised Him for turning it away, and do they now pray Him, to turne it away? How hangs this together: to pray to have that turned, that is turned already? They may seeme to be scarce yet out of their dreame. Nor so: These two *Convertes*, and these two *Captivities* are not all one. *S. Augustine* saith well (upon *solutis doloribus inferni*, *Art. 2.*) that, two manner of wayes, a thing is loosed: 1. Either, after we are already snared; 2. or else before-hand, that we be not snared with it at all. *CHRIST* loosed those sorrows, this latter way, which is farre the better way of the twaine. And even so, two wayes is a captivity (or any mischief else) turned away: 1. by an after-delivery, when it is come, 2. or by a fore-hand prevention, yer it do come. The *Gretians* expresse it, by *Prometheus* and *Epimetheus*: the *Latines*, by *Antevorta*, and *Postvorta*; The *Schoole-men*, by *præveniendū*, and *subveniendū*: But, prevention is ever the better. Better a good *Buckler*, to keep off the blow; than a good *Plaister*, to heale the hurt of it. Better never see *Babel*, than returne from it. The captivity of the first verse was come, and is now come and gone: Who knoweth, whether there be any other to come? If there be, *Converte Domine*, turne it away before-hand; take order there never come any more. So, it is plaine, for all the former *In convertendo*, they may well pray this last too, notwithstanding. They may well pray it; and good reason they have to pray it. The children of *Edom*, and the rest of their evil neighbours, that shewed their good-will in this captivity past, are the same men still; still carry the same mindes. No year, no day goeth over their heads, but they wish and contrive, to bring another, either captivity, or some mischief else, I know not what. Therefore *Converte Domine* is no more than needs.

Now, as *Converte Domine* is, what they wish done: *Sicut torrentes* is, the manner how they wish it done. Turne it, and so turne it, as the *streames* in the South. By the South, understanding the South climate; on which side, lay *Arabia deserta*. All South-ward from them, was nothing but a drie and waste wilderness. It is of the nature of a wilderness to be without water. And what *streames* are there then in the wilderness? None, but such as they call *Land-waters*. And how are they turned or brought thither? No other way, than by melting the snow on the great high hills there: which being dissolved by the summer-sun, come down so plentifully, that all the *pooles* are filled with water, so strongly, that they turne the course of mighty rivers. Their meaning then is, 1. They have as great need of delivery, as the South climate hath of water. 2. Captivity is as congealed snow, and they frozen fast in it, that they cannot stirre. 3. They would have it turned, but by no violent way, but even only by thawing and melting the hearts of *Princes*. (Cyrus and the rest) set against them (whose hearts *Salomon* compareth to these *streames*;) by that, rather

RVE. 3.
The Ecce &
it in Israel.

The conclusion
Facti sumus latantes.

VER. 4.
II.
Their Hosanna.
Psal. 73. 20.

1 They pray to
turne it.

AG. 2. 241

Psal. 137. 7.

2 The manner
of turning it.

Psal. 107. 35

Pſalm 136. 12.

Pſalm 114. 3.

Pſalm 136. 19.

19.

20.

Ezra 1. 1.

2 Chro. 36. 22.

than by any other way. 4, That never was water-ſtreame more welcome to the way-faring man, in the wilderness, than this shall be to them. For, we read of two manner of turnings they had. 1 One out of *Agypt*, in violent and tempestuous manner: *The sea fled, Jordan was driven back, Pharaoh was drowned; Sehon and Og slain*; very great ado there was. 2 And now this, out of *Babylon*; neither by an Army, nor by main strength, but by my Spirit (saith the Lord) breathing upon *Cyrus*, and in mild and gentle manner melting his heart: and there was all. A conversion (not as that of *Pharaoh*, but) as this of *Cyrus*: not as the Rivers of the North; but, as the streames in the South, is it they pray for. So pray they, and so will all pray that are well advised. Thus farre their *Hofanna*.

The Applicati-
on.

Our Hallelujah.

Our turning
and delivery,
the greater far.

I

For that which
was turned
away.

1 Cor 2. 9.

2

For the manner
of turning.

3

For the meanes.

4

For the like-
ness to a dream.

Ezra 1. 1.

Acts 12. 7.

Acts 12. 9.

5

For the joy of
the dream.

6

For Dicebant.

Now to alter the property of all this, and to convert it to our own use: and to shew first, that both this *Hallelujah*; and then that this *Hofanna*, will no lesse agree to us, and our Queere (if not more; but certainly more) a review must needs be granted, of all the former points. And in them (there is no remedy, but) we must fall to measuring, that it may appear there is great odds, between this of ours, and that of theirs. Consequently, that we are bound to give thanks with another manner of *Hallelujah*, than ever did they. And that, whether we look to that which was turned away; ours was worse: to the manner of turning it self; ours was better: to the meanes of this turning: ours to be preferred: to the likenesse of a dreame, to the dicebant inter Gentes, to the facti sumus latantes: in all and every point; we are still beyond them.

That which was turned away, in them, was a Captivity, for term of yeares: In us, was an utter desolation: as much odds between them, as between lying in prison, and flying in pieces. Captivity (as we say by this) is *Vox convertibilis*, hath hope to turn again; utter desolation being incapable of in convertendo, past all hope or possibility of ever returning more.

And what manner of desolation; For, we may find Captivities to match theirs: For a people to be carried away captive, is no new thing upon earth. But, this desolation of ours puts down all that ever were. What should I say, but as the Apostle of that which passeth the speech of all Speakers: *Oculus non vidit, &c.* The like never was seen, heard, nor entered in the heart of man.

And our turning, therefore, the better: and not only therefore; but in it self, simply. Two turnings we said there were: 1 By prevention, yet it come: and 2 subvention, after it is come; and prevention the better, and that was ours. Theirs was by Postventa, light upon them first. Ours came not at us at all; and yet, very near us it came, as near as could be, not to hurt us; and even then, away it was turned. So much the better (should I think) we will reckon of it. That the blow, or blowing up was turned, and we not hurt: rather than we hurt, and lie long on the Chirurgicalians hand, and at last be cured. That of theirs lay heavy upon them for a long time, yet it was turned away: Seventy yeares full. Ours was turned, in the turning of a hand. And we know, it is a doubling of the pleasure, to do it at once.

As in the manner, so in the meanes of this turning, we passe them farre. In that of theirs, the immediate cause of their turning, under G o d, was the turning of *Cyrus* the Kings heart, which G o d hath in His hand, and turneth as the streames of water. And was not ours so too? And yet still, after a more excellent manner. Theirs; a Heathen; ours, a Christian Prince: theirs, a stranger; ours, our own. To the strange turning of whose heart, to turn the letter into a strange construction, next to G o d Himself, we may all truly ascribe our destruction then turned away. This for the 1 turning, the 2 manner, and 3 meanes of it.

Now at the time of this turning, if they were sicut somniantes, we were more. 1. They were delivered by a Proclamation: Proclamations (we know) come not forth, till it be well on of the day, when the streets are well filled with people to hear them, but never early in the morning. But, the newes of ours came betimes, when a great part of us were not out of our beds, and scarce well awake; so, it might be affirmed of us literally, we were then in good earnest, sicut somniantes.

2. S. Peter was awake, broad awake, when the Angel made his chaines fall off: he cloathed himself, shod himself, girt himself, went thorow three gates one after another, and after that, thorow a whole street; yet that that happened, was so exceeding strange to him, that all this while, he thought he was but in a dream. Our case was S. Peters for all the world; we were truly delivered, and yet many of us got up, and were fully ready, yet we could get our selves ready to believe, but that he did still Visum videre: Sicut somniantes, & ecce vigilantes.

3. They had sense of their captivity, their mind ran on it; the more their mind ran on it, the more like to dream of it. We had not so much: it was the further end of our thought, and therefore more like a dream, more unlooked for.

4. They were not fast asleep, they did somewhat toward their delivery: with long, often, and earnest prayer: they did sollicite G o d; they and their Prophets for them. We prayed not, we knew no cause to pray: nothing at all did we to it or toward it, it ran into our nets, while we were on sleep.

Shall I say any thing of the joy of the dream? This I may: that we passe them in that. They were in a strange Country: they must look more demurely, they must speak more sparingly. We were in our own, we might do it the more freely, both in countenance and speech. And for the time, so we did.

And will ye now see, we passe them in dicebant. Theirs was dicebant: but of ours, not only dicebant, but Scribebant and exudebant; said it; wrore it, and printed it. And what, as this here,

here, *Magna*? Nay, *Magna*, *Et à saculo inaudita*, such, so great, as the like was never heard before.

This for *dicebant*, And for *inter Gentes*, we passe them there. For, who talked of theirs? a handfull of Nations in comparison: but those that bordered about. They in effect say as much: Not *Gentes*, not all: but *inter Gentes*, some among them. A small part of the World, compared to ours: more *tongues* a great deal went to our *Dicebant*. I may safely say, *Qua regio in terris*, What land is there, whether the fame of it is not gone, where it is not spoken of? and we by meanes of it renowned and made famous over all the earth; even to *Turks* and *Infidels* (for, thither also it is come, how *GOD hath dealt with us*.) Yea, even our very *Enemies* themselves (I doubt not) when it was told in *Gath*, and published in the streets of *Ascalon*; even in *Rome* it self, even they in the *Conclave*, even the *Pope* himself, helped to make up this *dicebant*; though not aloud that their voice may be heard in the streets, yet among themselves, in private, were forced to say as much: that, the greatnesse of ours received witness from the mouth of our enemies.

Our *dicebant* is double to theirs then, and so is our *facti sumus latantes*: There is, as a joy for our own delivery; so likewise another joy, for the fall of our enemies: they had the former only: We, both former and latter. For, in theirs, they to whom they had been *Captives*, let them go, and there was all; and they were glad of it: but they of *Babylon* became not *Captives* to *Sion*. But in ours, not only the *Captivity* was turned away; but we led *captivity captivum*, which is the greatest joy of all. They that meant ours, instead of ours, found their own: were taken in their own turn, became captives themselves: and as they intended, our members should, so theirs (now) rent, and stretched one from the other. So, in every point, they fall short of us; and we, in all and every, are still beyond them.

And now let me a little stay, and say as much for our selves, as for the *Ieves*. If we shall but enter into our own hearts for a moment, we cannot but think thus: What, doth this our deliverance draw thus much, even from other Nations, that are our enemies? Why then (belike) it must be some extraordinary great one. Why (methinks) it toucheth not them; this, it toucheth us: it is we, that were delivered and not they: and, shall they say all this of us, and shall not we say as much of our selves? Shall we come behind them, or rather, shall we not come behind them, since they are got before in this *Dicebant*? The words we cannot mend, they are so full: Great were the things, and very Great: they changed not, they were done; done by *GOD*, He was the Doer; He the Doer of these great things, and we the people, for whom these great things were done: And so, a people highly magnified by Him in His mercy; and so, a people deeply bound to magnifie Him for all His mercies, but for this, above all, that all the world speaks of.

And, though we cannot, with other words than they; yet can, and will (I trust) with far other affections. *GOD* forbid, but *facere nobiscum* should be sounded in an higher key, than *facere cum illis*. In dangers (I am sure) it is; never any mens dangers touch us as our own: Never they from the shore, cry so heartily, *Lord save them*, that they see in danger of drowning upon the Sea; as they in the ship, themselves cry, *Lord save us*. *GOD* forbid, but we that felt it, should take up our *Hallelujah* in a higher streine than they, that were but lookers on: heard of it, and spake of it, but were not partakers as we were of it.

Let this be the difference: that we say the same, that they say: but they say, *Magnificavit Dominus facere cum illis*, and *facti sunt gementes*; and we, *Magnificavit Dominus facere nobiscum*, & *facti sumus latantes*.

And, since our case doth so many ways surpass this of the *Ieves*, in all the points along; our *Hallelujah* must needs do so too. It is but reason I will requite. Theirs (here) went no further, than their mouth and their tongue, *Os & lingua*; more they mention not. But, in a certain place, the *Psalmist*, when he would expresse a farre greater joy, thus he saith, *All my bones shall say, Lord who is like thee?* This, I think reason, that seeing our bones should have been scattered in every corner like as chips, when one heweth wood on the earth; (should have, but were not:) Not only our mouth and tongue (as theirs;) but our very bones should say, *Halleluja*, *Lord, who is like thee*, who hast rid us from a danger, the like whereof never was? I add further: that, if we and our bones should hold our peace, the stones should cry it. For, Timber-work, and stone-work, and all had flyen in pieces (we know then; even (as *Abakuk* speaketh) that the beam out of the timber-work, and the stone out of the wall, may cry one to another; the beam to the stone, *Halleluja*; and the stone to the beam again, *Halleluja*, to Him, that hath kept them fast, and not made *Ierusalem* as an heap of stones. Even they, to cry: Every bone to have a tongue: and every stone and beam to have a tongue, to put down theirs, and to make our *dicebant*, our *Halleluja*, our *magnificavit* the lowder.

And now, shall we stay here and end with *Halleluja*, and cut off *Hosanna* quite? I dare not: I feldome see *Halleluja* hold long, if *Hosanna* forsake it, and second it not. For I ask; What, are they all dead, that fought our lives? Say, they are: Is the devil dead too? If he be not, it skils not, if they were. His powder-mill will still be going; he will still be as busie, as ever, in turning over all his devices, in turning himself into as many shapes as *Proteus*, and all to turn us to some mischief. The more it concerns us, not to be too long at our *Halleluja*, but, when we have done it, before we set, to take up our *Hosanna*; not to forget it in any wise. After we have praised Him for in *convertendo*, that so it is: to return, to our *Converte Domine*; that so it may long be. The wheel will stand, it will not turn on still, without it.

Then, in the person of humble supplicants cry we all, *Hosanna* to the highest, and *Converte Domine*, to Him, that is Lord of *Ezekiels wheels*, and of all their conversions. The rather, for that there

there is no design, hath more laid open and let us see the defects and weaknesse of all humane wisdom and watchfulnesse, than is. There wanted neither; but it went beyond both. No, nor any design hath let us see, how dangerous and undiscoverable plots, the Devil is able to possesse his limbes withall. All to let us see, what need we have, to turn to Him, with our *Convertes*, that can see what they do at *mid-night*, in the *Vault*, as well as what is done at *noon-day*, on the *house-top*: can see, and discover; discover it, and turn it away. That He would, as many as are comming this way, turn them all away.

And turn them all away, by the way of *prevention*; not suffering them to light on us (as theirs did) and then after remove it; but averting it, before it come: left after, it be too late.

And (that we forget not *Sicut*) that He turn it by such, and no other meanes, than the *streames* in the *South*: that is, with no great ado: not, in boisterous or rigorous meanes, as that of *Agypt*; but, in a mild and calme manner, as this of *Babel*, and as our own. By the same meanes still; even by the turning of the heart, which is in His hands: which as the *streames* in the *South*, He now did turn; and so still and ever may. That, from that fountain (*Still*) may flow the *streames*, that may give us *refreshing* in time of our need. That, if it be his blessed will, that may ever be the *Sicut*, as now it was.

And now; turn our captivity, O Lord, past and to come; turn both: that, as the *streames* of the *South*, they may melt, fall away, and come to nothing: that our future dangers may still be *sicut somnia*, ever as *dreames*, but never *Visions*: that, as we have been now matters of *praise* to

the Nations, for our former delivery, so we never become a by-word to them,

for any after-calamity: but that, our conclusion may be ever, *facti sumus*

letantes, still in joy, and this joy may never be taken from us; that

we still may laud and magnifie thy glorious Name, evermore

praising thee and saying, *Magnificetur Dominus*.

The Lord hath magnified His power and

goodness towards us this day, for which

His holy Name be magnified,

this day, and for

ever.

John 16. 22:



A SER



A
 SERMON
 Preached before the
 KINGS MAIESTIE
 AT
 WHITE-HALL,
 On the Fifth of NOVEMBER,
 Anno Dom. MDCIX.

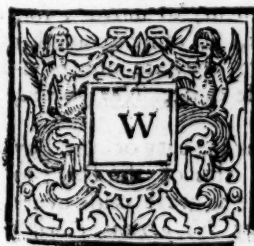
LUKE Chap. IX. Ver. LIV, LV, LVI;

Cum vidissent autem Discipuli, &c.

And when His Disciples James and John saw it, they said: Lord, wilt thou that we command, that fire come down from heaven, and consume them, even as Elias did?

But Jesus turned about and rebuked them, and said: Ye know not of what Spirit ye are:

For the Son of man is not come to destroy mens lives, but to save them.



WE have here, in this Text, a whole Town of *Samaria*, in danger of being destroyed; of being destroyed, by *fire*: and they scaped it narrowly: so near it was, there lacked but *dicimus*, a word speaking. Of the *Disciples*, some were very forward in the motion: but *CHRIST* rebuked them; and the end was, the Town was saved. And was not this, under the terms of *James* and *John*, and a town of *Samaria*, our very case, this day four yeare? We were then in danger of *destroying*; and destroying by the same element, *fire*; and so near it we were, it would have been done as soon, as a *letter burnt*. There were then, that forwarded these *fire-works*, with their *dicimus*, all they could: and they

said, they were *Disciples* of *JESUS's society*. But *JESUS* shewed Himself, to be (in heaven) of the same mind, He was, on earth. And as He was then better, to this Town, than His *Disciples*; so, to us He was better, than the *Fathers* of His *Society*, and rebuked them too: and blessed be *God*, as the Text ends, so did the matter; in *Non perdere*, sed *salvare*: none destroyed, all saved.

Finding here these words [*Non perdere*] in the Text, which amount to as much as *Ne perdas*, it brings to my mind, that this Text will second well *David's Ne perdas*. As, when time was,

was, we had David's *Ne perdas*, to save a King : so, here we have now the Son of David's (CHRIST'S) *Ne perdas*, to save (a Town in the Text ; but with us) an Assembly more worth than Samaria, and all the Towns in it.

This *Ne perdas* of CHRIST, beside the Sabbath itself, is to us (this day) matter of a second Sabbath ; and so, this (like that in the Gospel) *δευτέρωπρωτον*, a second besides the first, two Sabbaths in one ; wherein, the voice of praise and thanksgiving is here, and is all over the Land, for the happy *non perdere, sed salvare*, of this day.

The Summe.

Verse 53:

The whole Text is a question, upon a Case : the Case, this. CHRIST was journeying from Galilee, to Jerusalem : being in that Countrey upon His way, He sent to this Town, to take up his lodging : No lodging would be had ; a general restraint : no man to receive Him : the quarrel, because His face was toward Jerusalem ; would not worship with them, in their mount. Upon his Case, this question : Whether this town, for not receiving CHRIST, upon pretence He was not of their Religion, might not be consumed ? Or make the Case (if you will) blown up with fire. Some little difference there is, and but little : *Vis, dicimus descendat* (say they ;) *Vis, facinus ascendat* (say ours :) *descendat, or ascendat*, both end, in *consumet eos*, destruction of them and us. In this question, we shall divide CHRIST and His company. For, of them, two here named were ready to do it, and therefore resolve ; it might be done. But CHRIST ruleth the Case, for the Town, that it ought not to be done ; No, not for this quarrel, *Non receperunt eum* ; No not upon these parties, Samaritans ; No not by that means done by miracle.

It was an error (this) of the Disciples, we see it plain, by *Nescitis* : but, of it may well be said, that Gregory faith of another of theirs, *O salutaris error, qui totius mundi sustulit errorem* ! A blessed error it was ; for, by it the world was rid of the like error, ever after : Rid of the error of this day : What CHRIST answered in this Case, He would have answered in ours, *a fortiori* : If not a poor Town, not such an Assembly. If not, by a supernatural and miraculous ; not, by an unnatural, and monstrous act. If not, for Himself ; not for Saint Peter, So that, this dayes case determined here by CHRIST, before ever it was propounded : and determined quite contrary, by JESUS, to his Disciples, then, or to his Society, of late. We are all much bound to S. Luke, for recording it, or to the HOLY GHOST rather, for inspiring him, so to do. For, so long as this Verse shall stand in this Gospel, it will serve for a resolution to this question. Whether upon pretence of Religion, CHRIST will allow, the Jew should blow up the Samaritane ? Upon *non receperunt eos*, any of his Disciples may do that, which they (here) would have done ? This rebuke here of these, will reach to all undertakers in the same kind : This *non perdere sed salvare*, saves all our Towns, Cities, and States, from consuming by fire, from any of CHRIST'S company.

The Division.

I.

Verse 52.

II.

III.

To passe then to the entreaty. In the former verse, there is a *Motive*, and a *Motion*. 1 The *Motive* in these : And when his Disciples, James and John, saw this. 1. The *Motion* in these : They said, LORD, wilt thou that we, &c. 1 Somewhat they saw, to move them : and what they saw, is in the verse before ; *Non receperunt eum* : CHRIST'S suffering repulse ; and for no other cause, but because His face was toward Jerusalem-ward : that is, were not affected, as they were in Religion. 2. The *Motion*, 1 to have the Town destroyed for it : 2 destroyed by fire : 3 by fire from heaven : 4 from heaven, only by *dicamus*, speaking a word only : and 5 this upon warrant, *Sicut fecit Elias*, Eli's example.

In the latter, CHRIST'S censure. First, he giveth no leave, nor liking any way to the motion. 1 *Magister, vis dicimus* (say they :) *sed, Magister non vult dicere*. 2 So far from that, as He rebukes them, that moved it. The rebuke of the movers, is a dislike of the motion. 3 Rebukes them not, for some one point, or circumstance in it, but even for the whole, for moving to Him, any such thing. Nay, He goeth further : likes not the motion, nor likes not the forcing it comes from : 4 In His rebuke, tells them, *Nescitis*, they are much mistaken : mistaken themselves, and mistake Him, both. Themselves, to move any such matter : Him, to move it, to Him : it being neither meet for them, to move ; nor Him, to grant. Them, to move : for, they were of another spirit, if they could not hit on it. Him, to grant : For, He came to another end than either to hear, or yield to motions of that nature : tells them they are not of Eli's spirit, but of His, if they be His Disciples ; and so must come as He came, *Non perdere, sed salvare*.

But (because we come not now to learn only ; but to give thanks, as the duty of the Day requirerth) after this, we will lay the two cases together, case by case ; this of the Day, to this in the Text : by which, it will easily appear (I doubt not) that we have as great cause every way, of joy, and thanksgiving ; nay, of the twain, the greater, for the happy *Ne perdas*, Christ's *Ne perdas*, of this day.

OR

OR yer we come to the *motion*, let us begin with that, that was the beginning of all this quarrel; that is, Dissent in Religion, between the *Samaritan*, and the *Jew*. Wee see the fruit of it here, and what spirit it maketh men of. On the one side, Be they *Jewes*, go they to *Jerusalem*? let them have neither meat, drink, nor lodging; (that is to say) starve them. On the other: Be they *Samaritans*, Sectaries; pity of their lives: put fire to them, burn them, blow them up. Mutual and mortal hatred breaking forth upon every occasion. The woman of *Samaria* expresseth it, by *Non co-utuntur*, *They use not*, one side the other. She might even as well have said, *co-abutuntur*, they abuse each other: so they do, forgetting humanity and divinity too, on either part. Here is the fruit: this, the spirit it breedeth. And these two, the *Samaritan*, and the *Jew*: they made not an end of this, till it made an end of them. Look in *Josaphat*, you shall see in the dayes of *Clandim*, (*Cumanius* then Deputy) the very like quarrel to this (here) upon the very same occasion, taken wholly by the *Zelote*, and pursued hard, opened the way to the *Jewes* warres, which never ended, till the utter rooting out and desolation of them both. Thus it was: and thus it will be: and by this we see, how necessary *Christ's pax vobis* is; and the *Peace-maker*, that could make the peace, how blessed he should be: blessed here, and blessed everlastingly.

The Motive

John 4. 9.

John 20. 26.
Matth. 5. 9.

Verse 56.

Mark 3. 17.

But, let me tell you this withall: this Spirit was not then, in all; neither all the *Disciples*, nor all the *Samaritans*: Some there were, on both sides, more moderately affected. The *Disciples* (I doubt not) did all of them (the other ten, too) much dislike this discourse offered *Christ*: yet, all cried not for fire: *Two* only, these two only of the twelve. On the other side: the *Samaritans* neither, all were not thus inhumane. Though this Town received Him nor, it is said (in the last verse) they went to another Town, and there he was received. So all, neither all the *Disciples* thus spirited; nor all the *sonnes of thunder*; some the *sonnes of raine*, as *Bartholomew* is interpreted: nor all the Countrey of *Samaria*: God provided better for both. All had gone to a generall combustion, if all had been of this destructive spirit: and all did go, when those spirits gat the upper hand.

And for their comfort, that are such, this: that Our Saviour *CHRIST* was none of the *Zelote*, but shewed Himself on that side, that enclined to humanity and peace. There was no fault in Him. It was still His desire *co-uti Samaritanis*, to use and be used by them, He would have had water, and asked it of the woman of *Samaria*: Sent his *Disciples* to that Town, (there) to buy meat; and now, to this Town here, to take up lodging: shewed Himself (still) willing, to break down this partition-wall. In this very journey, after this repulse here, yet He healed (among others) a *Lepre*, yea, though a *Samaritan*. Yea, so favourable that way He was, and so ready to be used, as He was counted and called a *Samaritan* for His labour. Well then, let this Town, and these two *Disciples* please themselves, in their consuming zeal: that other Town, in the last verse, and the other ten were in the right. *CHRIST* was in the right (I am sure:) and it is safe for us, that the same mind be in us, that was in *CHRIST JESUS*. And so now to the *Motion*: But first, to the *Motive*, And when they saw, &c.

John 4. 7.

Luke 17. 16.

John 8. 68.

Let me say this, for *S. James* and *S. John*: They saw enough, to move any to indignation. A great indignity it is, that, which is done by common courtesie, to every ordinary Traveller (harbour for a night) to deny that, to any: *Omni animantium generi pabulum & latibulum*, fodder and shelter, they are due to all living creatures by the law of nature. Within a verse after, *Christ* saith: *Vulpes foveas habent*, &c. Not to allow a man, so much, as every *Fox* is allowed, a hole, for his head? a very great inhumanity, to any: who could choose, but be moved?

Verse 38.

2. And if to deny this, to any were too much: it received encrease, by the person. It was *Christ*, that was thus repelled; of whose well using, it stood them upon, to be jealous; and not to shew themselves cold, in putting up any disgrace offered to their Master. We must needs allow their zeal, in their Masters quarrel.

3. And, when was this? For, that circumstance adds much, here. It was even then, when He was newly come down from the Mount, from His transfiguration: immediately upon that, came this. Him whom a little before, they had seen glorified from Heaven; to see him now thus vilified upon earth, would it not move any?

4. And, who were they that did it? A pelting Country-town; and they in it, a sort of *Samaritan-Hereticks*, whom the world were rid of; at whose hands, who could endure to see him thus used? Coming from hatred of Heresie, nor can it choose but be a good motion.

5. And now, why was it, they did Him this disgrace? For no other cause, but for His Religion: because His back was to their Mount, and His face to *Jerusalem*. And here, zeal is in his prime; Never so plausible, as when it hath gotten Religion for his pretence, and the Catholike cause for his colour; then they may set fire on the Town. Put these now together. 1 A barbarous dignity, harbour for a night denied: and 2 denied *Christ*: 3 *Christ*, so late in all His glory: 4 and that by a sort of Hereticks: 5 and only, for that He was well affected in Religion. The case

Galat. 2. 9.
John 21. 7.

is home : when they *saw* this, it moved them to make a Motion. Never talk of it : the motion cannot be misliked ; specially coming commended by the Movers, *two of his Disciples* : and none of the meanest of them, *two Pillars* (as Saint Paul calleth them) and he, whom *J E S U S* so loved, one of the two.

II.
The Motion.

We see, what moved them. Now, let us see what they move, and upon what warrant. They move to have them *destroyed, by fire, from Heaven*. Their warrant, *sicut fecit Elias* : whom they had seen a little before in the *mount*, and who (they are sure) would never have endured it.

In their *motion* (methinks) two things they take for granted : 1 one, that *destroyed* they must be : no lesse punishment serve. 2 The other, that it should be by *fire*. They make no question of these two, nor so much as consult with *Christ* of them ; 1 Whether it be meet they were *destroyed* : 2 then, whether *fire*, were not a fit kind of death for such. They run away with these two, and passe sentence upon them. Die they must : die they must, and then limit the kind ; Being hereticks, best even *burn* them and make no more ado.

They only advise with *CHRIST* about the meanes, whence, they will have their *fire*, and how ? Whence, *from heaven* : how, by *dicimus*. And hitherto, the case like. Both, to be *destroyed* : both, *by fire* : both, upon one *pretence*, they and we. Now, they break company, *J E S U S*'s *Disciples*, and *J E S U S*'s *Society*. For, when it comes to the meanes, *J E S U S*'s *Disciples* will take no indirect course : do it, like *Disciples*, or not at all. They will go to work, on *G O D*'s Name : call it down, nor conjure it up : *from heaven*, His own sphere ; not from any infernal place, nor rent the earth to bring it up. *S. John* (as an *Eagle*) flies up to the clouds : not (like a Mold-warpe) creeps into a Vault, to do it. *De celo* do it, like *Prophets* ; not, like incendiaries, fetch *fire* the wrong way.

The like may be said, of *Dicimus* : not, *from heaven*, by any optike instrument (as some had, before that time, fired whole Navies :) No, but only by *Dicimus*, saying the word and no more, No *powder*, but from the clouds : no *match*, but their tongue : No *Vis fodimus*, no pickaxe to dig : nor *beams* to carry, nor *traines* to kindle it : but, *Vis dicimus*, by way of miracle, or not at all. This, the motion. Now to the warrant.

3 The Warrant.

A good Warrant will do well. *CHRIST* without it (they know) likes of nothing done. The *quo Warranto* (to win *CHRIST* to be willing, to obtain His *fiat*) they alleadge, one would think a good one ; 1 *Sicut fecit* ; so, no novelty ; a president for it : 2 and *sicut fecit* (no lesse Prophet, than) *Elias*. They had seen him but lately : they did the more easily call him to mind. *Moses* they saw then too ; but, they could not serve themselves of him. He was *taken out of the water* : No good *sicut* for them, that were about *fire-works*. And he was the meekest man on the earth : and it was no meek matter ; and so he no meet man, for the purpose they were about. *Elias*, is Scripture as well as he : the authority of so great a Prophet is enough, to do no more than he did, upon like occasion. Nay, not like ; here, the occasion is greater : behold *Plum quam Elias*, a greater than *Elias*, suffereth disgrace here ; and therefore *sicut Elias* is but reasonable. And here again, our motioners will fall short too. For, if the motion to *CHRIST* had been *Vis fodimus* ? whom would they have alleadged, whose example or authority, *sicut fecit* ? Who, who ever did the like ? Which of the *Prophets*, or *Patriarchs* ? Their motion must have been without a *sicut fecit*.

Exod. 2. 5.

Numb. 12. 3:

For the matter, all is one (saith *Sanders*) all one. *Elias*, when he commanded *fire* from heaven, might even as well have commanded any on earth : run upon them, run them thorow, had as great power over the mettals on earth, as over the *Elements* in the skie. And it is like enough, if *Sanders* had lived till *Anno Domini* MDCV, and had been consulted with, he would have said straight : *All one*, *Elias* might as well have bid put fire under the Town, from beneath : as let fire fall on the Town, from above. But, by his leave, there is great odds between these. For first, *Elias* must do, as his Commission was to do it, from Heaven ; He might not inter-line his Commission, and put in, by mettals, or Gun-powder, or what he listed. And again : who sees not, *Elia's fire*, and *Sampson's Foxes* are not all one ? *G O D*'s arrowes (as lightning from heaven) and these *tela ignita Satanae*, Satan's traines and fire-works, from under the ground. In one, the hand of *G O D* must needs be : in the other the paw of the Devil, the malice of man, the fury or treachery or forlorn creatures may have no place. No such authority, no such fear to touch the conscience, as the act of God hath ; therefore, that is not *sicut Elias*. And lastly, if it were, yet is, nothing gained by it : *Christ* repeals it by and by : and forbids in this, either the *act* or *spirit* of *Elias*.

Judg. 15. 14.
Psalm 18. 14.
Ephes. 6. 16.

But now, they that say thus (not *Magister dicito tu*, but) *Magister vis dicimus nos* ; feel, in themselves (belike) no lack of strength. The Cardinal cannot say of them, *Id non fuit, quia deerant vires*, that was not done, because there wanted force. So that, if after, they lost any of their due, it was not, because they lacked power, to maintain it. *S. Paul* denyeth it flatly : *Having* (saith he) *in a readinesse, vengeance against all disobedience*. Had it ; had it, in a readinesse ; and, against all disobedience. And sure, they that could thus do, call *fire from Heaven* ; strike *Elimas* blind ; strike *Ananias* stark dead, in an instant ; need not lose their interest, which they had (forsooth) in this same temporal dominion, for lack of strength. Now, it is well known, it was the case, here in the Text : *Discipulus potuit, sed Magister noluit*. It was, for want of *vis*, this in the Text ; *Vis*, of *Voló*, of will in *Christ* : not, for want of *vis*, or *vires*, power in

2 Cor. 10. 6.

Act. 13. 11, 15, 17.

in them. It went not, by *vires adecrant, vel decrant*: It went, by *Magister vis*; *Christ's Will* was wanting, and nothing else. That was their case (here:) who therefore (because two things go to the act, 1 their power, and 2 *Christ's will*) howsoever they felt their own power, and themselves able to do it, yet would not do it, on their own heads without His privity, or leave: and so now, they aske it; *Magister, vis dicimus*. By which very manner of propounding it, in this confident style, it seemeth, little doubt they made to carry it cleere; made full reckoning of *Christ's Volo*; and that He would be moved with their motion.

And with their motion, He was moved; for, it is said, He turned with it: but, it was, the wrong way. At the turning, it may be thought, they looked for some good turne; that *Christ* should have commended them, and said: I con you thanks; I see you have care of my credit; you are even worthy for it to sit one on my right hand, the other on my left, for shewing your selves my Champions: your motion is good, forward with it.

III.
Christ censured
and rebuke of
them.

But, it falls out, His turning is the wrong way: He turned on the left side, To rebuke them. This *Christ* did. Now I will tell you, what He should have done. For according to the new taken up resolution, of the grave Fathers of the society, He should have taught them first, to take a paire of ballances, and weighed, whether the good that would ensue would over-weigh the losse of the towns: If it would, up with it and spare not. That it would certainly. For, it would strike such a feare (the burning of this Towne) into all the Townes about, that *Christ* should never after want receiving: and it would salve *Christ's* reputation much, who had been thought, too great a favourer of these *Samaritans*: and it would be much for His credit, that He had *Disciples* could do as much as ever could *Elias*.

But *CHRIST* never stands weighing these: but, for all the parties were *Samaritans*, parties not to be favoured: for all it is made His quarrell, *non Eum*: for all their meanes should be by miracle, which cannot be misliked: for all this, *turnes* and *rebukes* them. Never thinks the motion, worth the answering; as being evill *ex tota substantia*: but *rebukes* them for moving it, *rebukes* the spirit, it came from: and *rebukes* them of ignorance of their own spirit; *Te know not of what spirit ye are of*. As much to say as, If ye did; ye would make no such motions: that you do make any such, it proceeds from *Nescitis*. That, would be marked. They are in ignorance; and the worst ignorance (of themselves) that move for fire. They knew not, what spirit they are of; but, whatsoever it is, a wrong spirit it is, for, here it is rebuked, by *Christ*.

That which *Christ rebuketh* is, *Nescitis*; that is their fault: There is no word, on which his rebuke can fall, but that. It can be no good motion, that comes from *Nescitis*. For, from *Nescitis* cometh no good; without knowledge, the foule it selfe is not good. *Nescitis quid petatis*; No good Prayer: *Adoratis quod nescitis*, no good worship; and so ignorant devotion, *implicite faith*, blind obedience, all rebuked. Zeale, if it be not *secundum scientiam* cannot be *secundum conscientiam*; matter of conceit, it may be; of conscience, it cannot be. It is but *κακογυλια*, and *κακογυλια* is not to be allowed (we see) no, not in *Christ's* own cause.

I
For Nescitis
Math. 20. 13
Iohn 4. 22
Rom. 10. 2

And, it is not every ignorance, this: not of the act, but of the spirit, He chargeth: which is more. For, *Spirituum ponderator Deus*, *GOD weighs the spirit*: men look to the acts; He, to the spirit: therefore, trie the act; but, the spirit, rather. We may be deceived in any act, if we know not the spirit, it comes from. One and the same act proceeding from diverse spirits, good for one; for another, not so. Therefore, *Probate spiritus* is ever good counsell; and *discretio spirituum*, a principall part of knowledge.

2
For Nescitis
cujus spiritus
Prov. 16. 2
1 Iohn 4. 1
1 Cor. 11. 10

And if this import us, to do in other mens spirits, not to be deceived in them; much more in our own: that we deceive not our selves, which is the third degree. *Nescitis, cujus spiritus*; *cujus vos*; the foule *Elench* of all, *ab ignoratione proprii spiritus*, to fall into this fallax. For indeed, many blinde actions come from men, by reason of ignorance, of this third. And this we are to look to the rather, for that we see two so great *Apostles*, like to precipitate themselves into a bloody act, for mistaking this point.

3
For Nescitis
cujus spiritus
vos

1. There are (sure) many *Nescitis*, they were in. *Elias* (first) did not that they would do: that, is one. His fire took hold of none but *Delinquents*; every one as deep in the same fault, as another. Here is a great many women and children in the town not accessory to this. *God* would not suffer the wicked and innocent to perish together, no not in *Sodom*; would not suffer *Ninive* to be destroyed, because there were in it many, that knew not their right hand from their left. This did not *Elias*.

Gen. 18. 23
Iohn 4. 1

2. Then, it was but *quod fecit Elias*; not, *sicut*: there is another. For, what *Elias* did, he did by specall inspiration, had a particular Commission, and (as it were) a Privie Seale for it. And, that we must ever distinguish, in the *Prophets*, when they proceed by their generall calling (therein we may follow them:) and when an act is executed, and done by them, by immediate warrant: for such warrant passeth not the person; no precedent to be made of it. Else, without their revelation, we may do *quod fecit Elias*, and not *Sicut*. And, that is a great *Nescitis*, and doth much harme: for many a lewd attempt, it is sought; and, if they get it once over their heads, they think they are safe. For killing of Kings, *Sicut fecit Ehad*: of *Queenes*, *Sicut fecit Iehoiada*: for rebelling; *Sicut Libna*. No, no: *Quod fecit non sicut fecit*; what they did, they do: as they did, they do not.

Judges 3. 21
1 King. 11. 27

But if it were *Sicut fecit* too, it would not serve; It is a *Nescitis* still; and this is our *Saviour Christ*, directed to their allegations of *Elias*. I observe, they aske of the act; and *Christ* answers of his *Spirit*, So that *Sicut fecit Elias*, is not enough; is but a weak warrant: you must be of his *Spirit*, as well as do his act. His *Sicut* will not beare your act, unlesse you have his *spirit*, too. It is not enough to say, thus did *Elias*, unlesse you adde, I am of the same *spirit*.

4. Then, it remaines, they must say, they are of *Elias's spirit*; and into some such phansie (it seemes) they were fallen: but, that, is another *Nescitis*. Why, what harme is that? *Elias's spirit* (I hope) was no evill spirit. No: but, every good spirit, as good as *Elias's*, is not for every person, place, or time. *Spirits* are given by *God*, and men inspired with them, after severall manners, upon severall occasions, as the severall times require. The *Times* sometime require one *spirit*; sometime, another; *Elias's time*, *Elias's Spirit*. As his act good, done by his *spirit*: so his *Spirit* good in his own time. The time changed, the *spirit* (then, good) now, not good. For both are faulty: the act, without the *spirit*; and the *spirit*, without the time. And, so it may fall out, that at some time, one may be rebuked, for being of *Elias's spirit* well enough, when *Elias's spirit* is out of time.

5. But, why is it out of time? That is another *Nescitis*, which *CHRIST* sets down plainly, when He renders the reason: For, *the son of man is come*: (for, we may well make a pause there.) As if He should say: Indeed, there is a time to destroy (saith *Salomon*, *Eccles. 3.*) that, was under the Law: *Ignem lex*, the fiery law, as *Moses* calls it: then, a fiery *spirit* would not be amisse; then, was *Elias's time*. But, now, *the Son of man is come*: ye know not what manner of *spirit* ye are of. The *spirit* of *Elias* was good till the Son of man came; but, now He is come, the date of that *spirit* is expired. When the Son of man is come, the *spirit* of *Elias* must be gone. Now specially: for, *Moses* and he resigned lately, in the mount. Now, no Law-giver, no Prophet, but *CHRIST*, *CHRIST* now, and His *spirit*, to take place. You move out of time: will ye be of *Elias's Spirit*, and the Son of man is come? A plaine *Nescitis*.

6. The Fathers work out another *Nescitis*, out of the *Emphasis* [*Vos*;] *Cujus spiritus Vos*. *Vos*, is no idle word: it makes a plain separation, between them and *Elias*. *Vos*, You: Why, you are my Disciples, (I trow:) you must answer, to *Cujus spiritus vos*? *Cujus spiritus Tu*. *CHRIST's Disciples*, and *Elias's spirit*? that cannot be. Choose ye now: for, of whole *spirit* ye are, His Disciples ye must be. If you be His, what do you here with me? get you to his *Tabernacle*. If ye be mine, off with *Elias's mantle* and *spirit* both. The Disciple, and the Master are of one *spirit*. To make a Disciple, is nothing, but to do as *GOD* did, at the door of the *Tabernacle*; take of the Masters *spirit*, and put it on the Disciples. But, if ye be of My *Spirit*, my *Spirit* is in specie *Columba*, not *Aquila*; not of the *Eagle*, that carrieth *Jupiter's Thunder-bolt*; but, of the Dove, that brings the *Olive-branch* in her bill, the signe of *Non perdere, sed salvare*. If this *spirit* be in you, let all your motions smell of the *Olive-branch*, not of the *thunder-bolt*; come from saving grace, and not from consuming zeale.

7. But yet, the worst *Nescitis* is behind. For worse it is, to be mistaken in *Christ*, than in our selves. And Him they mistooke, in that they would move Him, to that, whose coming was contrary, quite contrary to that, they would have Him do. This is *Nescitis*, indeed. *Vere nescitis, qui petitis a Magistro mansuetudinis licentiam crudelitatis*. A *nescitis*, to seek at the hands of Him, that is the Master of all meekness, a license to commit such cruelty.

The very title of the *Son of man*, is enough for this. For, whatsoever as the *Son of GOD*, He may do; it is kindly for Him, as the *Son of man*, to save the *sonnes of men*. Specially being the *Son of such men*, as He was; the *Son of Abraham*, who entreated hard that even *Sodom* might not be destroyed. The *Son of Jacob*, who much disliked, yea, even cursed the wrath of his two sons, in destroying *Sichem*. The *Son of David*, who complained much of the *sonnes of Zervia* that that they were too hard for Him. (As *Christ* doth here, of the *sonnes of Zebedee*: who (as if indeed, they had been borne of a *thunder-cloud*, and not of a man) were so ready to make havock of the lives of men.) It cost the *Son of man* more to redeeme men, then to have them blown up so lightly. And, if *James* and *John* were to pay for them, at His price, they would not be so evil advised, as to make so quick riddance of the lives of men.

Christ doth here warrant us, that, to tell *cujus spiritus*, the way is, by *ad quid venit*? what *spirit* is he of, by to what end comes he; whether blowes it, which way is his face, to *salvare*, or to *perdere*? For, to the end of His coming, *GOD* hath framed His *spirit*. You may know it, by His first Text. The *Spirit of the Lord* is upon me, to heale the broken, to deliver the captive; to save that was lost. He sent me: therefore He was sent, and therefore He came. You may know it, by His Name, *I E S U S* a *S A V I O U R*: you may know it by His *Similes* (no destroying creatures;) a *Lambe*, no *Wolfe*; a *Hen*, no *Kite*; a *Vine*, no *bramble*, out of which came fire to burne up all the trees in the forest. Of His coming, clean contrary to this, speaks the Prophet, *e He shall come down like the rain*; (speaks the Apostle) *Hic est ille I E S U S qui venit in aqua*; came in water to quench; not, in fire, to consume.

Again, that He Doth not this [*non perdere, sed salvare*] by accident, as it hits; but, on set purpose: It was the cause, the finall cause, the very end, *GOD* sent Him, and He came for.

In which point, to take away *Nescitis* clean for ever, he sets it down positively, and privatively both: Wherefore He came not; and wherefore He came. Came not to destroy; but, came to save: this, is plain dealing. But first, not to destroy: that they which cannot save, may yet be sure

Ecc. 3. 3.
Duct. 33. 2.

Deut. 31. 14.
John 1. 32.
Genesis 8. 11.

Genesis 18. 24.
Genesis 44. 7.
2 Sam. 3. 39.

Psalm 49. 8.

Luke 4. 18.

a John 1. 29.
b Mark 2. 3. 37.
c John 1. 5.
d Judges 9. 51.
e Psalm 72. 6.
f 1 John 5. 6.

sure, not to *Destroy* any, but; if they can, not only *not destroy*, but *save* too, as CHRIST doth. But, of these, CHRIST came but to one end; hath but one office; came not; to the other; and this would be marked. The Cardinall begins his book to the Pope, *Duplex Per officium, Pascere & occidere*, CHRIST had but one; to feed, to *save*: Another there is was *Homicida ab initio*. But, if Saint Peter have gotten two offices, he hath one more, than CHRIST. CHRIST came to *save* only, with a flat exclusive; of the other. Ioh. 8. 44

And, where they move Him; in *specie*; for a *destruction by fire*; He is not content to deny that alone; denieth it *in genere*, nor to *destroy* at all; neither, by *fire*, nor any other way. Here; we have a case of *fire*: will ye have another; of the *sword*? Shall we do it by *fire*? (say James and John, here;) *Domine si percutimus gladio?* (saith Saint Peter, after) in a greater quarrell farre than this, when they laid hands on Him, to carry Him to His passion. This, He denieth too, and in that quarrell; and saith, *Sinite*, let alone your sword: Out with your *fire*; James and John; up with your sword, Peter, So that, neither by *fire*, here: nor by *sword*, there; neither, by miracle (as here) nor without miracle (as there) doth Christ like of these motions. What then? Shall not Christ be received? Yes: He is most worthy so to be. I adde, they that refuse it, are worthy any punishment: but, that every man is to be dealt with as he is worthy, would prove but a hard piece of Divinitie, hard for all, and even for themselves, too. If, so oft as Christ suffers indignitie, *fire* should come down from heaven, *Domine quis sustinebet?* we were all in hard case, Jewes and Samaritans, and all: yea, Disciples; yea this James, and John, and all. The Samaritans, they received not CHRIST; they were gone; burnt all. For Jerusalem's sake, because His face was that way (here) He was not received. When He came to Jerusalem, how was He received there? Why, there He was murdered: worse used than in Samaria. Then, we must call for more fire: Jerusalem must be burnt, too. Now, for the Disciples James and John, how carried they the matter? It is true: they had received Him; but, when most need was, thrust Him from them, renounced Him, utterly denied; that ever they knew Him. Then, we must trouble heaven once more: call for *fire*, for James and John, too. Nay then, the world was made by Him, and the world knew Him not, nor received Him not: why then the world is at an end, *facti sumus sicut Sodomia*; all a heap of ashes; if this Doctrine go forward. Best, take Phaeton out of the chariot, that he set not all on fire. Sure, this (I take it) is a *Nescitis*: For, who receiveth Christ, as he should? yea, who refuseth not one time, or other, to receive Him? Who; of the Disciples, who at Jerusalem? Then, all must be turned out and in: *Non venit salvare, sed perdere*. Then, this will follow; if no place for repentance, then no use of CHRIST. For, whom shall He save, when James and John have consumed all to ashes? But, it will be well to leave CHRIST somebody to *save*: not disappoint Christ of His coming, and send Him backe without His errand.

Chap. 22: 49

Psalm 119. 31

Iohn 1. 10. 11.
Rom. 9: 19:

Now, out of this *Nescitis*, to frame our *Scitis*. 1. By this time we know CHRIST'S Spirit (as He teacheth us) by His coming. His coming was not to *destroy*: they that came a *destroying*, came not in His Companie. 2. Then, our own spirits: if they do *spirare Christum*, they have the same journeyes end. 3. We know their spirits, that hatched alate this question anew: *Vis facimus ascendat ignis?* And theirs too, that never turned and rebuked it, but gave allowance to it, both before, and after it was done: yea, bound them to it by oath, and set it forth, with both Sacraments. 1. Of Penance, and of the 2. Altar: and (what should I say?) resolved flat against Christ, in the very same point; and did not (as He) cast water, but put oyle to the flame.

Can these be the Society of Iesus, and the spirits blow two contrarie wayes, and their coming be, to two contrarie ends? His not to *destroy*: theirs, to *destroy*: His, to *rebuke*; theirs, to allow of such motives?

To know, what spirit they be of, look what manner of spirits they make choice of, and by their wils choole, and cherish none other; eager, fierce, boisterous spirits. O, Elias's spirit, is a goodly spirit! but Christ: *Ecce Rex venit tuus mansuetus*; or *Disce a me quia mitis*, it is not worth a mite: that spirit is too weak, and too faint, to forward their fire-workes.

And, if yet ye doubt, no better way to be resolved, than by *Al quid venis?* aske that, and it will resolve you straight. Wherefore came Doctor Morton, a little before the Rebellion in the North? Wherefore came Doctor Sanders into Ireland? Wherefore Cardinall Allen into the Low-Countries in LXXXVIII? To what end, came he out of the Arch-dukes campe hither? was it, to *save mens lives*, or to *destroy* them? By these marks, we cannot but know *Cuius spiritus*.

It sufficeth, that CHRIST rebuketh this spirit: that if they be the Society of IESUS, it is *Alius Iesus*, another Iesus, than this in the Text: *Bar-Iesus*, for he, by interpretation, is *Elymas*, that is a *destroyer*. CHRIST likes no *destroying*; no, though the Town be full of Samaritans, He likes it not: no, though the colour be *non receperunt Eum*; yet He likes it not: no, though we could miraculously do it, like Elias, yet likes He it not. It is not God's will in the Old Testament, that *Sion* should be built in blood: Nor, in the New, that His Church, on the ashes of any estate: Nor, that His not receiving, should be pretence, for the extirpation of any Town, much less, Kingdom, or country.

This

Our Duty:

This we learn. But, we come not only for that, but to congratulate this poor Town, that escaped the fire, and our selves no lesse, that should have perished by the same element, though not from Heaven, yet another way; though not by *dicimus*, yet by another meanes: and in publike manner to render our yearly solemn thanksgiving, that we also, by the *Sonne of man*, were delivered, from the powder laid ready to consume, and from the match light to give it fire; that they were rebuked, yea (more than that) destroyed themselves, that sought our destruction. Every way, our case hath the advantage: and therefore bindeth us, to greater duty.

Will ye consider it, in the parties. This, was against *Samaritans*; and, by the *Apostles*: Came commended, by the movers; they were *Apostles*: aggravated, by the parties, against whom; they were of the Sect of the *Samaritans*. We are no *Samaritans* (I trust:) but, they no *Apostles*, (I am sure:) no *Apostles*, nor of no *Apostolike spirit*, which would authorize that, which was rebuked in the *Apostles* themselves. And, for *Samaritans* (which falls to our turn;) it may be, they count us and call us so: it is no matter, they called *CHRIST* himself so, then, This (I say:) had we been such as they would have us to be; such as these (here) very *Samaritans*, we were to find as much favour, at the hands of the *Society of Jesus*, as did the *Samaritans*, at the hand of *Jesus* Himself; if their spirit, their coming, their faces stood, as His, to *Non perdere*.

2 King. 17.8.
John 4. 22.

But we are none. No, if we go by the marks, the Scripture sets down of them, the *Samaritans* will light on their side. For, let it be enquired, whether part, in the worship of *GO D*, useth more *ritus Gentium*, they or we (the mark of the *Book of the Kings*:) of whether of us, it may more rightly be said, *You worship, you know not what* (which is *CHRIST*'S own mark.) In a word: let this be the case, Whether Religion have more windowes open to *Jerusalem*, whose face looks more fully that way. No: the looking to *Jerusalem*, is not the quarrel; the not looking to *Rome*, that, is the matter.

And sure, this quarrel is much after one in both; That, in the Text, was made a matter in Religion, but, was none: no more was this of theirs. *Non receperunt*, is no act of heresie: *Non crederunt*, that, is. But it is not their mis-believing, moved them in the Text: nor these neither. It was the not-harbouring makes all this ado. So they would entertain them, they might believe as they list, Upon the matter then, it falls out to prove, not zeal against their Heresie, but zeal for their own entertainment; which will not, but directly, be made matter of Religion.

Now, if ye weigh the destruction, ye shall find, though in the main, they agree (for upward, and downward makes small difference) yet, ours was the worse.

Worse, for, it should have been sudden, which is worse for the soul; therefore simply worse. Worse, for that would have wasted but to the ground, and there left: but, this should have fetched up foundations and ground, and all. Worse certainly: for, that should have consumed but *Samaritans* only: but this, for the good of the *Catholike* cause, *Samaritans* and *Jewes*, both. Yea, such as themselves were, *Disciples*, and *James* and *John* too, if they had been there, for company. Worse: for, this had the shew of an example, *Sicut fecit Elias*: but ours, *Sicut fecit who?* Not, *Sicut fecit ELIAS*: No; *Sicut* without example. Never the like entred into the heart of any, that carried but the shape of a man. So, still the advantage, on our side.

Now, for the delivery, when all is done, that which was saved here, was but a poor Towne without a name. I should much wrong that famous Assembly, and Flower of the Kingdom, if I should offer to compare it with that, either in quantity, (alas, like little *Zoar* to great *NINIVE*) or in quality, when, in ours (to say nothing of the rest) One there was, more worth than ten thousand such as they, we have good Scripture for it.

2 Sam. 18.3.

These, here, were rebuked but verbally, on earth: Ours, really rebuked from Heaven. Really rebuked, in their intention, by miraculous disappointing the execution: and themselves put to a foul rebuke besides: God first blowing their own powder in their faces, to write their sin there; and after making their bowels, their mercilesse bowels, to be consumed with fire, within the very view of that place, which they had meant to consume with fire, and all us in it.

CHRIST came to save us: There be manifest steps of His coming. Apparent first, in that He made them, they could not contain their own spirits, but brought them out by their own *Dicimus*: made them take pen and paper, and tell it out themselves, and so become the instruments of their own destruction, which is the worst of all.

Again He came, when He gave his Majesty understanding to read the Riddle of [so soon as the letter is burnt:] to construe the dialect of these unknown spirits, and pick it out of a period, as dark as the cellar was dark, where the powder lay.

Psalms 118.16.

There is but one coming in the Text: He came not to destroy, but to save: Here, were two in ours; both comings, of *CHRIST*. He came not to destroy, but to save us, in mercy. He came not to save, but destroy them (His second coming) in Judgement. To conclude: This one notable difference there is, on our side: They should have been destroyed by miracle; and we were saved by miracle: The right hand of the *LORD* brought it to passe; which is of all others, the most welcome deliverance.

And shall I then, upon all this, make a motion? Master, wilt thou, we speak to these whom thou hast delivered, that seeing thou tookest order, the fire should not ascend to consume them, they would take order, their prayers may ascend up: and as the odours of the Saints phials, burn before Thee still, and never consume, but be, this day ever, a sweet smell in Thy presence? Their fire, they came to put under the earth, *CHRIST* would not have burn; another fire, He came

to put upon earth, and His desire, is that it should burn: even that fire, whereon the incense of our devotion, and the sacrifice of our praise burn before God, and be in odorem suavitatis. We were appointed, to be made a sacrifice: If Isaac be saved, shall nothing be offered in his stead? Shall we not thank God, that He was better to them, than James and John: and to us, better, than those were, that will needs thrust themselves; to be of His society? That, when this dicimus was said of us too, stayed it at dicimus, and never let it come to perficimus: miraculously made known these unknown spirits: that he turned and rebuked the motion, and the spirits that made it: that He came, once and twice, to save us and destroy them. Luke 12. 49: Ephel. 5: 21

If we shall, let us then do it; let our souls magnifie the Lord; and our spirits rejoyce in God our Saviour: that the beginning of the Text and of our case, was fire, to consume them (in the first verse:) that the end was, non perdere, sed salvare. (in the last.) Such may ever be the end, of all attempts to destroy us. So may He come still; and still, as here, He came, never to destroy, ever to save us. And, as oft as He, to save us, so oft we, to praise Him. Luke 1: 46:

And God grant, that this answer here of CHRIST may serve, for a determination of this case for ever, and every Christian be so resolved by it, as the like never come in speech more, by any dicimus. But if (as we know not what spirits are abroad,) that every destroying spirit may be rebuked, and every State preserved, as this Town here was, and as we all were, this Day. And (ever) as He doth save still, we may praise still; and ever magnifie His mercy; that endureth for ever. Amen. Psalm 136. 12



A SER.



A
SERMON
 Preached before the
KINGS MAIESTIE
 AT
WHITE-HALL,
 On the *Fifth* of **NOVEMBER,**
Anno Dom. **MDCXII.**

LAMENT. Chap. III. Ver. XXII,

*Misericordiae Domini. quia non sumus consumpti : quia non defecerunt
 miserationes Ejus.*

*It is the LORDS mercies that we are not consumed, because His compas-
 sions fail not.*

Luke 7: 32:



THE *Verse* is not amiss; The *Book* suits not so well. For this joyfull Day of Our great and famous Deliverance, CHRIST'S, *tibiis cecimus* is more meet, than *John Baptists Planximus*; and *DAVIDS Harp*, than *JEREMIES Lamentations*. This (I know) cometh to your minds, at the mention of this *Melancholicke Book*. But yet, if we weigh our case well; nor what it fell out to be, but what it was meant to have been; the very *Book* will not seem so out of season. For, this very day, should it not have been a day of *Lamentation* to the whole Land? Was it not so marked in their *Kalender*? And they had their will, would they not have given matter of making a *book of Lamentations*, over this State; and that another manner of *Book*, with more, and with longer Chapters, than this of *Jeremie's*? By the *mercy* of GOD, is proved otherwise. But what? shall we so intend the day, what it is, as we forget, what it was like to have been? No: the *Book* and the *verse* *Iuxta se posita* will do well; one set out the other, as the black-work doth the white. The *Book* put us in mind, but for GOD'S *mercy*, in what case we might have been. The *verse* by GOD'S *mercy*, what we are. And even to thank Him, that our lot was, hit the *verse*, and miss the *book*; to fall within the one, and without the other.

The truth is, I had a desire that *Misericordia Domini* might have their day: and this day I thought to dedicate chiefly to them. We have formerly moved and resolved the *question* out of the *Gospel*; we have once or twice called to joy out of the *Psalmes*. The barbarousnesse of the act, and the parties to it, hath been justly inveighed against: A time given to each of these
 And:

And shall we not allow one day to the magnifying of Him, and His *mercies*, that was the cause of all? It should have had the first day by right, and we were pointed to it, by *Misericordia Domini super omnia opera Ejus*: Well, at last now in this *seventh* year, this *annus Sabbaticus*, let us make it our *Sabbath*, rest upon it, and, put it off no longer. Be this day dedicated to the celebrating of them.

To this end, though all the Scripture over, *God's mercy* be much spoken of (for where shall ye light, but ye shall find it upon one occasion or other?) yet, to fit this day and our case, as it tell out this day, (in my poor conceit) none in any other book, falleth out so just, cometh so home, as this verse to this day, *It was the mercies, &c.* as upon the opening will fall out. Which though it be in the *Book*, yet is nothing of the nature of the *Book*. Psalm 144. 5.

The Verse is a *Recognition* or acknowledgement: I may add, a just and a joyfull recognition. The Summe And that double, 1 That we were not consumed, and 2 Why we were not. So, it standeth on two & Division. parts: 1 That we were not, a happy effect: 2 Why we were not: it was *God's mercy*, the cause of that and all other our happiness.

The effect is in these words; *Non sumus consumpti*. Of which, 1 *Consumpti*, is the danger; and 2 *Non sumus*, the deliverance. I.

The cause in these words, *Misericordia Domini quod non*: And there first: 1 *Non*, we were not. 2 And then there was a cause *quod non*, that we were not: 3 Then, that cause was *God's mercy*. 1 Which we take in further: It was *God* first, that did it: 2 Then, it was His *mercy* that moved Him to it. In the *mercy*, three things we find: 1 *Misericordia*, more than one, many, mercies. 2 *Compassions*, or (as the native signification of the word is) *bowels*, the *bowels* of *mercy*; that special kind. 3 And those have this property, they fail not, or (which is all one) *consume not*: not they; and so not we: Their *not-consuming* is the cause, we were not consumed. II.

Then last our *Recognition*. That seeing, His *mercies* fail not us, that we fail not them; seeing they *consume not*, not we, by their means; that our thankfulness do not neither, that it fall not into a *consumption*. But that, in imitation of the three, we render Him 1 plural, thanks; 2 and these from the *bowels*: and 3 that *uncessantly* without failing. And this, not in words only, but in some reality, some works of *mercy*, tending to preserve those, that are near *consumpti*, pining away. III.

PLain it is, a danger there was: Else, vain were the *Recognition*. That danger is set down in the word *Consumpti*: some *consuming* there should have been: some such matter was in hand. A word, even (as it were) of purpose chosen, for us; for, it foreteth just with our danger as may be.

Consuming may be more ways than one: but, no way so proper, as by the element of fire, *Confessor & consumer omnium* (saith the Heathen man) that makes away and consumes all things. It is the proper peculiar *Epiethete* of that Element, *consuming fire*: and the common phrase of the HOLY GHOST is *consumed by fire*. This fits us right. Fire it was, *consuming fire*, should have consumed us: it was a fiery consumption. I.

Then *consumpti*, in propriety, is nothing but *simul sumpti*: *Con* is *simul* in composition. All taken, all put together, and an end made of all. And was it not so with us? King and Prince, Lords Spiritual and Temporal, Judges, Knights, Citizens, Burgeses, and a great number besides of Spectators and auditors, that day, out of all the flower of the Kingdom: all couped up together under roof, and then blown up all. This is *simul sumpti*, and *consumpti*, both. The Effect: I

Will ye any more for company? This was but *personal*; take the real too: *lead, stone, timber, windowes, walls, roofs, foundations* and all, must have up too: an universal desolation of all, both *personal* and *real*. That the *Stone* out of the wall, and the *beam* out of the frame, if they could speak, might say, and we are in: *simul sumpti*, and *consumpti* too; all hid waste, not one stone standing upon another. This, was right *consumpti*, spent indeed, were nothing left, person or things with life or without: utter havock made of all. 1 Really; Habac. 1. 11. Matth. 24. 2.

Thus far might *Jeremy* go, and match us in these three. I will touch two or three more beyond him, that we may see, our case should have been more lamentable, than the book of *Lamentations* it self.

1. There was no fire in *Jeremies* time: none but of wood and coal, and no *consuming* but that way: and that fire *consumes* by degrees, piece and piece, one piece fire while one is wood, still; so that one may save a brands end for a need. But this was a fire, *Jeremy* never knew of, not many ages after was ever heard of: takes all at once. No brand here, no pulling out of the fire, no saving any: here is quick work, all done and past, as soon as the paper burns. Zech. 3. 2.

2. Another: In this of the Prophets they had fair warning. There was a Camp pitched three several times in *Ieboraim*, *Iecanias*, *Zedechias* dayes: they had time to make themselves ready. But in ours, *facti essemus sicut Sodoma*, our destruction had been like that of *Sodom*; no Camp pitched there, but suddenly, in a moment: to the hazard of many a soul, that where (I doubt me) but Rom. 9. 29.

but evil prepared, if they had been thus suddenly surpris'd. And that had been a lamentable *consumpti* (indeed) of both body and soule, the body here, the soul eternally. A terrible blow indeed, and we should not have known who would have hurt us.

3. Now we do, as hap is; and therein we leave *Jeremy* behind again. It was not an open enemy offered this: usually, *destruction* cometh from them. So did this, in the Text: from the *Chaldes*; not only strangers, but in open hostility with the *Jewes*. But, in ours, they were not so much as strangers; but borne subjects of one and the same countrey, tongue, and allegiance. The more lamentable, to be consumed by our selves, to be shot thorow with an arrow, the feathers whereof grew on our own wings. So they were, naturally: but, when they fell once to this unnatural designement, when they fell on consuming, they were no longer men, all *humanity* was quite consumed in them. And this was the danger.

To make a danger dangerous, two things are required: 1. *The surenesse*, and 2. the *neerenesse*. If it be uncertaine, we reckon not of it; nor, though it be certain, if it be farre away. Let us see, both was it.

2 The certainty of the danger.

To make it certain, these are required: 1. It be soundly resolved: 2. surely bound 3. and feriously put in execution. First upon good resolution, a sentence given *quod eramus consumendi*, we were to be made away, and rather than we should not, their own friends, allies, and kindred; yea, their one dear *Catholikes* to go the same way, to have been in the *Consumpti*, as well as we. This was to have it certain, to make sure work.

Gravely resolved; and fast bound, as *funiculus triplex*, the three immutable things of their Religion could bind it. 1. Bound by oath: their *Sacramentum militare*, they everooke first, never to discover, never to desist.

2. Bound again by their *Sacrament of Penance*. Thither they went in an error, as if it had been some fault; but, they found more, than they went for: went for *absolution*; received a flat resolution, it was not only no sin, but would serve to expiate their other sins. And, not only expiate their sins, but heap also upon them an increase of merit. In effect, that our *consumption* would become their *consummation*.

3. Bound last, with the *Sacrament of the Altar*, and so made as sure, as their *Maker* could make it. These three; sure now, past starting (I trow.)

3

But go too: Oaths and *Sacraments* consume nothing. True: It was therefore not only solemnly bound, but sadly set upon. They fell to their *Pick-axes*, laid in their powder, by ten and by twenty *barrells* at once; and I know not how much iron, and how many huge stones; *Fervebat opus*, in earnest they were. Of all which we may say (with Saint John) *That which we have seen with our eyes, which we have looked upon, and our hands have handled*, that preach we, in this point. That, very sure it is, we were very far gone in our *Consumption*.

1 John 1.1.

3 The neerenesse of it.

And all this while, it may be, it was in *dies multos*, far enough away; to be done a good while after, we know not when: How neer was it? *Nox una interposita*, but a night (nor that neither: neither a whole night, nor a whole day;) but a few houres we had to spend. The *traine* ready, and the match: three for failing. They stayed but for the con, for the time, till all were con (that is) *simul sumpti*; and then *consumpti* should have come straight upon all.

This was our case, thus dangerous, thus sure, thus neer; Inasmuch as, we were even given for dead. The letter shewed as much. Their being together, and waiting for it, at their meeting place, shewed as much. They made full reckoning, we were little better, than even *consumpti* in the *preterperfect tense*. And neerer we cannot come. It is well known, *David* was never destroyed indeed finally, yet (often in the *Psalms*) he saith, *He was brought back from the deep of the earth again; from the gates of death: yea even from the nethermost Hell*: His meaning was, he was exceeding neer it. And so were we as neer as was possible, and not be swallowed up of it. And this is the meaning of *consumpti*. And thus much for it.

Psal. 71. 18. 9.
14. 88. 13.

The deliverance.
Esay 37. 3.

Now are we to put *Non sumus* to it, and we are safe straight. Which two words contain our deliverance. So as, though we were destinate as fewell, to this fire; though *venerunt filii ad partum*, though they were come to the point, to be delivered of that they had so long travelled withall; though like we were, and sure we were, and neer we were, yet consumed we were not. We were not: for, here we are, blessed be GOD. Here, and else-where (some few except, which since be gone to their graves in peace.) The place standeth, the persons still alive. *Non sumus consumpti*; this is *ad oculum*, it admits no further discourse. But this it admits, that we may stay a little and say our *Non sumus*, to this of *Jeremy* in the Text; and we shall find ours, another manner of preservation, by odds; that so we may provide our selves of another manner of recognition.

Non sumus consumpti (saith *Jeremy*;) when for all that in every corner of the streets, they lay *slaine*. Only he, and a handfull more in comparison, were spared. This served him to say; yet we be not all gone: A cold comfort (God knoweth.) This for persons.

1 The comparing of theirs & ours.

1 In the persons;

Chap. 2. 2. 1.

2 In the things.

For things. The gates of *Ierusalem* were burnt with fire, and a great part of the City; howbeit not all. A remnant there was left, though but a poor one (God wot;) yet, enough in his sense, to say *Non sumpti*, all is not consumed. 1. Will ye see now them with us? With them, some few left alive, the most *slaine*: with us not one slain, but all still alive. 2. With them a part of the buildings left, though the farre greater part consumed: With us, neither sticke nor stone touched, nor burnt; nay, not so much as singed. All safe, all, in toto; and all in qualibet parte. 1. Upon the matter, thus it is. They were not consumed, that is, not all: We were not consumed; that, is not at all.

All.

All they were not consumed, with them : *None at all*, with us, 2 Some were saved there : Both all and some here ; neither *Person*, nor *thing* miscarried. 3 *Jeremy* could not say : *It is Gods mercy we are all safe* : He was faine to give it in the negative, *We are not consumed*. We may say it, and put it in either : both in the affirmative, *All safe*, and in the negative, *None consumed*, no, not one.

There be indeed two *Non consumpti's* : 1 One cometh after, after it is burnt a great while, with water to quench it. 2 The other goeth before, and keeps it from taking fire at all : and that is ours. In which case, *Non consumpti* is no terme diminuent. Nay, the precurrent negative is better by much. Aske the speculative *Divine*, if it be not so : If *Ne nos inducas*, be not better, than, *Libera nos* ; *Leade us not in*, than *Deliver us out*. Not to Sin, than to be forgiven it ; not to fall, than to be lift up again ; And (to insitt in this present) not to kindle, than, to quench. For, the latter is from *Subsequetur mihi misericordia*, *Mercy subsequent*, which is good ; the former from *Cito nos anticipet misericordia tua*, from the anticipation of mercy, which is farre the better of the twaine.

The difference of ours above theirs:

Psal. 23. 6.
Psal. 79. 8.

2. One great difference we see between the two *Non sumus's*. Another now, no whit lesse. For the greatest of all their miseries, and which touched *Jeremy* next, was the proud insolency of their enemies (the *Chaldes*) over them ; worse, than the consuming, was their insulting upon them. This, worse than all the rest. *Thanks be to GOD*, so did not ours. They had no cause to triumph over us : we, over them, rather. *Non sumus consumpti* : *Non nos*, at illi, Will ye observe that ? *We were not* : but our enemies were consumed themselves. *Et viscera impiorum crudelia*, the cruel bowels of those wicked men consumed ; and that with fire, and that before, and in sight of the very place, to which they had vowed destruction, and, in which the destruction of us all. That the saying of the Prophet might be taken up over them : *Va qui consumis*, *Nonne consumeris & ipse* ? You that will needs be a consuming, shall not you your selves be so served ? In the pit you digged, in the net you spread, in the element you made choise of, your own bowels burned. Behold ye *Despisers*, and tremble, and fear, your mischief is turned upon your owne heads, and your consumption lights upon your own bowels. This then doubles the point : that not only we were not, but that they (our consumers) were.

Prov. 12. 10.

Esay. 33. 12.
Psal. 9. 15.
Acts 13. 41.

3. Yea, I adde (for a full triplicity in this point) even that we were cured of our consumption sleeping (for so we were) and never dreamed of any danger, till we had scaped it. This also is a main difference, and increaseth our *Non sumus* a great deale, above theirs. For, as that, the misery of all miseries, when a man is, and yet knoweth not himself to be miserable : So (I say) that, the delivery of all deliveries, when we know not our perill, till we be past it : And that was our case, Much trouble of fear, and care, much anguish of spirit is saved by it ; which the poore *Jewes*, were even worne, spent, and consumed withall, and which *Jeremy* (*GOD* wot) was in, a long time. We, not a moment. But without heaviness for a night, we had joy in the morning. Sure if this be a benefit, So they cried unto the *LORD*, and He delivered them out of their distresse : what call ye then this, They never cryed unto the *LORD* ; yet He delivered them out of their distresse ? Then put these together : 1 We were not consumed at all. 2 There should have been fire : there was not so much as smoke, 3 All should have gone : not a man, that perished. 4 All should have perished, and perished utterly : not an hair of any of their heads fell to the ground. 5 We were not consumed at all ; our consumers were consumed. 6 And we without any care taken, were rid of our consumption, We were not ; our enemies were. We without consuming our selves with thought, and anxiety of mind delivered from our danger before ever we knew it. And remember withall (not, *Non taliter fecit omni populo*, but) *Non taliter fecit populo suo* : He did not deale so, not with his own people, as He did with us.

Psal. 30. 32

Psal. 107. 6.

Psal. 147.

The effect we have ; we were not : what was it, that we were not ? First, an *It* there was ; 1 *Quia* it had (that is) a cause, certainly. It was not *forte fortuna*, by hap hazard. No it was no casualty (this fire ;) no more was the saving us from it : neither casual ; but causal both. We will not then (with those in *Esa*) *libare fortuna*, no healths to fortune, but seek out this *It*, even the cause that wrought it. In *Philosophy*, they count him a happie man, that can find the cause : But sure in *Divinity*, miserable and unhapy we, if we find it not, but (with *swine*) feed and fill our selves with the *Acorns*, and never once look up to the tree, whence they came. A dangerous error, no lesse than the danger it self.

II.
The cause:
I
It was God.
Esay 65. 11.

2. Our next caution must be, to take heed of *Non causa pro causa*. Where let me tell you this. There is a disease under the sun (and it is one of ours) as to put all faults from our selves, to others ; so, good deeds (as neer as we can) to plucke all to our selves from others. Others (I say) not only men ; but even *God* Himselfe. And that two wayes : 1 If any good be done, it was our own arme, or our own heads did it : something in us : *God* is left out. But, if it be too evident. He had a hand in it ; then it was *God*, 2 but not his mercy, not of Himselfe, but something from us there was, that moved Him to do it. So, either something in us, or something from us : whereof the one is against *It* was *God* ; the other, against *It* was his mercy : not *God*, or not *His* mercy ; but we or somewhat of ours. Ever our manner is, never to seeke further than our selves : there we would faine find it. And there, if we can find any colour of a cause, in any wisdom or foresight of our own, it is as a mist, or cloud, to take *God* out of our sights, the first originall true cause, the *causa causarum* all such miraculous divine preservations, as this was.

Hhhh 2

And

And yet secondary causes there be (I know:) And even in this, man may seeme to have a part. It was the *letter* that was sent, it was the *Kings* divination, which I reckon the highest cause upon earth. This it was; and that it was: But, *God* it was (I am sure) above both. *He*, that did infatuate him, that sent the *letter*: that made them false among themselves; false to their Oath, false to their *ghostly Father*, false to their *Maker*. And *God* it was, that inspired that divination into His *Majesty*: *Logick*, or *Grammar* could not reveal it. *God* only could; could and did direct to that most true, but (withall) most strange interpretation. Let *God* then have that is His: *Non nobis Domine, non nobis, sed Nomini tuo da gloriam*, Not unto us, Lord, not unto us, but to thy Name: be the glory of it given.

Psal. 115. 1.

2
It was Gods
Mercy.

God it was: but, what in *God*? For (we see) it is not enough to ascribe it to Him; but (for some reason) we must go yet further. *God* may do it, and be bound to do it, and did us wrong, if He do it not. What then in *God*? 1. His power may seem to claime the chiefe place in a deliverance. But power, and wisdom, and other fix (that is) all the rest of the *Divine Attributes*, be but *Communitar ad duo* (as the Schoolemen terme them) No *prime causes* themselves; but attendants only, and set on work by the two *Master-Attributes*, 1. *Justice*, or 2. *Mercy*. So that *Justice* it was; or *Mercy* it was. *Mercy* it was (saith *Jeremy*) and so may we all, in and by his mouth that straight upon it pronounced, *Misericordia Domini super omnia opera Ejus*. For, if it had not been that *Mercy*, nay if (as *St. James* saith) it had not been *Misericordia super exaltat iudicium*, *Mercy* had not been above all His workes, even *justice* and all, it had been evill with us, *Mercy* it was, *Justice* it was not. For then our own good deserts might procure it, as due to them; and so we come about again, to find the first cause in our selves, because we were this or that. All cometh to one: if it were our own *fore-sight*, it was not *God*; and if it were our own merit, it was not He neither.

Psal. 14 5
James 2. 13.

But, for this, I speale to our selves. For (I verily thinke) if we would but call to mind (and here now, I would, that every man would call to mind) in what case he was for his soule to *Godward*, at that very time; whether in state of *fine* or of *grace*; Sure, if we did but returne to our hearts, and there (as *Salomon* speaketh *cognoscere quisque plagam cordis sui*, every man feel how his heart beates; that heart of ours would soone tell us. Best claime not by *justice*: Best, even confesse (with *Jeremy*) It was *God* and *Gods mercy*, without more ado.

1 Reg. 8. 28.

We were in *consumpti*, if it were but our consuming sins: 1. If but of what then was and (may I not say) still is consumed and wasted? What huge summes in superfluity, riot, of belly and back, and worse matters! 2. Our time: if but the consuming of it, in ease and idleness, and too well-known fruits of them both. 3. Of the *Service of God*, that is quite consumed by most of us, now: fallen too, but a sermon, if that, and how little like a Sermon, we hear it, and lesse (I fear) after regard it! 4. Of *Gods Name* that runnes waste; and our Blessed SAVIOUR, that is even piecemeale consumed in our mouthes, by all manner oaths and execrations, and that without any need at all. These, with other sins, that fret like a moth, and creepe like a Canker, to the consuming of our soules, we should find: that, as it was our enemies purpose we should have been consumed; so it was our desert to have been consumed; and that, it was His *mercy* only, we were not consumed. This is the true cause, *Gods mercy*.

In which, note these two: how fitly it answereth and meets both with 1. our consuming, and 2. with us. 1. As the cruelty of man was the cause, we should have been; so (full against it) the mercy of *God*, the cause we were not. The true cause of our safety, *Gods mercy*; as of our destruction, mans cruelty.

2. Again, to provide, that being out of our consumption, we fall not into presumption, and so plucke a worse judgement upon us. The mercy of *God*, against our desert. Our desert it was, to have been; His mercy it was, we were not. His justice for our deserts, would have come upon us: It was His mercy turned His justice from us, upon them. His justice would have subscribed the sumus: His mercy it was that gave the Non, and stayed it; *Glory be to God*, and to His mercy for it.

Which mercy yields us three things to be observed: 1. The number, the nature, and 3. the property.

His mercies.
1 Their number.

Mat. 25. 9.

1. The number: that it is not *miseria cordia* but *miseria cordia*; not one, but many, even a plurality of them: A multitude of them, because a multitude of us; They many, because we many: We many, and our sinnes many more, and where sinnes are multiplied, there a multiplicity of mercies is needfull, *Ne forte non sufficiant nobis & vobis*, lest there be not enough for both houses, and for all three Estates in them: For so is it to be wished, there may be a representation of all His mercies, as that Assembly is the representation of all the Realme: that so there may be enough for all.

2 Their nature.

2 But then of mercy, the cause here set down; (another cause;) because his compassions faile not: How hangs this together? Thus: the word, which here is turned compassions, in very deed properly signifieth the bowels. It is to shew, that not mercies, nor a number of them at large; from any place or any kind, would serve for this work: but, a certain speciall kind of choice mercies as required; and those are they that issue from the bowels: *miseria cordia viscera*, or *viscera misericordia* (which you will.) You shall find them together in some speciall workes of *God*, such as, this was.

These are the choice: for, of all parts, the bowels melt, relent, yeild, yern soonest. Consequently, the mercies from them; of all other, the most tender, and (as I may say) the mercies most mercifull. The best, 1 both because they are not drie, but full of affection, and come cheerfully: (an easie matter to discern between a dry mercy, and a mercy from the bowels.) 2 And because to

mercy

mercy one may be enclined, by somewhat from without : when that failes, where are we then ? But, the bowels are within him, and when we have brought the cause within Him, we are safe. *Quando causam sumit de se & visceribus suis*, that mercy is best, and yieldeth the best comfort.

But, in this word of the Prophets, there is yet more than bowels. *עצמות* were enough for them : *עצמות* are more ; are the bowels, or vessel near the womb, near the loynes : In a word, not viscera only, but *parentum viscera*, the bowels of a father, or mother, those are *עצמות* which adds more force a great deal. See them, in the parable, of the father toward his riotous lewd Sonne ; when he had consumed all viciously, his fatherly bowels of Compassion failed him not though. See them in the Story, in David, toward his ungracious impe Abalom, that fought his Crown, sought his life, abused his Concubines in the fight of all Israel ; yet hear the bowels of a father, *Be good to the youth Abalom, hurt him not, use him well for my sake*. See them, in the better harlot of the twain : Out of her motherly bowels, rather give away her child quite, renounced it rather, than see it hurt. This is mercy, here is compassion indeed : *o paterna viscera miserationum* ! when we have named them, a multitude of such mercies, as come from a fathers bowels, we have said as much, as we can say, or can be said.

And, mention of this word is not unfit, whether we regard them (our enemies) *per quod itum est in viscera terra* (in which place, GOD's bowels turned against them and toward us :) or whether we think, that His bowels had pity on our so many bowels, as should have flown about ; all the ayre over, and light some in the streets, some in the river, some beyond it, some I know not where.

Now, that which maketh up all, is the property last put ; *quia non deficiunt*, or (which is all one) *non consumuntur*, fail not, or (as ye may read it) *consume not*. And so, as we begun, we end with *Non consumpti*. There cannot be a more kindly consequence than this ; our not failing, from their not failing ; we do not, because they do not. If they did, we should : But, *quia non consumpti a illa, non consumpti nos* : for, they are not consumed, no more are we. And why do they not fail ? Because He Himself doth not. He is the same still, He failes not : His bowels are as he is ; so, they fail not, no more than He.

And in this [*Quia non deficiunt*] is all the comfort we have. For, since Jeremies time ; one would be amazed to consider, (the huge number of foule enormities, that have been committed, and yet the parties that commit them not consumed ;) where there should be mercy to serve ; for them all. One would think, by this, they should have been drawn dry. So they had, but for this *וְיִשְׁמְרוּ*. It can never be said, Now, there is all ; there is (now) no more left. No : an inexhaust fountain there is of them : never dry, but floweth still fresh and fresh. And look, even the next words, *Jeremy* tells us, *they renew every morning* : No morning comes, but a fresh supply of them. And even this morning, this fifth of November, we had a good proof of it. Yea, they are never perfect, the summe is never made up : There is still added every day ; and they shall not be consummate, till the consummation of the world.

And but for these bowels, that still melt ; and for these compassions, ever-flowing and never failing, they (our enemies) had not failed of their purpose. But, because these failed not, they failed ; because these consumed not, we were not consumed. They are not only plentiful, as, in the plural ; and choyce, as from the bowels, the bowels of a Father ; but perpetual : (what talk we of perpetuall ?) they are eternal. These three, their multiplicity, their speciality, their eternity, these three we hold by.

And now to our Recognition. To perform it to the full, as it deserved, that (I know) we cannot. Worthily to celebrate, and set forth His mercies therein, according to their merit, what tongue of men or Angels can do it ? But, shall we not therefore do it, as we can ? We were not consumed : shall our thankfulness fall into a Consumption ? His compassion failed us not, shall our recognition fail them ? Shall we not find our tongues as well to praise His mercies, as to pray for them ? Can we pour out petitions in time of need, and can we not drop forth a few thanks when we have what we would ? No, let this be the first : that we answer, *Misericordia non consumpta*, with *gratia inconsumpta* ; that our thanks fall not into an hecstick.

Then, that we imitate the three properties of this Vertue, that saved us, and to whom we owe our selves : no other, than those, that be expressed in the Text.

1. That we keep the number, do it *plurally*. Not single thanks, for plural mercies : that agrees not. Iterate them over and over, as much as we may. In the weight, we shall surely fall short ; let us make amends with the number : Do it oft, and many times ; in hope, that *Sape cadendo*, they shall effect that, which *Vi*, by any force in them, they are not able.

This for every one, to give as many as we may, make them many. Now, as many as we are many. As we should have gone all together, as we should have gone ; so, and no otherwise, let us, together, here, all acknowledge His mercies, this day, shewed us, and praise Him all of us for them : *Psal. 148. 11.*

Praise him King, and Queen, &c.

Yea, nor only *Dicat nunc Israel*, but *Dicat nunc paries*, praise Him walls and windoes, praise Him lime and stone, praise Him roof and foundation, Let them praise the Name of the LORD : for He said but a word, and they stood fast ; He commanded, *Non*, and they were not stirred. *Jeremy* speaks to a wall to weep (*Chap. 2. 18.*) we may, with as good reason, to rejoyce, and give thanks. All, that should have perished together, praise Him together. *Psal. 118. 13.*

2. Next : that we put him not off with certain (I know not what) hollow thanks, that have no
H h h h 3
bowels

Pſalm 103. 1.
Pſalm 35. 10.

bowels at all in them. But do it, *De visceribus, De intus, fibris*, from the very bowels, from the innermost veins and the smallest threads of them: with Him, *Praise the Lord, O my soul, בְּרַחֲמֵי קֶרֶב*, and all my bowels, all that is within me, *All my bones shall say, &c.* When the bones (the bones that should have been shivered in sunder) when the bowels (the bowels, that should have been scattered abroad) speak, that is the right speaking. If every one of us, to himself, would but say the very words of this verse only, as they stand: *It was, &c. It was, &c.* even this onward, were worth the while; if it be not for form, but feelingly spoken: *Dic, Dic, sed intus dic*; say it, but say it from within, let the bowels speak it; though our words fail us, they do not. And (indeed) the consumption should have been with fire; shall our recognition be frozen? no spark, no *vigor igneus*, no fervour at all in it? How agree these, a fiery destruction, and a frozen confession? It standeth us upon to be delivered, no less from cold thanks, than from a hot fire.

Pſalm 136. 1.
Pſalm 89. 1, 2.

2. And that we never fail to do it. No year to intermit it, no week, and (I would I might add) no day neither. Answer *Misericordia Eius manet in aeternum*, with *Misericordias Domini cantabo in aeternum*: and not mercies that never fail, with short thanks and soon done; specially, seeing, their not failing lyeth upon our not failing them.

James 1. 16:

Now, it would do well to seal up all with a Recognition real; that is, the praise of mercy, with some work of mercy. What was done upon us, this day? our preserving: A work of mercy it was. This work can no way so lively be expressed, as by a work of like nature, nothing so well (saith S. James) by warme breath, as by warme clothes. *Erga consumendos*, such as are in danger of it, not by fire, but by cold and nakedness.

This, as it is a most kindly way to resemble it: so (withall) it is a most effectual meanes to procure the continuance and not failing of it. *Magnes est misericordia Dei erga nos, misericordia nostra in fratres*; of God's mercy to us, keeping us from consuming, our mercy toward our poor brethren is the loadstone, to keep them from the like. So, under one, shall we both set it forth and procure it; procure that, we so much stand in need of, and set forth that Vertue, to which we were so much this day beholden.

Now to God; to Him, and to His mercy; the bowels of His mercy, and the fresh fountain of them: That suffered us not to be consumed, but delivered us; and that from that fire, and that universal, utter, sudden, unnatural consuming by it, the decree whereof was so certainly gone forth against us, come so near us, and we not aware of it: That suffered us not to be consumed, but gave them to be consumed in our steads: and hath this day, presented us all alive to give Him praise for it: To Him, for the multitude of His mercies, for the *paterua viscera miserationum suarum*, that never fail nor consume themselves, nor suffer us to fail, and be consumed: To Him I say, &c.



A SER.



A
SERMON
 Preached before the
KINGS MAIESTIE
 AT
WHITE-HALL,
 On the *Fifth* of NOVEMBER,
 Anno Dom. MDCXIII.

PROV. Chap. VIII. Ver. XV.

Per me Reges regnant.

By Me KINGS Reign.



These words may well serve for a *Sermon*, for they be a piece of a *Sermon*. For, all the *Chapter* is a *Sermon* preached by one standing in the top of the high places; (Verse 2.) The high places, that was (then) their Church; The top of them, that was the *Pulpit*.

It is the common question, *Who preaches?* Ever, we must know that: And though the whole book be *Salomons*; and though he be a * *Preacher* upon Record; yet *Major Salomone hic*, a greater Preacher than *Salomon* is here. He was but wise; it is *Wisdom* it self made this *Sermon*. And we may be bold to preach, what *Wisdom* preacheth: A *Sermon* out of such a *Sermon*, cannot be amiss.

* Ecclef. 1: 1.
 Mark 12: 42.

Specially, this *Wisdom*; the essential *Wisdom* of GOD: which upon the point, will prove to be none other, but

CHRIST: And so, our Text fall out to be *de verbis Domini*: that is, *de verbis Domini secundum Salomonem*; for, so there be, no lesse than *secundum Matthaeum*, or *Ioannem*.

Which, though they were uttered by Him, before He was in the flesh, what of that? they be no whit the lesse: but full out as good Gospel, as if they had been recorded by any of the four *Evangelists*: yea, and this we may add further: even Gospel, before any Gospel, of them all. Thus much for the *Author* of the speech.

The

The summe.

The speech it self seemes, as if some question there were, *Per quem Reges*? Or some were about to bring the Writ of *Quo Warranto*, to know, how they claime to be *Kings*; how to hold their so-
veraign Authority; by whose grant?

And let not this seem strange: It is no new thing, to bring this Writ in like cases.

Exod. 2. 14.
Matth. 21. 23.

One was brought against *Moses*; *Who made thee a Ruler*? Nay higher; one against our Sa-
viour Himself: *By what authority doest thou these things, and who gave thee that authority*? A-
gainst *Moses*, against *Christ*? and why not then against *Solomon* and his fellow *King*;

Exod. 3. 14.
John 10. 36.

And this same *Per Me* (here) is an answer to all. Who made you (*Moses*) a *Ruler*?
He whose Name is *I am*, sent me. Who gave *Christ* His authority? He, that sanctified Him,
and sent Him to be the *Messias* of the world. And here now; *Kings*, by whom, *Per Me*, by
Him too. These words of His *Charta Regia*, This their *Charta Royal*: And He that gave it them,
will warrant it for good, and bear them out against all the *Per me's* in the world. This for the
Nature of the speech.

Bellar. cont.
Bicel.

A point necessary, if ever, at this time to be weighed well, and looked into; wherein this que-
stion is put up, and so vexed, that it cannot rest: Wherein they have set up an *Anti-per* and given
him this sentence in his mouth, *Ego facio, ut Rex tuus Rex ne sit. I will make your King no King*,
this Text *Per me* notwithstanding. One, to sever *Reges* and *Regnant*, that they shall reign no
longer, than he sees cause to suffer them. And is it not time then, to make good their
Tennants?

And that do this Text, and this day. The Text in word; the day, indeed *cum effectu*, really.

The Text, the words indeed (as the words of *Wisdom*) are but few, and the sentence short;
scarce any in the Scripture so short: In our tongue, but four words, and they but four syllables. But
it saith with sentences as with *Coynes*. In *Coynes*, they that in smallest compasse contain greatest
value are best esteemed: And, in sentences, those that in fewest words comprise most matter, are
most praised. And such is this.

Exceeding compendious, that we must needs be without all excuse (it being but four monosyllables)
if we do not remember it.

And withall, of rich Contents: for, upon these four syllables, depend all *Kings* and *King-
domes* of the Earth: of such force are they.

Of which four, the two latter (*Reges* and *Regnant*) be two as great matters as any be in the
World. One, the *Persons* themselves, as they be *Kings*. The other, the *Act* of their reigning, or
bearing rule over Nations. These two latter depend on the two former *per me*: which are but
one in effect; but, He a great One. For, it is here positively set down, *asserendo*, that these two
are by this former; *By* and through Him, that sayes *per me*. *By* and through Him *Kings* first settled
in their reignes. *By* and through Him ever since upholden in their reignes. *By* and through him
vouchsafed many miraculous *preservations* in their reignes. Thus far the Text.

Duke 1. 78.

Then, *by the tender mercy of our GOD comes the day from on high*, and giveth great light
unto the Text: This Day, on which a very memorable memorial of a famous *Per me*. One, in
great Capital Letters: Even of *Per Me Reges*: and not of *per Me Reges* alone, but of *per Me Le-
ges*, (and that too followes, here in the verse) and of *per Me Greces* too: all had gone up, but
for this, *Per Me*. This Day, this *per Me* soundeth in your eares, and this day this *per Me* was
sealed in your eyes; and this question actually decided.

The Divi-
sion.

I.

II.

III.

IV.

For the Order in treating whereof, our parts must be as our words: Look how many words, so
many parts: four of either. 1 Of *Me* first, the Cause: 2 Then of *Per*, the Manner: 3 After
of *Per Me Reges*, the *Persons*: 4 And last of *Per me regnant*, the *Act*.



I.
The Cause, Me

Kings & King-
domes have a
cause.
Psalm 57. 6.
Rom. 13. 4.

That cause is
a person.
Verse 14:

Esa. 65. 11.

James 1. 17.

PER ME. It is a generall Rule, *Per dicit causam*: the Nature of this Preposition (*Per*) is
to note a Cause certain. And a certain cause excludeth Chance. First, then *Kings* and
Kingdomes have their *Per*: they be not *forte fortuna*, at hap-hazard, *ex concursu atomorum*.
They be no casualties: The wind blowes no man to them (saith the Psalm 57.) And *Non temere*
(saith the Apostle:) where *Non temere*, as it is not in vaine, so is it also not at adventure: Causall
they are; Casual they are not. A *Per* there is: a Cause of *Kings* reigning.

What is that cause? *Per me*: and *Me* is a Person; And a Person is *Natura rationalis indivi-
dua substantia*, a single or determinate substance of a Nature indued with reason. It is not *Res
bruta vel muta*, no dumb thing or without understanding, is cause of them. He speaks (we hear:)
saith, *Per me*. And His very last words before these, be, *I am understanding*.

Against those that do *Foris mensam ponere*, ascribe it to the Position of the starres, to this or that
Planet in the *Ascendent*. No; it is not *de luminibus* (they, be no Persons:) but *de Patre lumi-
num* (He, is.) So a cause there is, and no impersonal cause, but *Per me* a Person.

What

What Person? *per me regnant*: that is not *Per se regnant*: so another person it is besides themselves; one different from them. That they *reigne*, is not, *by or from themselves*, but by or from some other besides: *Regnabo* (saith *Adonijah*) but he failed; it would not be: To teach him, it is not *Per se*, by their own bow or sword, nor *Marte* nor *Arte*, the reigne; And so to sacrifice to them. It is not their own place, they sit in, nor their own power, they execute: It is derived from another person; *Ipse est qui fecit nos, & non ipsi nos* (may they also say) He it is that made us & not we our selves. A person; And another person.

And who is that other person? Let me tell you this first: It is but one Person, not many, *Per Me* is the singular number. It is not *Per nos*: so it is not a plurality; no multitude, they hold by. That claime is gone, by *Per me*: one single person it is, *Per quem*. The other, a Philosophical conceit it came from, from those that never had heard this *Wisdomes* preach. In this booke, we find not any Sovereigne power, ever seated in any body collective, or derived from them. This we find, that GOD He is King; that the Kingdoms be His, and to whom he will He giveth them. That ever they came out of God's hand by any *Per Me*, any grant into the Peoples hand to bestow, that we find not. One Person it is.

I aske then, this one Person who He is? This I find (at the XXIV. Verse.) That whosoever He is, He was, when there were yet no Abyssi, no depths, nor no mountaines upon the Earth, nor the Earth it self: He was before all these. I find again, (at the XXVII. verse.) When the heavens were spread, a decree given to the Sea, the foundations of the Earth first laid, He was there a Worker together with God: Was at the making of all, was Himselfe Maker of all. So, neither Man nor Angell; they were not so ancient, they created nothing, they were created themselves.

Then *sileat omnis caro*, let all flesh keep silence, And *Omnis Spiritus* (too,) in this point of *Per Me*. Neither the spirit that said of the Kingdoms of the Earth, *All these are mine*: Nor he, that though he have horns like the Lambe, yet speaketh words like the Dragon. These foure syllables are a supradecus to all booke-makers for any mans *Per Me*, any mans claime. It is no man. And if no man, then no Pope; for he also is a man (as Saint Peter saith, he was: y And *Circumdatus*, compassed with infirmities, St. Paul saith, *he is*: Sure, he made not the Earth; himselfe is made of the earth. The *Abyssus*, the deep was made, *per he ascended out of it*: the seven hills, long before he sat on them. He is not this *per Me*; they hold not of him: they hold of *per Me*, that created heaven and earth.

And this *per Me* will bear no *per alium* besides: He that must say, *Per Me Reges*, must also say, *per me Cælum & terra*. None but He that can say the one, can say the other. Therefore none with Him in this, *Per*. None to step forth and rejoyce, *Etiā per me*, and by me too: unlesse he can say *Etiā per me Cælum & terra*. *Per alium* then hath no place here.

But might not the High-Priest claime deputation under *per me*? For that, there is a ruled case of it here, in him that was the setter down of this (*Salomon*.) Had the High-Priest, had *Abiathar* ever a *per me* for him? It is well known, his *per me* went with *Adonijah*, against *Salomon*: His *per me*, if it could, would have deposed *Salomon*. But so far was it from him to say *per me Salomon*, that contrary *Salomon* might say and did, *per me Abiathar*. Depose *Salomon* he could not; deposed he was himself. *Non nobis Domine, non nobis*, would he have said: It was *per me* the wrong way with him.

Well then, being neither Man nor Angell (since they made not the world:) GOD it must be of force: There is in the reasonable nature, no other person left; but He: And He it is. He, the party, that speaks: *By me Kings*; I am the cause, that Kings reigns. Then, *Reges quod sunt, per Deum sunt*: Kings, what they are, by GOD they are: *ὅς τὸν ἀΐσιμα* (saith *Crisostom*;) and a speciall dignifying of their states it is, so they are. It was (we find) wont to be the usuall style (yea, even of Popes themselves writing to Kings) to with them health in *eo per quem Reges regnant*, in Him by whom Kings do reigne: And that was neither Pope, nor people But GOD alone, whose proper style that is.

By God then: I aske yet further, by what Person of the God-head? so far we have warrant to go by this Text. It is *Wisdomes*, whose speech all this is: No created wisdomes, but the Wisdomes of God created all things, it self uncreate: that is the SONNE of GOD. For, whom *Salomon* here called *Wisdomes*, the same (in the thirtieth Chapter after) he termeth the SONNE: *What is his Name* (speaking of God) or *What is His SONNE's Name*? By Him, by that Person do they reigne: And now at the last, are we come to the right *per me*.

Per (the preposition) would teach us so much, if there were nothing else. *Per dicit causam medianam*, it designeth a middle cause. And He is the middle Person, of the great Cause, *Causa causarum*, *A Deo* (saith St. Paul;) *per me* (saith *Salomon*: from GOD the Father; by God the Sonne. We may know it, It is CHRIST's preposition, this (ever:) *per Christum* *Domini nostri*.

And by Him, most properly: for, in that He was to be Man, all the benefits which were to come from God, to man, were to come by Him. He, the *Per*, of all: among which, this one of *Regall Regiment* is a principal one.

By Him again, because He is *Wisdomes* (which I reckon worth a note) that the *per* of kingdoms, whereby they consist, is not Power so properly (the Attribute of the first) as *Wisdomes* (the Attribute of the second Person:) they stand rather by *Wisdomes* than force. Besides, *Sapientis est ordinare* (saith the great Philosophy) the proper work of wisdom is to order. And what is Anarchy, but a disordered Chaos of confusion? Or what is Rule, but an *εὐταξία*, a setting and holding of all in good order. This being *wisdomes* proper work, this *per* is most properly His.

3
Another person
beside them-
selves.
1 Reg. 1. 5.
Psal. 44. 6.
Abac. 1. 16.
Psal. 100. 3.

4
But one person,
not many.
Psal. 93. 97. 99.
Dan. 4. 14.
1st. 27. 3.

5
That person,
neither man
nor Angell:

Zech. 2. 15.
Mat. 4. 9.
Apoc. 13. 11.
Acts 10. 26.
Heb. 5. 2.
Ap. 13. 1, 17. 9:

1 Reg. 1. 7.

1 Reg. 2. 17.
Psa. 115. 1.

6
But GOD.

In XIII. ad
Rom.

7
GOD, BE SON

Chap. 30. 4.

1 As the middle
cause.
Rom. 13. 1.

2 As Man.

3 As Wisdomes.

4 As a King.
Psal. 8.
Apoc. 19. 12.
Psal. 47. 7.
Psal. 145. 13.

By Him, yet againe, because on him hath the Father conferred all the kingdomes of the earth, we read it *Psal. II.* We see Him *Apoc. XIX.* with many Crownes on His head. Meet then it was, that the Kings of the severall quarters of the Earth, should be by Him, that is *Rex universe terra*, That the Kings of the severall Ages of the world should be by Him, who is *Rex saculorum*, whose Dominion endureth throughout all ages. In a word: *Ut utrobique regnaret per Christum*: And that all Crownes, both the Crowne of Glory in Heaven, and the Crownes of highest dignity here on earth, should be holden of Him, all, as all are. Thus by this time, we see this *Per Me*, who He is:

II.
1 The Answer;
Per.
I.
Not by Per-
mission.

Now returne I to *Per*: There is much in the right taking of this word: What *Per* is it? There is a *Per* of Permission; as we say in the Latine, *Per me licet*, You may for all me; Good leave have you; I hinder you not: Or (as in English,) *By Him*, that is *besides Him*, they came, and He stopped them not. Is this the *Per*? Indeed some such thing is blundered at, as if *G O D* only permitted them, And scarce that.

3-
By the Word,
a Psal. 146. 5.
b Psal. 138. 6.
c Psal. 110. 1.
d John 10. 35.
e Rom. 13. 2.

Thus comes one of them forth with the matter, and makes it the very first words of his book. The Priest, he is a *Solo Deo*; but the King, he is *ex importunitate populi*: The people importun'd God, and He yielded with much ado, *egre* (His own word) against His Will: And so we must interpret *Per Me*, that is *Contra me*; *By me*, that is, all against my minde it is that Kings Raig, but bear them or bear with them. Upon the matter this it is: They would have Kings to be, by Toleration only; And so, by that *Per*, are all the evils and mischiefs in the world. And, are not Kings much beholden to these men, thinke you?

But by Comission
10. 1. 3.

But this *Per* we reject utterly: It cannot be. For, though the Latine *Per* will bear this sense, the Greeke [*δὲ*] the Hebrew [*וְ*] will by no meanes; the phrase, the Idiome of the tongue will in no wise endure it. And will admit no permission; nor *וְ* neither. Away then with that.

How take we *Per* then? What need we stand long about it, having another *Per*, and of the same person to patern it by: *Omnia per Ipsum facta sunt* (saith Saint John: And the same saith Salomon by and by after in this Chapter) Then, as *By Him*, all things made there, so *By Him*, Kings Raig here. The World, and the Government of the world by the same *Per* both one and the same cause institutive of both. That was not by bare permission (I trust:) no more these.

4
By his Will;
f. 1. Pet. 2. 15.
g Rom. 13. 4.

Per ipsum, they; and if *Per ipsum Per Verbum*, *quia ipse est Verbum*. For, how were they (the creatures) made? *a Dixit & facta sunt*: By the Word, by Him. And how these (Kings?) By the same *b Ego dixi*. Even by the same, that He Himself *c Dixit Dominus Domino Deo*. As He then; they. And so doth Christ Himself interpret *d Ego dixi*, *αὐτὸς ἐξ ἑωυτοῦ ἐξήτο*. A Word came to them: And what manner was it? *e Saint Paul* telleth us, it was *Διαταγή*, an ordinance, a word of high authority; the Imperiall Decrees have no other name but *Διαταγὰι*. This now then, is more than a *Per* of permission: A *Per* of Comission it is; A speciall warrant, an ordinance Imperial by which Kings Raig.

1. Expressed by
his word.
b 1 Chro. 9. 8.
2 By His Deed
1 Cor. 15. 10.
i Job 8. 6, 7.
k Psal. 138. 39.
l Psal. 89. 20.
m Psal. 131. 3.

By Him, then: By what of Him? by His Will; *Hac est voluntas Dei* (saith *f Saint Peter*;) and *tibi in bonum* (saith *g Saint Paul*,) for thy good. His will then, his good will toward men: Expressed by His Word: Word of power, (we have heard;) And word of wisdom; for He is Wisdom And word of Love; for even *h Because God lov'd Israel*, did He set Salomon King over them.

3 By His Name.
Psal. 82. 6.

Expressed by His Word: His word only; Nay, His deed too, His best deed, His gift; *Dedi vobis Regem*: Gift of grace; as, even they acknowledge in their styles, that *Gratia Dei sunt quod sunt*. Given by Him, sent by Him, *i Placed in their Thrones* by Him, *k Vested with their robes* by Him, *l Girt with their swords* by Him, *m Anointed* by Him, Crowned by Him. All these *By Him's* we have, toward the understanding of *Per me*: so *By him*, as none are, or can be *By Him* more.

n Apoc. 19. 16.
o Heb. 7. 3.

Expressed by His word and deed only? Nay (there is nothing but His Name besides) by His Name too: so by His Name, as His very chiefest Name (*C H R I S T*) He imparteth to them: And, that is not without mystery: to shew their neer alliance to Him. I have said *Te are Gods*: which of the persons, that are each of them *G O D*? it followeth, *Filii Altissimi*, Sonnes of the most High: Son, that is *C H R I S T*'s Name: He the Person then, to whom they are beholden: He, *by whom*, they are. To shew, they are Sonnes, and have their descent properly from Him, *n Rex Regum* is upon His thigh: and *Melchisedech* His first KING, and His Type, is *o brought in without Father and without Mother*, to shew, that Kings are the Generation of God.

5
By Him, and in
him.

By him: Nay, more than *By Him* (if you look better upon the word.) There is no *By* in the Hebrew; and yet the word is *וְ*. But, that (in true and exact propriety tendered is *In Me*, not *By Me*: The meaning is that they are first in Him, and so come forth from Him.

p Esay. 62. 3.
q Chapter 21. 1.
r John 7. 21.

And yet so from Him, as still they be in Him: both *p Corona Regis* (saith *Esay*) and *q Cor Regis* (saith *Salomon*) their persons and Estates both, *in manu Domini*.

And in Him, as He saith, *r My Father in Me*, and *I in Him*; so, they in Him, and He in them. For such is the nature of the Prepositions, the *H O L Y G H O S T* hath made choyce of, as they may be inverted and verified both wayes. For, as it is true, *They reign in and by Him*: so is it likewise true; *He reigns, in and by them*. They in *G O D*, and *G O D* in them, reciproc. He, in them, as His Deputies; they, in Him, as their Author and Authorizer. He, by their Persons: They, by His Power. And so having brought them to Him even into Him, and lodged them in Him, there let us leave them.

This

This while we have been in the two former ; 1 *Per*, 2 *Me*. Now to the two latter : 3 *Per Me*, *Reges* ; and 4 *Per me*, *regnant*.

Per me Reges. And first, I am glad we have met with this word *Reges*, in *propriis terminis* : when we meet with some other, there is such pinching at them. The Apostle speaks of *Higher power* : 8, it is too generall ; it may be *Powers Ecclesiastick*, as well as *Civill* : (A meere shift.) The Psalmist saith, *Ego dixi dii* ; that is not home neither, there is mention of *Judges* in the *Psalmes*, as well as *Princes*. But here is a word, will hold them ; *Kings* in expresse termes, *totidem literis* : No evasion here, no shifting it. This is home ; (I trust.)

Per me Reges. Why what great matter is that ? *Per Illum omnia* (saith Saint Paul, *Rom. 11.*) *All things are by Him*.

All things ; but all *good things* specially, (saith St James,) Why, *By Him*, there can nothing come, but *good*.

Thirdly then, *speciall good things* : By a *speciall Per*, they, And *Kings* are such, and for such reckoned up here, in this very *Chapter*. Even for one of the Principallest benefits, vouchsafed mankind by God, this *By me Kings* : for will ye but marke this, they have precedence, are reckoned up, here, before the *creation*, it self : for, that cometh after, at the *XXIV. Verse*. To shew, it is (as indeed it is) better for us, *not to be* at all ; than, *not to be under Rule*. Better no *Creation* than no *Government*. GOD is highly to be blessed for this *Per me Reges* : that He hath given *prestatem salutem hominibus*, Such power unto men.

Now, I weigh the word [*Reges*] What ? any by Him ? any in grosse qualification ? what without any regard of *Religion* at all ? Sure, if none but *true Professours* had been here meant, It must have been but *Per Me Rex* : for none but one, but this *Salomon*, was then such, of all the *Kings* of the Earth. But, in that it is *Reges*, the *Holy Ghost's* meaning is to take in the rest : *Hiram*, and *Pharaoh*, and *Hadad* ; they are in too in this *Reges*. For, where the *Scripture* distinguishes not, no more do we. Be their *Religion* what it will, *By Him* they are.

But, what if they take too much upon them (Cores exception :) Then, it is *Dedi vobis Reges in ira* (saith God by the Prophet :) *Angry* I was when I gave him, but I gave him though. *Per Me iratum*, it is : but, *Per Me*, it is still ; *Per Me*, though with a difference.

But, this *Onus principis* (say they in the Prophet) how may we be rid of it ? Is there any other *Per me* ; to go unto, to deprive or depose them ? Sure, where the worst is reckoned that can be of them, *Glamabunt ad Dominum* is all, I find. No *Per* to do it but He. *By Him*, and by none but by Him ; they be ; *By Him*, and by none but by Him they cease to be. In Nature, every thing is dissolved by the same meanes, it came together. In Law, *Institution* and *Destitution*, belong both to one. In Divinity ; the Prophet in one and the same Verse, saith, *Dedi vobis Regem* (in the forefront) and with one breath, *Abstuli eum* in the latter : So, both pertaine to Him ; *Dominus dedit*, *Dominus abstulit*. As for this new *per me* ; we argue from the Text : He makes no *Kings* (we know) and, as he makes none, so he can unmake none. No right to one *Per*, more than another.

All be *Kings* then, *by Him* : yet not all alike. GOD forbid, but there should be degrees, *Majus* and *Minus*, one more than another : But we should put a difference between *Melchisedek* and *Nimrod* ; between *Salomon* and *Saul*.

We say then, *All Kings by Him* ; but among all, and above all, such as he that set down this, such a *Salomon* for he by the great *Capital Per Me*. *Per Me iratum*, those other ; *Per Me propitium*, He : And that is the *per* indeed. Thus much he doth insinuate, by adding in the latter part of the verse (which commonly is the *Exegesis* of the former) namely, if *justa decernunt* do come too. If he be a *Righteous KING*, as *Melchisedek*, King of righteousness : If he *show the fruit of righteousness in peace*, that is be a *peaceable King*, a *Salomon* : If he Rule *per Me* (that is) *Sapientem*, rule wisely. Those are *per me propitium* ; Those are *Kings prima intentionis*, *Kings of speciall favour*.

This for the *Person*. Now to the *Act* : *Per Me regnant*.

And I make these two, two diverse, because some are *Reges*, *Kings*, and yet reign not : as true Heirs defeated.) And some *reigne*, and are no *Kings* : (as do all *Usurpers* of the Throne, *per fas nefasque*.) Alwayes, one thing it is, to be a *King* ; another to *reigne*. *Ioas* was the true *King*, all those six years he reigned not, *Arphalia* reigned all those six yeares, yet true *Queen* was she never any. Of such, GOD saith, in *Hosea* ; *Regnaverunt, sed non a me*. Why ? for *per me*, *Reges regnant*, *By Me Kings reigne* ; *KINGS*, of lawfull and true descent, they *Reign by Me* : These were none such. So, they *reigned* ; but, without any *per* from Me. But, when these meet, and they that be *Reges de jure*, *regnant de facto*, then it is as it should be : And *per Me* it is that they so meet.

This *Regnant* I consider, as an *Act*, three wayes : 1. As it hath a *beginning*. 2. As it hath *continuance*. 3. As it hath *Rediund* : or obliquity incident to every *act*. *Regnant*, that they *reign* at all : *Regnant diu*, that they *reign long* : *Regnant recte*, that they *reigne aright*. And every one hath his *per*, *Ianua*, *By*, the doore, *by Him* they enter their *reign* : *per*, *linea* ; *By*, the line which He stretched out over every government, longer or shorter, *by Him* they continue their *reign* : *per*, *regula* ; *By*, the rule so reigne, as they swerve not from Him, touch Him still continue with Him, and He with them, and He will make them to continue long.

III.

The Persons
Reges.

1
Reges in propriis terminis.
Rom. 13. 1.
Psalm 82. 6.

Rom. 11. 36.
James 1. 17.

2
Reges speciall above all other creatures.

Math. 6. 3.

3
Reges, without qualification.
1 Of Religion,
2 Of Tyranny.
Numb. 16. 3.
Hosea 13. 11.
Hosea 8. 10.

4
All By Him, made, and unmade.

1 Sam. 8. 18.

Hosea 13. 11.

5
All, but especially good Kings.

Heb. 7. 2.

James 3. 18.

VI.

The Act
Regnant.

Hosea 8. 14.

I am led to this, because you shall see these three duely set upon every *Kings* head, through all the story of the *Bible*.

1. Such a King, was so many yeares old, when he began his reigne: there is his *Inchoation*, his *Regnant*, his door of entrance,

2. And then: So many yeares he reigned in *Ierusalem*, or *Samaria*: there is his continuation, his *diu regnant*, his *per of Line*, or *continuance*.

3. Then ever followes (if you mark it) either, And he did well, and walked in the steps of his *Father David*; there is the manner, his *hene regnant*, his *Rule* or *Rectitude*: Or, and he did evil in the sight of the Lord, and turned not from the wayes of *Jeroboam*, there is his *obliquitie*; out of *Rule* himself, and brought all out of *Rule* with him. This holds in all, and in all will hold, after they be once off of the stage.

I

*Regnant, Per
Fausa.
The entrance.*

As it is *actus inchoatus*: they reigne, that is, they come to the *Crown*, they begin their reigns.

It is generally true, that the main frame of Government, the first raising of it, could be by none, but this *Per Me*. But I insist on particulars rather: Wherein, any that shall but weigh, what difficulties, what oppositions be raised, what plots and practices to keep *Reges* from *regnant*, those from it whose of right it is, shall be forced to confesse, that even by *Him* they have their first entrance. Take him that is next hand *Salomon*; and he that shall mark, *Adonijah's* plot, drawing the *High-Priest* (*Abiathar*) and the *General* of the field (*Joab*) into a strong faction against him; shall find, *Salomon* was bound to acknowledge, that *Per Me* he came in. Or if he will not, *Adonijah* himself will, he was forced to do it: That the *Kingdom* was turned from him, and was his brothers, for it came unto him (even *Per Me*) By the *L O R D*. This Confession of his is upon record, 1 *King*. 2. 15. And your Majesty was *non ignara mali hujus*, was not altogether free from these: It is English I speak. Possibly, from *Joab* you were; but, not from *Abiathar*; His *Bulls*, they were abroad: And some there were that could not enter by the door, but were climbing up another way. Yet for all these, you came to your reign, and you came by the right *Per*, by the door: And, this (I know;) You are one of the number of those *Kings* that ascribe their *regnant* to this *Per Me*. This, for *Actus inchoatus*: Now, they are in.

2

*Regnant diu,
Per line.
Their continu-
ance.*

a 1 *Reg*. 16. 15.

b 2 *Reg*. 15. 13.

c 2 *Reg*. 23. 31.

d 2 *Reg*. 15. 8.

But when they are in, they may out again soon enough; when begun, end quickly; if *Per Me*, as He was the *Cause procreant*, so He be not also the *cause Conservant*, and make their reign *Actus Continuatus*; draw the line out along, keep and continue them for many yeares in it. *Regnant*, is true in the first instant. One reignes: if it be but * for a seven-night, as *Zimri* reigned no longer: but what is that? Or what is it to reign a *Moneth*, as * *Shallum*; or three, as * *Ioabaz*; or six, as * *Zacharias* did? Nothing: The continuance, *proprie loquendo*, that is, the reign; and *Regnant* without this *Per* is as good as nothing. And the Text is for this. The word in *Hebrew* is not *Regnant* in the Present, *do reign*; but *regnabunt* in the Future, *shall reign*, or *continue reigning*. And so is the Preposition [*Per*] for it too. For, *Per addit durationem*; add ever a continuance, where it is added; as is evident, by *perstist*, *permanent*, *perdurabile*, *perseverance*, *perpetuity*.

e *Dan*. 5. 26.

f *Job*. 12. 18.

g 1 *Sal*. 89. 44.

And this now questionlesse depends upon *G O D* alone; even their quick cutting off, or their long preserving in their reignes. He can draw the line longer or shorter: draw it out still, or snap it off. He can take them from their reign by the * *band-writing on the wall*, *M E N E*, &c. He can take it from them by * *Solvit baltheum Regum*, taking off their Collar, and * *casting their throne down to the ground*. He can call in a forraign enemy, stir up a seditious subject, let loose the sea of popularity in upon them; unlawfully to do it, but to do it though. Many such things are with Him.

Now we are at the main. For, here comes all the danger: there is such heaving and lifting at them after they be in; such thrusting by force, such undermining by fraud: So many *Per me's*, *Per me Clement*, *Castell*, *Catesby*; and they again so many *Per's*, *Per knives*, *pistol*, *powder*, all against this *Per* of continuance; as be the former how it will, they cannot but confesse here, that *Per Me* it is, that they hold out their Reignes.

Lament. 3. 22:

Psalms 30. 3:

And, here fall's in kindly, this dayes design and the visible *Per Me*, that happened on it; For, By Him it was, and by His mercy, that King and all were not quite consumed. That your Reign, and your life were not determined both together: Not that you went not down (with *David*) into the pit; but, that you went not up, up into the ayre in (I know not how many) pieces, and that now, after thus many yeares, it is *Regnant* with you still: And may it be *Per Me Regnat* (so we all pray:) and not *Per Me R'gnat* only, but, *Per Me Regnabit*, many times, many yeares more. I but put you in mind here of what I told you right now: It is *In Me* (in *Hebrew*) not *Per Me*; *In Him*, not by Him, though never so hard by Him (for, that is without Him;) but even *In Him*, and then they be safe.

Psalms 18. 2.

Psalms 89. 22.

And in Him You have reigned. For He hath inclosed You (as it were) and compassed You on every side. As in a *fortresse*, strong hold, or place of defence; so have You reigned in Him: That, as *David* oft calleth God, so may You; Your *Rock*, Your *Refuge*, Your *sanctuary* of *safeguard*: So that the enemy hath not been able to do you violence, nor the son of wickednesse had power to hurt You.

James 4. 6.

And yet there is more in this *Regnabunt*, greater grace yet. For we may extend it yet further, to a continuance, not in themselves in their persons only; but, in their posterity too. That, when it shall cease with them, and they in their graves, yet it shall be a *Regnabunt* still, and they reign in their race and progeny, when they have done reigning themselves. This drawes out the *Per* longer: for, so reign they, many ages; not their own only. *Kings*, in themselves; *Kings* in their

their seed; *Reges a saculo in saculum*, from one generation to another. By *Saul*, and by *David*, we may plainly see; one thing it is, to bring one to be King, as *Saul* was: another, to establish the Kingdom in his line, as with *David* it was. And it is that, he magnifieth so much, *2 Sam. 7.* That *G O D* had not only brought him thitherto (to the Crown) that was but a small thing; but that also He had spoken of His Servants House, *in longinquum*, for a long time; for, that is the right *Regnabunt*. The right *Regnabunt* is not that (in *Dan. 2.*) like an *Image*, which when it is broken, nothing comes of it: But the right is that (*Dan. 4.*) where it is like a goodly tree that hath branches come out of the *stemme*, which will prove *Siens* and be new grafted again, and so successively derive self it down to many generations. This also is, *Per Me*; and altogether by *Him*, and in his hand, who can establish succession, as to *David*; and who can also bid *Jeremy*, *Write this man destitute of children, of Him there shall none come more to sit upon the Throne of Israel.* *Jerem. 22. 30*

This for the Continuance, *Diu regnant*, I will but touch the third: I would not have touched it, but that it is a special meanes, for the second, of continuance. To *Diu*, the way is by *recte*; To rule long, the way, to rule right: Nay, it is the way to rule for ever: And, without *Recte*, the shorter the better; better for them, and better for all parts: *3 Regnant recte Per, regule. The manner.*

Thus doth one *Per* still lead us to another: for as it is true, *Per dicit causam*, so is it likewise true, *Per dicit regulam*. By *Him*, as a cause; By *Him* as a rule, from which Rule not swerving, there is a direct promise, *Deut. 17.* He shall prolong his reigne, and not his alone, but even his children too, in the midst of *Israel*. And, by that Rule, a long line shall be drawn, for the drawing out of his reigne many yeares. *Deut. 17. 20*

And, this we need not seek for, any where else: it is even in the body of the word. For *Rectitudo* and *Rectum*, and *Recte*, *Substantive*, *Adjective*, and *Adverbe*, all come of *Rego*: so doth *Regula* too, it self: That they need be no strangers one to another; There is an alliance, and there ought to be a reciprocal reference, between them and *Regere*, and between *Regere* and them. *Erit apud rectissimum Rex* (saith *Moses*, *Deut. 33.*) He shall be as straight, as near the Rule, as may be. *Deut. 33. 2*

Now, that Rule is (here) *Me*; and *Meis* *Wisdom*, and *Wisdom* is the Rule which *God* Himself draweth His lines by; and *Kings*, as in other points, so in this, to be as like, and draw as near *God* as they may.

But then, care would be had, it be that *Wisdom* which is *Me* (indeed.) For, *Achitophel's* and *Ieroboam's* go for *Wisdom*, in the world; but (indeed) such *wisdom* (as *Saint James* termeth it) is earthly, sensual, and hath somewhat of the *Devil* in it. It is not that worldly *wisdom*, they be *Kings* by; but that which is from above, and that (I told you) is *Christ*. What they are, by *Him* they are; That they continue, by *Him* it is; Who is, and will be *pro illis qui per illum*; be for them, that be by *Him*; and will not see or suffer the overthrow of his own Ordinance. *James 3. 15*

And, may I not then commend *Him* (this *Per Me*) to them? That, since they reign, by that *Wisdom* (which is *CHRIST*) they would reign by that, and by no other *Wisdom*. And that reciprocatation (I touched before;) that seeing they reign by *Him*, He may reign by them; *Regnet, per illos, qui regnant per illum*; since they rule by *Him*, to be ruled by *Him*: There cannot be a more reasonable request, than this: *Regnet per Reges, per quem regnant Reges.*

Specially; since this *Per* of the Rule, will bring them to the *Per* of *Persistence*; so long as they continue with *Him*, and He with them: He will continue them and their reigners, and nothing shall stirre them. But, let go that, and take them to another *Per Me*. And I dare not promise ought: If any have miscarried, he hath first left his *Per* go, and then after was put out of protection: And then, the sons of perdition had power over *Him*, and his continuance soon came to an end.

Take this then, for the fare-well of this point. Sever not *Reges* from *Per Me*, and you shall never sever *Reges* from *Regnant*: But if they have once lost their *Per Me*, marvel not, if they lose their *Regnant* not long after.

But, this Sermon was made for the people: To them then, I turn. For, as if Princes will weigh this *Per Me*, they will rule the better: so if the people do the like, they will obey the sooner. This is sure: If *Per Me* *Reges* *regnant*, then *Per Me* *populi* parent; if from *Him* the Power of Sovereignty, by *Him* also the Duty of Allegiance; which we do bear them, even for this very *Per Me*; even therefore because they be of *Him*. *Δι' Αὐτοῦ* (saith *Solomon*, here) *Per Ipsum*, by *Him*, *Δι' Αὐτὸν* (saith *Saint Peter*) *propter ipsum*, for *Him*, for His sake. *The Application to the people. 1 Pet. 2. 1, 3*

Two points I would commend to you and so end: *Christ* it is, that here speaketh: *Wisdom* it is, that here speaketh. Since it is *Christ* here speaketh, it is against *Christian Religion*; since it is *Wisdom* here speaketh, it is folly to hold, to say, or to do the contrary.

For *Christ*: If *Per Me* *Reges* be from *Christ*: from whom is the other *Per Me*? *Per me rebelles*, *Per me regicide*: from whom they? If *By Me* *Kings* *Reigne*, be *Christ*s; By *me* *Kings* slain, whose *Per* is that *Per*? That *Per* cannot be the *Per* of any, but of *Christ*s opposite: who is that? *Qua conventio Christi & Belial*? What agreement hath *Christ* and *Belial*? There he is: You see whose brood they be, that go that way, Even *Belial's* brood. He, out of his enmity against *Per Me*, can neither endure *Reges* nor *Regnant*; but stirres up enemies against them both, both *Reges* and *Regnant*. Against *Reges*, *Regicidas*; to assault their persons: Against *Regnant*, *Rebelles*; to subvert their estates. *a Cor. 6. 15*

And, it is He that sets up this *Anti-per*, who takes upon him, to loose this Scripture; to sever *Reges* and *Regnant*: Nay (which is worse than this) to make *Saints* and *Martyrs* of them, *Qui* *John 13. 35*

Chap. 31. 3.

vias dant ad delendos Reges, that set their wayes to destroy Kings, against which there is a special Caveat in the last Chapter of this Book. But (which is worst of all: for though the *Rebell* be evil, yet the *Rebel-maker* is far worse:) He that raiseth up this new sect of *Rebel-makers* worse than *Rebels* themselves: For, if they be the brood of *Belial*, *Qui vias dant*, What shall they be, *qui vias docent*? Shall not they be *Primogeniti Satanae*, *Belial's* first begotten? That score out the way for destroying of *Kings*: tell, by whom, and in what sort, it is to be proceeded, to make a very method or *Agend* of it.

There is a short resolution in this Text for all these: Seeing it is *Christ*, it must be *unchristian* (if not *Antichristian*) to make any such course: *Christ's* Disciples they are not; None of His (sure,) that either put their hand to practise it, or their pen, or tongue, to defend it.

And as, if this be *Christ*, it is *unchristian*; so, if this be *Wisdom*, then is their course, *folly*: And so it is, three wayes.

Acts 9. 5:

1. Folly first, to seek to sever *Reges* and *Regnant*, from *Per Me*: it will not be. To think, they can set themselves against *Kings*, and yet never have to do with *God* at all. But, *Kings* (we said) are in *God*: so they must go through *Him*, before they can come at them: they cannot deal with *Kings*, but they must begin with *God*, first. *Samuel's* position is sound and good: *All one to fight with God, and that which is of God*: for, they cannot be severed.

Acts 5. 39:

2. And, if they cannot; to fight against *God*, to kick against the prick, that is folly and madness (I am sure.) Ye may return them all for fools, that go about it. That think with their devices to out-reach *Him*, whose folly is wiser than their wisdom. Or by their practices to over-bear *Him*, whose weakness is stronger than their strength: He will be too hard for them, do what they can.

3. Specially (which is the third) having had so often, so certain experience, that they which have gone about it, still come by the worse. For extreme folly must it needs be, to begin that, which none that ever yet began, could bring to good end; Which, all that ever yet began, ever came themselves to an evil end: As, to an evil end have they come, all the pack of them. These four words have put them all down.

a Num. 16. 33:

b Acts 1. 25.

And (as it falls out) this day, of this folly, we have *Exemplum sine Exemplo*: And in the success thereof, may all the rest read their destiny. For, by the light of this day, any (that is not blind) may see, that *By and through Him, Kings Reign*, in that, *by and through Him*; they, that would have blown them up, are come to a shameful end. Blow them up, they shall not, but blow themselves down they shall; down, after *Corah*, the same way he went: Even to their own place, with *Corah*, and *Judas*, to the bottom of hell. That so, it may appear to all the world, since this *Per Me* is *Wisdom*; if *Wisdom* set them up, folly it shall be, in them that seek or set themselves to put them down; to subvert, either *Reges* their Persons, or *Regna* their States.

Luke 7. 25.

Let *Wisdom* then be justified of her children: And so many, as love *Per Me*, love and be friends and take part with both their Persons, and States. If they be *Per spum*, *By Him*: put our *Per* to His *Per*, that they may be, *by us*, too: We cannot err (we are sure) if we keep the same *per*, that *Christ* doth.

And (to conclude) let this be our last duty: since we know *Whence they be*, we know *whither* to go; since, *By whom* they be, to *whom* to repair, if we have any business concerning them. If we have a good Prince, whom to thank; if otherwise, whom to appeale.

But if a good (for to that case I return) never to look upon him, but to lift up our eyes withall, to this *Per quem*. As, to thank *Him*, that He hath preserved him many other times (but specially and above other, this day; him, and his, that is, him and us all; so, duly to pray to *Him*, that He which reigneth thus *by Him* (that is, by His appointment) may safe, and well, and long reign *by Him*, (that is, by His protection.) To thank *Him*, for *Per Me regnant*, and to be sutors to *Him*, for *Per Me regnabit*; that He would draw out this *per*, and make it a long *per*, *Per multos annos*. That it may ever be (as, in the Text, it is) *Regnabit*, still; still, in the future, *Shall reign*.

Shall reign out his own age himself, in person (there is one *Regnabit*.)

Shall reign in his Issue and off-spring: and that many ages: (there is another *Regnabit*.)

Shall reign, in the life of memory, and a blessed remembrance of his time and reign, and that thorow all ages: (there is a third *Regnabit*.)

Shall reign all these; And beyond all these, there is another yet, as the last, so the best of all; *Shall reign*, all these *per Deum*, *By God*; and, after all these, *Shall Reign*, *Cum Deo*, *With God*, in the glory, joy, and blisse of His heavenly Kingdom, and that perpetually: which Kingdom shall have none end, but be in *Sacula Saculorum*. To which Kingdom I, &c.



A
SERMON
 Preached before the
KINGS MAIESTIE
 AT
WHITE-HALL,
 On the *Fifth* of NOVEMBER,
 Anno Dom. MDCXIII.

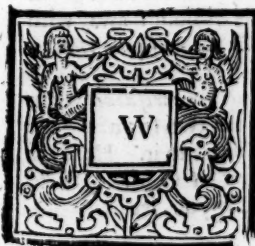
PROV. Chap. XXIV.

Fili mi, &c.

Verse 21. My Son, fear thou the Lord, and the King: and meddle not with them that are given to change.

22. For their destruction shall rise suddenly: and who knoweth the destruction of them both?

23. These things also belong to the wise.



E begin this year, where we left the last. Then *By Me Kings reigne*: Now, by *Me, rerum novarum studiosi*, seditious persons, come to ruine and destruction. For, that is the sum and substance of the Text.

Prov. 8. 15.
 The Text:
 Anno 1613.

It is a fatherly advice given by *Salomon* to his son: Not to meddle or make with them that are given to changes. And there was a change; such a change, as never was seen, or heard in any age, meant and medled in, this day. So the first verse interested in the Day.

The Summe of
 the Text.

And, this is not a bare advice, and nothing else: but, upon a penalty. And that penalty set down, by way of a Prophecie. And that Prophecie fulfilled, and that penalty extended; this day too. So, the second

verse likewise. So that, this day, the first verse was justified; the wisdom of the Counsell, that it is wise and good: And, this day, the second verse was verified, the event of the Prophecie, that it is certain and sure; for destruction followed them, that followed not it.

The points in it are, as the verses are, two: 1. There is an advice, in the former; *My SON, fear GOD and the King, &c.* 2. with a penalty annexed, in the latter: *For their destruction shall arise suddenly, &c.*

I. There

I.

There is in the *advice*, ¹ first, a kind of commending of it. ² Then, the *advice* it self.

¹ The commendation stands first: For, *Fili mi*, I take to be a *Commendation*; That it is a counsel, a *Father* would give to his *son*: And, that is no evil one, we may be sure. Do but cast your eye, over the counsels in this book, that are given with a *Fili mi*, you shall find they be *de meliore nota*, special ones, all very well worth the giving.

² The *advice* it self followes: the main drift whereof is, A *Retentive* against meddling with certain persons: persons, such as this day brought forth. To *fear*, and to *forbear*. *Fear God* and the *King*: And *Forbear* to have to do, or deal, with any such. It consists of two counter-points: a *Fac*, and a *Fuge*. Do this; and eschew that. The *Fac* is *Fear God*, and the *King*. The *Fuge* is, *Et ne commiscearis*, *Meddle not*. Follow one, fly the other.

II.

Now, it is punishment enough for a man, not to follow good Counsel, when it is given him: Yet hath *God* so ordered, as there goeth (ever) some further evil, with the contempt of good Counsel. As, with the contempt of this, there goeth a *penalty*, no lesse than *destruction and ruine*: and that, a *sudden destruction*, and an *unknown ruine*: It shall *surprise them on the sudden*: And it shall be such withall, as *Quis scit* (saith *Solomon*) *Who knowes?* (that is) *No man knowes*, how fearful. Print well in your mindes these four: ¹ *destruction*, ² *ruine*, ³ *repent*, ⁴ *quis scit?* They be the *quatuor novissima* of the Text. And, for fear of these; fear to meddle with these spirits.

So *Solomon* sits here, as a *Counsellour*; and, as a *Judge*. A *Counsellour*, to advise: a *Judge*, to pronounce. Hear his Counsel, then: if not, hear your sentence. And choose which verie you will be in. There is no scaping them, both. In one of them we must be, all. Either in the verie of counsel: *Fear God and the King*, &c. Or, in the verie of *penalty*: *For their destruction*, &c.

III.

The shutting up of all, is, *Hæc quoque sapientibus*: (So read it the *Seventy*, with this verie;) And so, the *Fathers* all: And not, as now it standeth (with the verie following.) The meaning is: that, this is no counsel, for *fooles*: No man so *wise*, the wisest man that is, it may well become him to take it. Commonly, they that *meddle*, in these matters, want no wit; are *wise*, at least in their own conceits: therefore (say the *Seventy*) *μήτις ἡ ἀγνοῦν τοῖς σόφοις*. You, that think you are, and would be taken for *wise*, to you be this spoken.



I.

The Advice.

¹ The Commendation thereof:
From a Father.

I will speak a few words, of the *commendation*. *Fili mi*: It is of a *Father*, to his *Sonne*. True and hearty is the counsel of a *Father*, to his *child*.

The very force of natural affection so whetting the wit, as oft, even a simple man, will give his child no simple advice, but sound and good. But, if it happen not alwayes to be of the best, it is the best he had, you may be sure. There might want braines: the good heart of a *Father* was not wanting.

And he wise.

To supply that want, I ask secondly, who is this *Father*? I find, that it is *Salomon*, that speaketh. One famous for his *Wisdom* among the *sonnes* of men. One, able to give good Counsel, worth the following. And yet (I know not how) they that are holden for *wise*, other-while give not all the best. But it is because they bend not their minds: and they bend them not, because they respect not the patries much, they give it to. But, were it *Fili mi*, had they to him the hearty true zeal of a *Father*, it would make them gather their wits together, and help it much. That is, if we could get these two to meet: the *braines* of a *wise-man*, and the *bowels* of a *Father*: if a *Father* were *Salomon*, or if *Salomon* were a *Father*: if a *Father* were as *wise* as *Salomon*, or *Salomon* could be as *kind* as a *Father*: that, were like to be good counsel indeed. For as a *wise man*, he well could: And, as a *Father*, he (sure) would give his best. So, none to that. Why, here they be both: This *Father*, is *Salomon*, The *braines* of *Salomon*, and the *bowels* of a *Father*, both in it.

Godly wise.

What lack we yet? Somewhat: *Wise* is not all. We find one *wise*, that would not have given this counsel, for he gave it not himself (as might be *Achisophet*.) None of his wisdom: away with it: It is devillish. No, this is *Salomon*; not only *wise*, but *godly wise*, with the wisdom that is from above: and that is the wisdom indeed.

James 3. 17.

Prov. 1. 7.

In signe it is so? see, his counsel begins with *Fear God*, the beginning of all true wisdom, when all is done. And ever the counsel right, that is so grounded. If this come to the two former, I see not what can be required more. To the commendation of it then, all three meet in it. Here is a ¹ *Father*; the *Father* is ² *wise*; *wise*, as ³ *Salomon*, his wisdom from the Spirit of *God*. There can be no more. To such a counsel (I trust) we will give care. And so, I pray you, let us.

² The Advice
it self.

The Fac:

² *Fear God*
and the *King*:

¹ The Object,

God and the
King in con-

junction;

² Inter se.

The counsel hath in it a ¹ *Fac*, and a ² *Fuge*. The *Fac*, is *Fear God* and the *KING*. There is in it, a single *act*, and a double *object*. The single *act* ¹ *Fear*: The double *object* ² *God*, ² the *King*. We begin with them, as in nature, first, *Deum & Regem*.

Where, at the first, we see (and it is a good sight to see) *God*, and the *King*, in conjunction. And no marvel, if *Rex*, *quom*, and *Deus*, *per quom* do joyn. But joyn they do, and joyn they may, and yet be in two several sentences, or in two several members of one sentence. *Et* would couple them well enough. Joyned nearer than so, in one and the same sentence: In one, and the same member,

member, of one and the same sentence. And in one member they may be too: and yet some word between them, and not immediately. Here, so immediate, so hard one to other, as nothing in the world between them, but the *Van*, the *Et*; the very *soder* (as I may say) that joynes them thustogether.

All this is but one: but, I observe no lesse than five conjunctions of these two great Lights; all within the compasse of this Text. 1 First, with one *Et*. 2 Then in one time (there is but one Time, between them both.) 3 Thirdly, as with one *Et*: so with one *Et ne*, both; that, is but one, neither. 4 Fourthly, they are but one party in opposition to them both, *Shonim*. 5 Fifthly, the trespassers against them both, have but one end, *ruinam utriusque*.

All this, this joyning, thus near, thus close, immediate thus many wayes; all this is God, God it is, that thus joynerh Himself, to the King; and the King, to Him. Not only here, by Salomon, under the Law; but even in the Gospel also, by Christ. He joynes Caesar and God too; and (in a manner) as near, with the same *Et*, and with but one Reddite: and puts them, and their duties, both, in one period. Here, God before Caesar: there, Caesar before God.

Now, the nature of those that be joyned by God, is set down by our Saviour, thus: *Quod Deus conjunxit: Quod* it is; not, *quos*, or *qua*: No more plural, then: No, but *coalescunt in unum*, they grow together; together into one, one singular *quod*. God's Conjunction is (ever) of the nature of an Union. One *Et*; One *Et ne*: One fear between them; One opposite against them.

To these, thus joyned by God, what is our duty? As we find them close joyned to our hands, so to keep them. First, *Homo ne separet*; not to sever them at any hand. Nay, *Homo ne solvat*, not to make the knot more slack or loose. Think, it was not for nought, that our Saviour Christ said of this Scripture in particular, *Non pteest solvi Seriptura*. Not, *Non dissolvi*: but, *Non solvi*. Dissolvi, the knot loosed quite: but *solvi*, not made more loose, or slack, than He left it. One is opposed to the joyning: the other, to the near joyning of them. Not to do it, our selves: and not to endure them, that are tampering about it. Not the Anabaptists, that would put out *Et regem*, clean. Not other (little better) that put it out and put it in, at their pleasure; a King or no King; to be feared, or to fear; fast or loose; to joyne, or to stand a loof (as it were in opposition, the whole heaven in sunder:) *Timee Reges*, the Accusative; or *Timee Reges*, the Vocative, as falls fittest to their turn. Neither to endure them, that would dissolve it clean: Nor them, that would fain slacken it, to the end, to wring or wedge in a third between *Deum* and *Regem*. No; let them stand; and stand, as they be left: unloosed, unloosened, *Deum & Regem*. They that fall to be changers (after) in the Text, begin their change (ever) at this; at transposing, or interposing somewhat, between *Deum & Regem*. Therefore, look to this well. This, for the first conjunction *inter se*, between themselves.

Then they are joyned again in *aliquo tertio*, in a third: Time. Why, in Time? Indeed, Our SAVIOUR CHRIST *Qua Caesaris*, is more ample a great deal: many things contained in it, besides. Of those many, this is but one: but, this is one. And this one (here) is made choice of, because it falls fittest, to the purpose in hand.

The purpose is, to restrain from meddling. Now, fear is more restrictive, than honour, or any of the rest. The Philosopher calls it *phobos*, the passion, that holds (as it were) the reins of our nature, to checkus, and keep us back, from that which is hurtfull; to which (other-while) we are but too inclinable. As namely, there is a spirit in us: and that spirit (saith S. James) *lusts after envy*: And envy is, at our Superiours, toward whom (even the supremest of them) men stand not (alwayes) in so good termes, as were fit. Nay, so far forget themselves, sometimes (witness this Day) as they fall to change; change with a witness, change them into ashes; put fire to them, and blow up King, and all. Here needs a Retentive: Fear, is fit for that. Therefore it is Fear: Fear God and the King.

Of [fear God] we shall soon agree, that he is to be feared: I would to God, we would, with as great accord, agree to do it, as we will easily agree, it is to be done: that so, it might be with us, as with holy Job it was, *Ut timor noster, spes nostra*, from our fear might grow our hope; the true hope, when all is done. Even that, which riseth from fear, which makes us refrain to do evil, and so bleeds in us, the hope of all hopes, the hope of a good Conscience.

But fear God is not all. *Et Regem*, and the King: him we must fear, too. In water and blood I saith Saint John: not in water only, but in water and blood. So here: God and the King: not God alone; but God and the King. *Non sufficit unum: oportet utrumque fieri, in Copulativo*.

Hence riseth the second conjunction. As before of God, and the King: so here now, of the fear of God, and the fear of the King. And even the same benigne aspect that is between God and the King, the same is there between the two fears: the very same, every way.

They be *concordata* compatible (as we say in Schooles:) they will stand together, go together, hold together, well. They hinder not one the other. By the grace of God, we may do both. Both, be regal and religious too. We shall not fear the King, awhile the lesse, for fearing God: Nor (vice versa) God the lesse, for fearing the KING.

Not the lesse? Nay, the more. For, they be not only *concordata*, but *concordata*: not only, a joynt and mutual consistence between them, but a joynt and mutual assistance, either of other. Not only, not hinder, but further; nor endure, but induce one the another. So that, that which is (here) *Et Deum*; is (elsewhere) *Propter Deum*. And not only with God, but for God, we fear the King.

And, though *Regem* stand last, be (as we say) *ultimum in executione*, yet is it) here, in this place *primum in intentione*: The sequel shews it. For, when he comes to the *Et ne* (mark it well) the

10.

Marth. 22. 13.

Marth. 19. 6.

Joh. 10. 35.

b Their conjunction in Time.
2 The act;

James 4. 5.

Fear O O D:

Job 4. 6.

G O D and the King.
1 Joh. 5. 6.

1 Pet. 3. 13.

point of opposition : He saith not, *Meddle not* with irreligious persons, *Achiefs*, such as *fear not* GOD (so he should, if *Time Deum* had been principally meant :) No, but *Meddle not*, with the *Seditious*. Now, they (we know) are most properly opposite, to the *King*. The *fear of GOD* hath elsewhere his chief place, many times and oft. But, here, *Time Regem* is *prima intentionis*, the very mark, and all this Text levels at.

Then, why is it not *Time Regem* and no more ado, and leave out *Time Deum* quite ; For, what hath GOD to do here, in matter of this kind, of *Sedition* ? Not so : There is reason, *Time Deum* should be in, and first in. In the point of Allegiance, he that will lay his ground sure, it behooveth him (as *Gregory* speaketh) *arcessere rivum Fidelitatis, de fonte pietatis*, to draw down the stream of Allegiance from the true Conduit-head of it, the *fear of GOD* : If, thence it come not, it is *minus habens*, not as it should be. For, if it be right, *Time Regem* is to come, out of *Time Deum*.

But fear God
first.

Mark this method well : to have *Regal* duties rightly settled, he goes up as high as GOD ; begins with *Time Deum*, the *fear of GOD*. And, thither we must, if we shall go soundly to work, It is not the *Common-Law*, or any *Act of Parliament*, that breeds *Time Regem*, kindly. If our *fear* to the *King*, be taught us by the law of man, it is not yet upon his true base, his right corner-stone, To Divinity we must ; to this Book, the Book of the *fear of GOD* : if it be right, ground it there. And, if that might take place, there should need no law else ; to sustain or preserve *Kings* or *States*.

Set this down then for a Rule : that, there is no Surer friend, no Surer stay to *Kings*, and their rights, than *Time Deum* (that is) *true Religion*. And set down this with it : that, it is a sure signe of a good Religion, if it will joyn with *Time Regem* (the duty to the Prince) well. For, if it be a true *Time Deum*, it strengthens *Time Regem* : it weakens it not.

And on the other : that it is an infallible note of a bad one ; if either it shoulder the *King* from GOD, or shrink up the sinewes of civil obedience.

But, if it make *Time Deum*, to blow up *Time Regem* ; make the *Catholike faith*, to overthrow the *Catholike fear of GOD* (for, both I trust be alike *Catholike* ;) if they persuade men, that the *King*, and the whole *Parliament* must up, or the *fear of GOD* cannot stand : they are out of the Text quite : they are clean beside *Time Deum*, as it was in *Salomon's* time : teach a new *fear of GOD*, falsely so called, without this Book altogether.

But, what is become of *Time Regem*, with them ? Sure, they that *fear not*, to blow up the *King*, I will never say, they *fear the King* : they that put men, in their *Amphitheatrum Honoris* : nay, in their *Martyrologie*, or *Kalender of Martyrs*, for not fearing to attempt it, it is a strange *fear*, they teach ; Indeed, rather *Time Rex*, than *Time Regem*.

Jude 8.

And, another sort there is, not come so far ; with whom (yet) *Time Deum & Regem*, as it should be : that *fear* (I know not how) as if the *fear of the King* did abate somewhat, from the *fear of GOD* ; and there were no true *fear of GOD*, without some mixture of contempt of Order and Government. But, if one can grow somewhat bold, somewhat too bold with *Kings*, to teach them their duties : and *fear not to speak evil of such as are in authority* : then (lo) he *fears GOD* aright. And, none of the Clergy *fears GOD*, but they that use it. Nor none of the Laity, but such as bear them in it. And these two are the only *Fear-GOD'S* in the Land. Others, that think, they may do both, and would gladly do both, may not be allowed to *fear GOD* on the right fashion ; They *fear the face of man*. And thus, with their new *fear of GOD*, they put out of countenance the *fear of the King*. As if, these *fears* cast out one another : and one could not be in at the former, but of necessity, he must be out at the later. What is this, but to make a disjunctive (at the least) between them ?

Jerem. 1. 7.

Rom. 13. 7.

Psaln 82. 6.

But you (beloved) never fear to do as Saint *Paul* wils you : *Cui timorem, timorem*, to give fear, to whom fear belongeth ; and, to the *King* it belongs, as here we see. He that said *Ego dixi, Dii estis* : in so saying, said, *Et sicut Dii, timendi estis*. Therefore, *Nemo timeat timere Regem*, let no man be afraid to *fear the King*, and yet *fear GOD* too. You may do both : you must do both. The Text is short, but full, in this point. For *Time Deum* ; that is, be a good *Christian* : and, *Time Regem* ; that is, be a good *Subject*. And, the better *Christian*, the better *Subject*.

But indeed, I have not done well in speaking of them all this while, as of two *fears*. There is but one *Time*, in the Text. If you strike it out from *Regem*, you strike it out from *Deum*, too. For, there is but one in all. And they consequently to be *feared*, not with two, but with one and the same *fear*, both.

This, for the conjunction : which (I wish) we may endeavour by all means to maintain. For, besides the offence to GOD and His *fear*, It is a preparative to the change (which here followeth) to sever GOD from the *King*, or the *King* from the *Kingdome* : to force them one from the other, that GOD hath so straightly united together : Hath Himself, and would have us do the like. And now, after we have done with the *Fac*, and the conjunction, let us come to the *Fuge* and the opposition.

2. The Fuge.
And meddle not,
&c.

Fear GOD then and the *King*, wherein ? In many other points : but (to hold us to the Text) in this namely, that you *meddle not* with these following. And, even by this, ye may take measure, whether you *fear* them or no, by your fearing to joyn with such, as this day brought forth. For, if we joyn with them, ye oppose straight to both those : not to the *King* alone, but to GOD ; to His *fear*, as well as the *Kings*. Indeed, to the *fear* of them both. For, to both, are these here set in opposition. It is not *Fear the King* (alone) and *meddle not* with them : but, GOD is in it too, as well as the *King*. Nor

Nor, it is not, *fear GOD and the King*, and then over again, with two for two: and *meddle* not, either with *irreligious*, or *seditions* persons: but, with *seditions*, only. *Sedition* is joyntly opposed to both: and no lesse to *GOD*, than the *King*. To either, in equal opposition.

I note here, no lesse than four oppositions besides the *Et ne*; as before, four conjunctions besides the *Et*. 1. Against the *King*: 2. Against *GOD*: 3. Against both; 4. Against the *fear* of both. 1. The *King*: For, it is (this *meddling*) a trespass at common Law, against him, his Crown and Dignity. 2. *GOD*: for it is a sin also against *GOD'S Law*, against *Heaven* and Him: Not only, these on earth, *Laſe Majeſtatis*: to *GOD'S Majeſty* no lesse than the *Kings*. 3. Both *Deum & Regem*; For, it is directly against both Tables: And against the two first and great Commandments of both Tables: 4. And, Being a sinne against *fear* & it will prick salt toward *presumption*; and, that is a high sinne: If that once get the dominion over any, he shall not be innocent from the great Offence. So, against the 1. *King*, 2. *GOD* 3. Both, the 4. *Fear* of both. Mat. 22: 38
Psal. 19: 31

But, by this, clear it is, who ever they be, that *meddle* with these, *eo ipſo* they fear not *GOD*. Directly: for, if the Commandment be, *Fear GOD*, and *meddle* not; one cannot do both: both be a *medler*, and yet fear *GOD*, though. He cannot say (with the *medlers* of this day) Yes, yes: *meddle* with the *Powder-plot*, and yet be a good *Catholike*, and fear *GOD* well enough for all that. Nay, fear *GOD* the better; and be the better reputed of, you know where, for this very *medling*.

But, that in this point we may proceed to purpose. we are to see first, 1. who be these *Shonim* שׁוֹנִים: 2. And then, what it is to *meddle* with them.

The word in the original, is very pregnant, and plenteous in signification; which hath made, divers turn it diversly. The *Vulgar* turns it *Cum detractoribus*, such as *detract* from Princes: and well. Ours, before, was With the *seditions*; and, it was well so. Now, we read, With them that are given to *change*: And, that is well too. For, all are in it: and well may so be. For, *Detractions*, *Changers*, *Seditious*, all come to one. What these Changers be.

Detractors: For they that in the end prove to be *seditions* (mark them well) they be first *detractors*: Or (as the nature of the Hebrew word is) *Bitters*. It is, of *Shen*, a tooth; they that have teeth in their tongues. Ever, the first thing that moves to a *sedition*, is *Shimei's* tongue. As at first, it did (*sedition*;) so doth it still, begin in the *gain-saying*, in the contradiction of *Caleb*. So began he: This *Moses*, and this *Aaron*, they take too much upon them, do more than they may by Law; they would have somewhat taken from them. So *Absalom*: Here is no body to do any justice in the Land. So *Jeroboam*; LORD, what a heavy yoke is this on the peoples necks! *Meddle* not with these *Detractors*. 1 Detractions?
2 Sam. 16: 7.
Jude 11.
Num. 16: 3.
2 Sam. 15: 3.
1 King 12: 4.

Then secondly, when they have made the state present naught, no remedy, we must have a better for it; and so, a *change*, needs. What *change*? Why, *Religion*, or the *Church-government*, or somewhat (they know not well what) stands awry. Ye shall *change* your religion (said they of this Day) and have one for it, wherein for your comfort, you shall not understand a word (not you of the People) what you either sing, or pray: and for variety, you shall *change* a whole Communion for an half. Now a blessed exchange, were it not? 2 Changers?

What say some other? You shall *change* for a *new Church-government*: A *Presbyterie* would do much better for you, than an *Hierarchie*: And (perhaps) not long after, a government of *States*, than a *Monarchy*. *Meddle* not with these *Changers*.

Now thirdly, whom you find thus magnifying of *changes*; and projecting new plots for the People: be sure, they are in the way to *sedition*. For (mark it) they do *sedire*, that is, *seorsim* ire, go aside; they have their meetings apart, about their new alterations. Now, of *sedire* comes *sedition*, *side-going*. For, if that be not looked to in time, the next newes is, the blowing of a trumpet, and *Sheba's* proclamation, *We have no part in David*. It begins in *Shimei*, it ends in *Sheba*. But so, at last all (ye see) comes to one: *Shonim* all. 3 Seditious.
2 Sam. 20: 11

And now to the *Medlers*. But first will you observe, here are two sorts in the Text: 1. They that *meddle*; and 2. they, with whom they *meddle*. The *Seditious* (that is) the contriver of the treason: and the *Medlers* (that is) his complices. And that it is not, *Be not your self seditions*: but, *meddle* not with such as be. Be not the author, or Ring-leader: but, be no faoutour of them, have no part or fellowship in the business, *Ne commiscearis*, be not a *mixt* Traytour: For, *mixt* and *pure*, both are naught. What, the Medlers.

As for them, that are in it at the *main* (as they say) he doth not so much as once speak of them: Of them there is no question. Only, directs his speech to them, that are brought in on the *By*. Tells them, in so being, they are as deep in as the others. No accessory here: as is the *Seditious*, so is the *Medler*, Author, and Faoutour, all alike. Alike, first: For, both without the fear of *GOD* and all Religion, alike. Alike again: For, liable to the same penalty after, *ruinam utriusque*.

Well now, What is it to *meddle*, this *Commisceari*? I would note two things to you out of it: 1. The nature of the word, 2. and the extent.

The Nature, I take to be worth a note. *Commiscearis*, is a mixture: What manner of mixture is it? Out of the Hebrew word, it properly betokens that mixture or *medly*: that is, of the light with the darknesse after the Sun-set, in *crepusculo*, in the *Owl-light* (as we call it) That, is *Ereb* properly; (Thence cometh the Poets *Erebus*: ye know, what that is.) No this, in very deed, is rather a confusion, than a mixture: and might well have been turned *Ne confundaris*, *Be not confounded*: together, they and you: or (as *S. Peter* speaks) *Run not together with them to the same confusion*. So, a confused mixture it is, or a mixture to confusion. 1. The Nature of Ne commiscearis.
1 Pet. 4: 4

You shall see, it is a word well chosen. Take it of the *persons*, and a *confused mixture* it is, For even the children of light (not alwayes so wise in their generation) that is, some plain meaning men are sometimes drawn in too, by some illusion or other; to meddle and to joyne with these sons of darkness. As, some went with *Abisalom* to the paying of his vow in simplicity; and were in before they were aware. For being with him, they must do as he did. Just the medley of the *Pharisees* and *John's Disciples*.

2 Sam. 15. 11.

2

Or take it, of the *Plot* it self. In it also, such a mixture there is; for, they want not some glistering pretences, as it were a *false light*, cast on the plot. But, go to the bottom of it, and there it is, *Caligo Tembrarum*, the very dungeon of darkness: and, well, so, as being wrought in a dark Cellar, under ground, by the sons of *Erebus*, in the skirts of *Erebus* it self.

1 Tim. 3. 16.
Apoc. 7. 5.

3

Or, look to the carriage of it; there you shall plainly discover, a very blending of *light* with *darkness*, of the oath of *GOD*, with the work of the *Devil*: the *Sacrament* of godliness, with the *Mysterie* in the *Whores forehead*, of all *abomination*; of the loosing from lesser sinnes; with the binding to a greater. Mashing together holy duties, with lewd practises; and not mingling, but confounding *Oaths*, *Sacraments*, *Absolutions*, with the works of *Ereb*, or *Erebus*, of the *blackness*, and of the *darkness* of *Hell* it self.

2 The extent of it.

1 King 1. 7.

1 King 12. 4.

2 Sam. 20. 1.

2 Sam. 16. 21.

1 King 1. 7.

2 Sam. 16. 7.

2 Sam. 20. 14.

Judg. 9. 4.

Prov. 11. 21.

1 Sam. 26. 9.

Esther 2. 22.

Now of the *Extent*: Meddle not. How many wayes may one be, or be said to be a *Meddler*? That may be many wayes: as many, as one may be Partaker of another mans sins. 1. By being a *Champion* or *Leader* for them; as *Joah* to *Adonijah*. 2. By being *Spokesman*, or *Orator* for them; as *Jeroboam* to his crue. 3. By blowing the *Trumpet*, animating them, setting them on; as *Sheba* to his. 4. By giving them shrewd advise, how to manage their matters; as did *Achisophel* to *Abisalom*. 5. By saying *Mass*, praying for their success: that was all *Abisathar* could do. 6. By bruising infamous speeches or *Libels* of *David*: that was all, that *Simei*. 7. By harbouring, or receiving them; as the *City Abel* did *Shiba*, and should have been sacked for it. 8. By furnishing them with money or supplies otherwise, (as it might be, contributing to the powder:) as the men of *Sichem* to *Abimelech*. 9. By that which *Salomon* calleth *hand in hand*, that is, digging with the *Pickaxe*, co-operating with them in the *Vault*. 10. By being (if not party, yet) privy to it, and not opposing: as *David* had been to *Saul's* death, if he had not hindered *Abisathar*: *Non obstantes*. 11. Or, at the least, privie, and not disclosing it; which had been *Mordecai's* case, if he had concealed the *Eunuch's* Treason: *Non manifestans*. 12. And last, (which I take to be full out as bad, if not much worse than any of the rest) by speaking or writing, in praise or defence, either of the deed or the doers; their case, *Numb. 16. 47.* calling *Coreh*, and his Company, the people of the *LORD*: for sure; if the *Consenter* be in, the *Commander* much more.

All these make up this medley. To these, or any of these, well may it be said, *Ne commiscearis*. Now I know, degrees there be in mixture; more or less: but here is no degree. Only, *Ne commiscearis*, simply. Nor, in no great quantity: but, not in the least scruple, nor at all. It is rank poison. The least drop of it is deadly. Never so little is too much.

Therefore, absolutely, *ne commiscearis*: Meddle not with them at all; nor with absolving them, nor giving them the oath, nor with praying for them; above all, not with offering the unbloody sacrifice, for so bloody Treason. *Jacobs* counsel is best: *In consilium eorum ne veniat anima tua*, not to come once among them: To separate your selves from the tents of *Coreh*, touching whom, you know, what *GOD* gave in charge, and what *Moses* proclaimed, *Away from them, come not near them, touch not any thing that is theirs*. It is infected: they have the plague: if you meddle with it, it will bring you to destruction.

Gen. 49. 6.

Numb. 16. 26.

II.

The Penalty.

So are we come to the second verse, to the *penalty*. And it is not more than needs. 1. For sure, even good counsel enters but slowly into us (we are so dull if it have not an edge given it: be not seconded with some forcible reason to help it forward. 2. Now, no reason more forcible, or of better edge to enter us, than that, which is taken from the fear of some great mischief or main inconvenience, which will surely take hold of us, if we take not hold of the counsel. 3. And as none more forcible, so none more fit for the present counsel: It is, to fear. Now, to induce fear, what way more fit, than to set before us some matter of terrour, some fearfull object or consequent, it will bring us to. And what more fearfull, than of all the five fearfull things set down by the *Philosopher*, the most fearfull (that is) the fear of death? This? Why it works with beasts, and even with the dullest of them, *Balaam's beast*; spur him, strike him, lay on him with a staffe, ye shall never get him to run upon the *Angels sword*, upon his own death; that shall ye never. Sure, we are to think, his first Commandment *GOD* headed with the best head, He had: and that was *Morte morieris*. He thought it the surest, and most likely to prevail. And if any thing hold us, this will. If ye fear neither *GOD*, nor *King*; yet fear this.

Numb. 22. 23.

I

Destruction:

1. But yet, if we weigh the word [destruction] there is more in it than death. To death we must all come; but this, it will bring you to an untimely end. Not fall of your self, but destroyed: but plucked down, a great while before you would fall.

2

Nay, Ruine:

2. Nay, nor it is not untimely death: either: there is more in it than so (in destruction.) All that die before their time, are not destroyed: *GOD* forbid. No: there goeth some evill touch, some shame, some foul uncouth end (ever) with it: that is it that makes it destruction.

3. But what manner destruction? Some may be restored and built again: This is *ad ruinam* (that is added in the latter part of the verse) to ruins: So that never built again, never repaired more: that is, to utter destruction.

4. And

4. And yet there is more still. For, these two, (*1 Ruine, and 2 Destruction*), they be not used of a person, properly; but, as the word gives, of an *house* or structure. Add this then, that it will be the *ruine* and *plucking down*, not of your self alone, but of your *house* too. And indeed how many great *Houses* have been ruined by it?

Then, if this will not hold you from *meddling*; that it is a *finne*, a double fin, against both *Tables*; that it is a fin of *presumption*: if this will not; let this, that it is *destructory*, a *destroying* fin; one of those sins that follows them, that *meddle* with it, hard at the heels, and never leaves them, till it have brought them to *destruction* and utter *ruine*: them, and their whole *house*, it eradicates; it pulls all up by the roots. *Sin* it self is a *Nimium*: yet is there a *Nimium* in sin too, *O be not over wicked* (saith the *Precacher*) *be not too too foolish, so very wicked, so over foolish*, as to shorten your own dayes, to make you die *tempore non suo*, before your time come: yea, to be *destroyed* utterly, *you, your house* and all. Sure, if this come of it, he had you not *fear* for nought.

Nay, this is not all; he goes further. Of all *Retentives*, *fear*; of all *fears*, the *fear* of *death*: *death* and *destruction*. Now of all *destructions*, this; (for all *destructions* are not of one size neither: some more fearfull than other.) But this, this is no common one: it hath two attendants, to make it more fearfull than the ordinary *destructions* or *visitations* of other men. The former two, as it were *manacles* for the hands; not to have a hand in it: These latter, as *fetters* to the feet; not to go about it. But still runs upon two: as it were, one for the *King*, another for *God* still.

This is the first: *Their destruction, it shall rise suddenly*. Every word hath his weight (if you mark them.) *It shall rise*: fitly. For, *Sedition*, we call it a rising: one rising, He punisheth with another. *Rise*, it is; not *Surget*, but *Consurget*: as early up, rise as soon, as the *sin* it self. From the first moment of sin, their *destruction* rises with it, followeth it at the heels; is still hard behind it; if they could look back, and see it, it is not an inch from them.

2. *Rise, and rise suddenly*. Let *death* come suddenly upon them at unawares (it is *David's* prayer;) and so shall it come (it is *Salomon's* Prophecy:) come, *ab improviso*, break forth, and surprize them in a very suddain. Fitly, this too: Their meaning was, to have dispatched all of a sudden: As soon as the *paper burn*, the *powder go off*. Quick and sudden surprizing therefore, doth best besite them: the punishment, in every point comes home to the sin.

3. *Sudden things confound*, and are therefore the more fearfull. Fit, this again; These would have brought all to *confusion*, (what a confusion had there been this day?) Meet therefore they should be amazed with the *suddenness* of the breaking out; and the confusion they meant, fall upon their own souls.

4. But what manner of *confusion*? the word he useth in *Hebrew*, sheweth that: It is properly the *confusion* they are in, that are in a thick *mist* or *fog*; that after they have been a while in it, are they know not where; and when they come out of it, find themselves where they never meant to have come.

This fits likewise: in a *mist* they walk; carried their matters mistily; and at last lost themselves in it: In *darkness* they delighted (dark vaults, dark cellers) and *darkness* fell upon them for it. And when they were out of their dark vault, found themselves in a dark prison; which they little thought ever to have come in.

It doth very well (this *suddenness*) set out to us, the course and carriage of this sin. It will flatter on, and draw him on a great while. All things will seem so subtilly contrived, so cunningly carried, so secretly kept, and so long; commonly, till the very time it should be done in: And then, even on a sudden, all breaks out: and that strangely; and all the goodly *cobweb*, that was so many moneths in spinning and weaving, comes me a *broom*, and in a minute snaps it down, and destroyes it quite; the *cobweb* and the *spider*; the *plot* it self, and the author and all. To have their *Treason* kept in, so many prorogues of the Parliament: their *cellar* so fitly chosen: their *Powder* so safely laid in, and so well couched: and all in a readines: and then, *et subito*, in a night, suddenly to have all come forth, so strangely, and all their long consultations, and often deliberations, quashed all, in a moment! *Their destruction shall rise suddenly*, this is the first.

But this is nothing to the other, *Et ruinam eorum quis scit*? That, that is the fearfull one indeed. For, nothing so fearfull as that, a man cannot tell what to make of it. *Who knowes their ruine? Who knowes?* that is, no man knowes. Good Lord! what might that *ruine* be, that no man knowes? No man knowes? Why, do we not all know, what it is they suffer, that come to this *destruction*? they are *drawn*, *hanged*, &c. we all know it. It is rather, *quis nescit*? than *quis scit*? (this) one would think.

No: *Quis scit*? (saith *Salomon*) And he knew well what he said. It is *unknown*, their *ruine*: what then shall we make of it? Sure, no *destruction*, here. All here, the worst is known of them. It must be some other where, in some other world than this. And so it is. And that is *quis scit*? indeed: That, no man knowes. For it is as truly said of the pains of Hell, as of the joyes of heaven, *quis scit*: *Eye hath not seen, nor ear heard, nor hath it entered into the heart of man*, what, or how great they be; the one not so joyfull, but the other as dreadful: *Unknown*, both: *Quis scit*? equally true of both. For, *Nemo scit, nisi qui accepit*, no man knowes them, but they that be in them.

And it were well, when they *meddle* first with it, they would bethink them of this. If a man might know before-hand, it were this, or it were that, or it were we know not what; then it were

were not so fearfull. But *Quis scit*? goeth beyond all conceit. But they do, they know not what; and so they suffer, they know not what. The meaning is, they perish here, they perish everlastingly: that this destruction is eternal destruction, and no other.

And indeed, the later word sheweth as much; which is not *ruine*, (but properly) the *ruine*, or fall into a fire: it is taken from *רָעָה*, that is, a burning-fire-brand. This also is fit: Fire they meant, and they end in fire, even in Hell-fire. For so is the nature of the word; and so is the Hebrew proverb upon it, *לֹא עֲרִיב לֵךְ*: It is a *ruine*, from whence there is no Redemption. It is a fall or *ruine*, from whence no rising. A fall into the bottomless pit, into the furnace there; If they once come there, they never come thence. So it comes suddenly, but it lights heavily. They know not when it comes; but when it comes, it payes home. When the mist breaks up, they find themselves among the fire-brands there. And if nothing else will, let this move them.

And *utrinque* we may not leave out. It is added, to make sure work. For if it had not, it might have been imagined, that these four *novissima* had been to come upon them only, that fear not G O D: That there be no mistaking, in the reference to whom, it is expressly set down, *utrinque* Horns; it is upon both of them; one, as well as the other: as well of those, that fault in their duty toward the King; as those, that are void of the fear of G O D. And again, as well those, that meddle or make; as those, with whom they meddle or make; the plotters themselves. Both of them in the same condemnation: Both come to the same destruction. So as we find G O D and the King joyned, in one fear at the first: So here, find we again the trespassers against either, wrapped up in one destruction at the last. *Ruinam* one end, *utrinque* of them both. And, such end may ever come of such beginnings.

III.
The conclusion,
These things be-
long to the wise.

And thus (now) he knits up all, *ταῦτα δὲ λέγων αὐτὸν τοῖς σοφοῖς*, Be this spoken even to you that be wise. For, Salomons own son (indeed) was no very wise man. So, it might seem (perhaps) to be given to him (this counsel) and such as he was, none of the wisest: Fools may not meddle; Wise men may. Now (commonly) they be no fools, want no wit: they think, they bear a brain that meddle in these matters. Therefore is this addition; to shew, that how wise forever they take themselves, or be they never so wise, it may well become them, to take this advice here. *Hac quoque sapientibus*: it concerns them too.

2 Sam. 16. 23.

There was one, as wise, as ever they will be, whose counsel (in his time) was holden as the Oracle of G O D: Yet, this great wise man, for meddling in this, contrary to it, proved but a fool, and made up the number of those that came to this untimely, and unknown ruine and destruction. And now, where he is, we know, what he suffers, we know not. It was *Achisophel*, I mean.

And strange it is, that is observed of his name. For *Tophel* is a fool: And *Achi* is a Cousin germane at the least, if it be not nearer. So as wise as he was, his name was ominous, and gave him to be (as he proved) *germanus stulti*; a wise man: but of whom a fool might have claimed kindred: As of him, he might; and of all, he may, that meddle as he did. This *Achisophel*, as wise, as he takes himself, he shall be the wiser, if he take this counsel.

The Applicati-
on to the Day.

Luke 4. 21.

We have done with the Text, now: The Day will hold us yet a little. For, the day subscribes *probatum est* to this Text, and sets a seal to it.

Thus it shall be (saith Salomon,) But was it thus? Ask the day, and it will ask you, was it not thus? was not this Scripture this day fulfilled, not in our ears, but in our eyes (indeed in both?) Was there not an execution of this sentence upon it? Did not Salomon shew himself to be, not only a wise man, but a Prophet, and that a true one.

This day was delivered, and brought forth certain sons: You have heard what the Father hath said to his sons; will you stay a little and hear, what the sons will say to their Father; take his Counsel or no. No: these sons were wiser, than their Father; saw deeper (as they thought) than Salomon; thought not him wise enough, to advise them: Not him; but got them an heap of new Fathers, that gave them other manner counsel; even to trie a conclusion with Salomon, upon this Text.

Mat. 12. 42.

Will ye hear some new Divinity, how some Fathers here with us counselled their ghostly children: the Fathers of the Society, their sons of the society, the wicked society of this day? You shall see the Text turn'd round about, clean contrary.

My sons fear God and the Pope, (so is the new Edition:) and as for those that would fain change things here, do meddle with them, say, Salomon, what he list. *Ecce major Salomone, Lo a greater than Salomon* (you know where.) He (as yet, it stands in the gloss to be seen) made this Book of Proverbs authentical, by citing it: and as he made it, can unmake it again at his pleasure. Nothing in it shall bind you. Here is the counsel crossed.

But then, how shall we do with the latter verse? For that, take no thought: where he tells you (this Salomon) of destruction, it is nothing so: On with your Powder-plot notwithstanding. You shall be so far from this (he tells you) that, if ought come to the plot or you, otherwise than we wish, it shall be no destruction; No, but a holy Martyrdome. And *Quis scit*? who knowes the blessed estate you shall come to by these means? But, Martyrs you shall be streight upon it in print: And who knowes, whether there may not be wrought a straw miracle, to confirm as much, if need be.

But

But to put you cleane out of doubt for your *medling* : you shall have of us the *Fathers* of the *Societie* to medle in it, as well as you ; to make up this holy *medly* with you. To *confesse* you, to *absolve* you, to *sweare* you, to *honour* you, to *say Masse* for you, and to *keep your counsell* in all holy *equivocation*. You see, what worke was made; how the matter was used with this Scripture when time was; how the *Fathers of the Societie* took this Father by the beard, and affronted him and his counsell, in every part of it.

What shall we say of these *Sonnes*, and these *Fathers*? Sure, their Catholike faith we will not *meddle* with; but, what *Salomon* saith we may be bold to say, and pronounce, *Fear of God* there was none in them : neither in the father, nor in the son. Neither in them, that gave the counsell; nor in them, that took it. None of them *GODS servants* : Him, they feared not: None of them, *Salomons sonnes*; him, they heard nor.

But, of the twaine, the *fathers*, that gave the counsell, farre the worse : who, what *Salomon* termes *destruction*, that turned they into *edification* : and what he *ruine*, that changed they into *exaltation*; and *gloriam utriusque quis scit*? A strange *change* : that, now become glorious; that, before, these dayes, was ever damned as detestable! *Changers* right : *change* States, and *change* Churches so long till they *change* Divinity and all; set up a new *fear of GOD*, a fearfull one to *Kings* and to *Kingdomes*; and that had like this Day, to have cost many a thousand mens lives.

And needs there not a *reventive*, when these coine such motives? when that, which by Father *Salomon* (here) is so straightly forbidden, is justified, nay is *sanctified*, and glorified, by these *Antipaters*, *Anti-Salomons*, *Anti-greater-than-Salomon* : they?

Well, look to the end. See, what became of this sanctified *Sedition*. Sure, here *Salomon* was in the right : read their destiny truly. For, surprised they were, and blacked all of the sudden; and that, *strangely* and carried away straight to their utter *ruin* : And *their ruine who knoweth*? Not their ruin here, or fall from the ladder; but a greater *ruin*, and into a deeper place : How low, into what torments, *quis scit*? (saith *Salomon*) and so say I. Their end (here) we saw : their end, *who knows*? Or, how they hang in hell for it? And all, for not following this advice.

To draw to an end : their *ruin* we *know* not; that is, *quis scit*? But, by their *ruin* who *knows* not; that is, *quis nescit*? For, all men see and know, how highly these *medlings* displease *GOD*, who hath so many wayes, so *strangely*, both of old and of late, and still doth testifie to the world plainly, His deep dislike of them : that a wonder it is, that (still) there are, that dare adventure upon them; save that, *GOD*, for want of His true *fear* in their hearts, suffers this efficacy of error, this strange delusion to beset them.

But, let them take this from *Salomon* that, *torries quoties*, so oft as they seek to *build Sion in blood*, so oft shall their *building* end in *destruction* : and so oft as they rise to that end, they shall rise to their *ruin* : fathers, and sonnes, and sonnes-sonnes, to the end of the world. Mica. 3. 103

But we (Beloved) who have better learned to *fear GOD* (I trust) if *Salomon* shall acknowledge us for his *sonnes*, or *GOD* for His *servants*; if we will be the *children of Wisdom*, let *Wisdom* be justified of her *children*. Let us do *Salomon* the honour, to thinke him *wise* enough, to give us counsell. And since we see, he is proved a *Prophet*, and not a word of all this Text is fallen to the ground; that strange examples there have been of it, and that, many; and this day, one *Exemplum sine exemplo*, an Example *per se*, a matchlesse one, in this kind : Having these before our eyes, and having in remembrance the four *novissima* in the Text, 1 *Destruction*, 2 *ruine*, 3 *repente*, and 4 *quis scit*. Let us fear those four; and fearing them; persist as we have done hitherto; in the *fear of GOD* and the *King*; and ever *fear*, to have to do or to deal with them, that fear neither. So I pray *GOD*, we may; and that this may be the *fruit*, even our *fruit*. And, His *blessing* upon that, hath been spoken, that we may live and die *Timentes Deum & Regem*, ever pure from this mixture: and so *GOD* make Us all. Math. 13. 98

A SER.



A
SERMON
 Preached before the
KINGS MAIESTIE
 AT
WHITE-HALL,

On the *Fifth* of NOVEMBER,
 Anno Dom. MDCXV.

PSALM. CXLV. VER. IX.

Scavis DOMINUS *universis* : & Miserationes Ejus super omnia opera
 Ejus.

The LORD is good to all : and His mercies are over all his Works,



EN yeares it is now, since our memorable delivery, as upon this day : and we here to celebrate, not the *Anniversary* only, but the *Decennalia* of it. Now, in numbring, it is well known, that, at *ten*, we begin anew at the figure of one : we return again (ever) to the first. So do we now. For, this was the first ; *Misericordia DOMINI super opera ejus*.

We shall never forget it, so many of us as then heard it, that it was the first, that it was thought (and that, *Authore magno*) to be the fittest theme of all, wherewith to begin the first solemn thanksgiving of all, for the great *Mercy* of GOD, and for the great *Work* of that *Mercy*, this Day, shewed upon us all.

To this then the first (every way, the first) may I crave pardon, to put to my poor cypher, and make it *ten*, this tenth year. So, as it was the *first-fruits*, it may be the *tenth*. So,

they may be, as they should be, *Primitia & Decima de eodem*, both out of one and the same.

It led us at the very first, whether first and last we must come ; to the true *Cause* of that our Delivery : of that, and of all other, we have had, or ever shall have, the *Super omnia* of His *Mercies*.

That

That deliverance when it came, it came not *temere*, it had a *cause*. That *cause* was G O D, and, in G O D, His *Mercy*, It was the *Mercy* of G O D we were not consumed: so said we then (out of *Jeremy*) at the seventh year. That *mercy* of His, that is *super omnia*: So say we now (out of *David*) at the tenth. For, this is *King David*; and, that way, not unfit neither: As, written first by a *King*; applied since, by a *King*; in the case of saving a *King*, and a *Kingdome*: Or rather, one *King*, but more *Kingdoms* than one. Lament. 3. 22.

It was then spoken, to the praise. And it is a *praise*; and it is out of a *praise*. For so, is this *Psalms* entitled: *David's Praise*. For however the *prayers* and the *praises* (all) in this Book, are, (for the most part) of *David's* penning: yet, two there are, he hath singled out from the rest, and set his own mark on them, as proper to himself. The LXXXVI. *Psalms*, his *Tephila*; *David's* own *Prayer*. And this here, his *Tephila* his own *Prayse* or thanksgiving. As if he had made the rest, for all in common: but reserved these peculiarly for himself.

With *Exaltabo te Deus*, it begins; He will exalt G O D; Every day, and for ever: so he *exalts*, in the two first verses. For what, will he exalt Him? For many high perfections in Him, For the greatnesse of his *Nature*, which is *infinite*, at the third; For the greatnesse of his *wondrous Works* (the fourth:) for His *glorious Majesty* the fifth:) For His *mighty Power* (the sixth:) For His *Goodnesse*, subdivided into His *Justice* and *Mercy*: For His *Justice* (the seventh:) And for His *Mercy* (the eighth.) And here now, in the ninth, in this verse, and these very words, He sets the *Super omnia*, the *Crown* and *Garland* (as it were) on *Mercies* head; gives it to the *Sovereignty* over all. *Exaltabo Te*; G O D He will exalt: and *Exaltabo in Te*, in G O D he will exalt His *mercy*, above all the rest.

Upon the matter then; all is (as we said) but a *praise* of *Mercy*. And a *praise*, not *positive* The *summe*, (this is not so effectually) but, by way of *comparison* (held ever the better.

In a *comparison* (ever) three points we look to: 1. With whom it is made, with the *Works* of G O D. 2. How large it is laid: Not with some one or more, but with them all; all *comers* (as they say.) 3. And, in what; In the point of *Super*; (in that, there is so much ado about) the point of *Supremacy*: whether *above*, whether *Superior* to other.

Two things of G O D there are set down: 1 His *Mercies*, and 2 His *Works*: these two compared: Compared, in the point of *Super*, and *Mercy* found to carry it. Here's the *Supremacie*. All His *works*: high all, great all, all excellent: But *major horum Misericordia*, the highest, greatest, most excellent of them all, *Mercy*; that, the *Super omnia* of them all. Of these then.

First of the words as they stand in order.

Then of *Merci's Super*, and that three wayes: 1 *Super*, above; (So, we read it.) 2 *Super* The *Division* over; (So the LXX. ἐν πύλῃ.) 3 *Super*, upon; so we pray, *Fiat misericordia super nos*, Let thy mercy be upon us. 1. *Super*, above it may be (as a *Spire* is) and not reflect down, and be over. I. 2. *Super*, over it may be, and hoover aloft; not descend, or come down upon us. 3. But, *Super*, II. upon, is it; when it lights upon us: that is, *Fiat misericordia super nos*.

And of these, 1 as well for *Merci's* honour, that is over them: 2 as for the good of the *Workes* that are under it.

Then come we to a *Super* in this *Super*, upon some of G O D's *workes*, more than other some: And so to our selves: And so to this day. III.

For (sure) this Scripture, if it be well looked unto, doth *comptere*, agree to no case, so, as it doth to ours: Nor to ours, as this day. We are His *workes* once, and Those *Mercies* of His, here said to be over all His *workes*, have been over and upon us. Upon us, in LXXXV. III. and many other times: but, above all other most sensibly, this day; this day of all dayes. And that with such a *Super*, in so high a degree, in such, so great a *Mercy*, so great a *work* of *Mercy*, as great as ever was any. In *Saving* so great a number, from so strange and unheard of a cruelty: by a *Mercy*, *super omnia* (I may say;) from a cruelty, *Super omnia* (I am sure.)

Then lastly, what we are in *Super* to G O D, for this *Super*. Where, 1 Of the *Super* upon the head of all G O D's *Workes*, for these His *Mercies* thus over them. 2 And, of all His *Workes*, and above them all, of the *Super* remaining upon our heads, for diverse besides, but for this Day and this *Work*, *Super omnia*: Above all the Dayes, we ever say: Above all the *workes*, He ever wrought for us. IV.

And, it is the tenth year, this; And, naturally, *Decumani sunt grandiora*. A *Fluctus decumanus*, a deep flood it was, had like to have gone over our souls: And a *Misericordia Decumana*, A *Mercy* of a large size it was, that made, it went not then. That we perform then *Laudes Decumanas*, great praise and large thanks: now, this *Anno Decimo*, some way answerable to the greatnesse of our *Peril*, and to the greatnesse of the *Mercy*, that made us so well passe it. The numbers of seven and ten are not without their weight. The *Seventh*, the *Sabbath*: The *Tenth*, G O D's *parr*. Both wayes, as the *Sabbath* day, as the *Tenth* year, sacred to G O D is this Day, and our duty upon it. Psalm 38. 4.

I.
Of the words
in order.
Misericordia.
The Mercies.

M*isericordia DOMINI. Misericordia.* To look into the nature of the word *Mercy*: It is best conceived, by the *Object*, and by the *Act*. *Mercy* hath for her *Object circa quod*, her matter and mettall to work upon, *Misery*: the best *Virtus*, the worst *Object* of all. It is not so plain (this) in our English word [*Mercy*] as in the Latine [*Misericordia*] for, there, is *misery* full out at length.

Upon this *Object*, the proper *Act* of *Mercy*, *Miseratio*, as the Fathers read this Text: *Misericordia* is the *Habit*; *Miseratio* the *Act*, which is nothing else but *Misericordia eliquata*, that which runnes from *Mercy*, at the melting; the *Act* that relieves us of *misery*, and all the degrees that lead to it, *necessities*, *impotencies*, *defects*, *distresses*, *dangers*, and whatsoever would make our case *miserable*, more or lesse.

To relieve these, is the *Act*: and (this you must take with you) without *merit*, to relieve them. The opposition, the Church makes, in diversie her *Collets*: *Non nostris meritis, sed tua sola misericordia*, with an expresse *obstante* of all merit. For, the Eye of *Justice* will receive all them, that deserve it. Goodnesse, in *merentes*, that, is *Justice*. Goodnesse, in *immerentes*, yea, and sometimes a degree farther, in *male merentes*: that is, *Mercy* properly. Nevertheless (saith the C VI Psalm) for all they deserved it (to be miserable) when he saw their misery (saw that, and nothing else to move Him) that moved him, and He heard their complaint, and gave order for their relief. This, is *Mercy*.

Psalms 106. 44.

Misericordia
Ejus.
Mercies in
G O D.

This, *Mercy* is in G O D; *Misericordia Ejus*. Indeed such is the immutable constancy of the Divine Nature; as we should hardly conceive it to be in this wise flexible, but that great care is taken of this point (of no one, so great;) that there is *Mercy* in G O D, there be *Misericordia Ejus*.

But what *Mercy*? From the nature and force of the word מֵרֶחֶם, which (I am not now to tell you, I have done it heretofore) is properly the *bowels*: that is, there are tender mercies in G O D (so we turn it, in the *Benedictus*.) Not, of the ordinary sort, slight, and such as pierce not deep, come not farre: but, such as come *de profundis*, from the very *bowels* themselves; that affect that part, make the *bowels* relent.

And what *bowels*? Not the *bowels* of the common man (for then מֵרֶחֶם had been the right word:) but רֶחֶם are the *bowels* of a parent (so, we said, the word signifies) and this adds much; adds to *mercy* *copulw*, *natural love*. To one strong affection, another as strong, or stronger than it.

And what *Parent*? the more pittifull of the twain, the *Mother*. For, רֶחֶם (the singular of this word) is Hebrew for the *womb*, So as this, to the two former, addeth the *Sex*; the *Sex* holden to be the more passionate, and compassionate of both. 1 Of all *mercies*, those from the *bowels*: 2 and of all *bowels*, the *bowels* of a parent: 3 and, of the two *parents* those of the *mother*, those from the *womb*: such *pitty*, as the *mother* takes of the child of her womb; such, as the *womb*, of the child that lay in it. *Mercies* are in God; such *mercies* are in God.

And G O D, willing to set forth unto us the exceeding great tendernes of His *mercy*, to have it thoroughly apprehended by us, *Humanum dicit*, speaks to us in our own *Puerilis*. And, to expresse the efficacy of his action takes to him the affection: and to expresse the affection, takes to Him the part of the body, the seat of it, the *bowels*: and the *bowels* of a parent; of that parent; whose *bowels*, in our nature, are the pittifullest of all, the *mother*. And (if you will) you may add this: that one mother hath but one womb, for all her children; but, he speaks (here) of G O D in the plural; as if He had the compassion of more wombes than one, the *pity* of many *mothers* put together.

In God, with
a *Super*.

And that *Super*.
Super omnia.

It is good newes for us, these *mercies* are in God: but, better yet, that they are in Him; with a *Super*. But, best of all, that that *Super*, a *Super*, not *Super quodam*, but *Super omnia*.

Much is said in few words, to *mercies* praise, when this is said, *Super omnia*. *Nihil supra* were much, none above it: but *Super omnia*, it above all; he that saith that, leaves no more to say: there is no higher degree; *Super omnia* is the *Superlative*.

Super omnia, Above all. For, *Opera ejus*, His *workes*: these two might well be spared. All, are *workes*: and all are His *workes*. *Super omnia opera ejus*, that is, absolutely *Super omnia*. For, *workes*, is no term diminuent here: All His *workes*: that is, all, simply. Beside God and His *workes*: there is in the wide world, nothing at all.

But yet, with His *workes*, with them it is laid; and well: Not, with God's other Attributes, absolutely; but with them, in the point of *workes*: His Attributes are all alike: all, as Himself is; infinite, all; and one infinite is not more than another. But, take the *workes* (and *Virtus in actione*, we know) lay it there; Compare the *workes* of any of them, nay, of all of them, with the *workes* of *mercy*, and *mercy* carries it clear. More *workes*; more in number: (If they their thousand *mercy* her ten thousands:) More great, more glorious *Workes*, of it, than of any of them all; Nay, than of all of them: *Super omnia opera*, that it is. And now to our *Super*. And first, *Super*, above.

1 Sam. 18. 7.

II.
Of their *Super*.
I.
Super, above.

Super, above, is said (here) by way of figure. Properly, *Super* is of height: height is a dimension, that pertains to quantity; and quantity, to *bodies*: whereof *Mercy* is none. The meaning is, it is the *chiefeft*. So, heaven in the greater World; So, the Head, in the lesse: both of them the highest,

est, both of them the chiefest; chiefest of all; and rule all. As (indeed) of whom is *Super* said so rightly, as of the *Sovereigne*? So doth *Mercy*: namely, His *Power* (which may serve for all) *Deus* (saith the Church, the ninth Sunday after Trinity) *qui omnipotentiam Tuam pariendo maxime & miserando manifestas*; GOD, which shewest thine Almighty power, most chiefly, in *showing mercy*:

But to keep us to the letter. *Super*, *above*, is either 1 *reall*, or 2 *locall*. 1. *Reall*, as *Saul* above the people, higher by the head and shoulders than any of them. 2. *Locall*, as *Zachee*; though low in stature, yet *above* in the top of a *Sycamore* tree.

Mercy is it selfe highest. We will soon end this point; by the heavens, the uppermost of all his *workes*. His *mercy* (saith the CVIII Psalm) is *intra* above; and that, with a *super*, a great way above the heavens: and, if above them, above all under them. It is it self highest.

And it hath the highest place of all, above all, the precedence before all. The highest place. The Ark was (on earth) the figure of the spirituall heaven: Over it were the *Cherubims*; Above, upon the top of their wings, was the *Mercy-Seat*: there sits *mercy* in the highest place of all.

As the highest place, above all: so the precedence before all. In Gods owne stile framed and proclaimed by Himselfe, *Exod. XXXIV.* consisting of thirteene stiles, (סדר) measures or degrees) next after the Lord God, the very first is this word, here. And take this withall; that of the thirteene, nine of them belong to *Mercy*: that proportion it hath, that so, it may have the *super* every way.

From this place it hath, over all (and by Gods appointment; it took it not, it selfe, we gather the place it hath, in Gods esteem. That, which one most sets by, he sets by himselfe: and next himselfe ever the dearest, the nearest still. GOD, by thus setting it, next to Him (none between God and it, in His stile) shewes plainly, what vertue it is, He loves above all; and what vertue He commends to us above all. To us all; but especially, to them that are above all. To be *super omnia*, in them that be *super omnes*. As the nobler the Nature, and the neerer to God, the more easie (ever) to take the impression of it. To hold you no longer in this first. It is one of Gods Titles: (*Melchisedeck* first gave to him) *Altissimus*. As He, *Altissimus*; so *Mercy*; *altissima*; ever: *Altissima*, in *Altissimo*, the highest Vertue in Him that is most high, which is God, above all to be blessed, and to be blessed for this above all. And this, for *super*, above.

But, there is more than so in it. *Super* is over, *intra* is over all. All that are above, are not over. It is not above only, as an *Obelisk* or *May-pole*; higher than all about them; but have neither shadow nor shelter; no good they doe. *Mercy* hath a broad top, spreading it selfe over all. It is so above all, as it is over them; too. As the vault of this Chappell is over us, and the great vault of the Firmament over that. The *super* of latitude and expansion no lesse than of altitude, and elevation.

And this, to the end that all may retire to it, and take covert: It, over them; and they, under it. Under it, under the shadow of it, as of *Ezra*s great rock, in the Wilderness; from the heat. Under it, under the shelter of it, as of *Daniels* great Tree, from the Tempest.

Over all his works, now, O Lord (saith the CIV. Psalm) how manifold are thy works! We shall never get thorow halfe of them; GOD knowes; *Non est pertransire infinitum*. We will contract them; thus: take the two extreames, so shall we take in all betwixt them. Over all, that is, none of them all so high; but as high as they be, they need come under it. Nor none of them all so meane, but as meane as they be, they are not left out: one way or other, within it, under it, all. So we divide His works, into His OPERA, and His opusculas and over both it is.

None so high: None on earth, not His Saints (who of all on earth, have the *super*, are of highest perfection) In them He found no steadfastness (Job XV.) they be *Vasa misericordie* all. If you will take it with *Jacobs* staffe, He saith, *minor sum cunctis*, he is under them, under them all.

Nor in earth then: No, nor in Heaven. Neither heaven it selfe, nor the brightest part of heaven, the *stars*; they are not cleane in His sight; they also need it. Nay, nor the Angels, the very brightest of them all: In them He found *Pravitate*, *exaltati* some what amiss even in them. So, over them too; they need it. The very *Seraphim* have something to cover. As for the *Cherubin*, they will set *Mercy* a seat upon the top of their wings: So glad and faine are they to have it over them. All the tongues of Saints and Angels must say this verse with us, *Misericordia Domini super omnia opera ejus*. Both say it, for both need it: And if both they, I would faine know, who needs it not.

Now, as none so high; none of His opera, His folio works: So none so meane; none of His opuscula, but over them too. As His art no lesse wonderfull, in making the Ant, than the Elephant: So, His care no lesse over the one, than over the other. *Natura rerum minimarum non destituit Deus*: The very minimas of the world, His *Mercy* leaves them not destitute. Nor the *Wilde Asses*, without a place to quench their thirst. Nor the young Ravens crying on Him. Nor the Sparrow of halfe a farthing, lets not them light on the ground without His providence. Even these, even such His *mercy* is over all. It is not *Pallium* breve; the *Mantle* is wide enough, it leaves none out.

None out? What say you to *hell* and those there? Not them? *Nazianzen* (that had the honour to be called the Divine, of his time) thinks it may be maintained; not them: and so do the Schoole-men all, in asmuch as even there, *Mercy* moderates, too. That it is not, with them there, as it might and should be, but *tolerabilius*, easier, than they to deserve by much. None, no, nor in that place, though beaten with many stripes; not yet with so many as the quality of his offence, in rigour of justice would require. This is sure, *Deus promittit ultionem*: God (ever) rewards beyond but punishes on this side; short still, of that we deserve: that His very punishment is tempered with *mercy*, that even in His wrath, He remembereth *mercy*.

But we will not stand upon this; we need not; we shall find another *Super* for these, anon. For many are the *Super's* of *mercy*. Not in any one (possibly;) but in one sense or other, *over all*. Then if it go by *quo communius eo melius*) None so good; for none so common (I am sure.)

The reason is
Ejus, referred
to Mercy.
Mercy the ma-
ker of them all.
Psal. 116. 5, 6,
7, &c

And reason, why *Mercy* should spread the wing of her mantle thus, *over all*. All are *Opera ejus*: *Opera ejus*: *Ejus* may be referred indifferently: to *Mercy*, as well as to God. *Mercy* hath the name from *Uter* the womb. For, she was the womb, (indeed) in which, all were conceived at first, and she delivered of them all. Plaine, by the *CXXXVI*. Psalm; *Who by His excellent Wisdome made the heavens, Who layd out the earth above the waters, who made great lights, &c.* And the cause of every one, at the end of every one, and of twenty more, For, His *mercy* endureth for ever. That, set all on work: His *wisdome*, to contrive, His *power* to execute; appointed all, did all.

It was *Mercy*, and nothing but *mercy*, set the *Creation* in hand. For, it is well known, in *non ente*, there could be no moving cause at all. Nothing we were; We, and all His *workes*: In nothing, there can be nothing to induce, why it should be brought out of the state of being nothing. So that, His *mercy* it was, that removed that universall defect, of *non entitie* at the first.

Mercy the pre-
server of all.
Exod. 19. 4.
Mat. 13. 37.

And having then made them, it is kindly, that *Viscera misericordie* should be *over* those *Opera* that came *de visceribus*; whom it brought from nothing, to be *over* them, and not see them cast away, and brought to nothing againe. The *Eagle* (saith *Moses*) the poor *Hen* (saith our Saviour) will do it for their young ones: stretch their wings *over* them to preserve them, what they can.

The reason.
1 In *Ejus*, his
possession, 1. sal.
119. 94.
2 In *opera*, his
handywork.
Psal. 137, 8

So that these very two words [*Opera ejus*] containe in them a reason, why *mercy* should do no lesse. A reason? Nay two. 1 One, for that they be *Ejus* his, I am thine, & save me; a good reason: *His* they be, a part of His *possession*. That alone, is enough with us, to preserve that is ours; only because it is ours; though we never made it. 2 But Besides that they be *His*, they be *His handywork*. Another good inducement, *Despise not, O Lord, the works of thine own hands*. We see, then, why *over all*; *quia ejus, quia opera*; because *His* all; because His *workes*, all. And it is well for us, the reason is so large. For, what ever we be or do, or what ever become of us, *His* we are, and His *workes* we are still. So, still His *mercy* is *over* us, and we under it.

Super omnia.
1 For mercies
praise.

It made me say at first, This *Super*, as it is highly to the praise of *Mercy*, that it is *over His workes*: So it is every way, as highly to the good of all his *workes*, which are *under mercy*. The *vanity*, *Salomon* saw (*One ses over others for their hurt*) hath no place, here. That *Mercy* is *over all*, is for the generall good of all, and that is ever a blessed *Super*. We shall not need to fear any heart-burning, any emulation, for this *Super*: or to aske what the *workes* say to it? they all say *Amen Halleluja*: glad are they, that *mercy* is in that place; they would have none other, if they might. It followeth next, *Confiteamur tibi opera*; His *workes* are ready all to confesse, to acknowledge this *Super* *remacie* without any scruple; to take the oath to it.

2 For the good
of His workes,
Eccl. 8. 9.
Verse 18

For *Super (over)* there is no doubt, that it is as the *Cherubims wings* stretched forth from one side of the Temple to the other; *Over all*, for all to flie under and finde succour there. *Tutissimum est* (say they, that can say least by it:) when all is done, nothingw he reto we may so safely commit our selves. And, therefore *Super omnia*, that *Super omnia* we might trust in it. But I say, that, even *Super (above)* it is not, as a bare pole upright; there is a *brazen Serpent* upon the top of it, for us to look up to and receive comfort by. I will touch two or three: for thus we deduce. First if it be *above all his workes*, it followes, then *above every one of them*: And, One will serve the turne. Of all the *workes* of God there is no work we are afraid of, but one; that is, His *judgment*, the work of his justice. *Above* that, it is: for, *above all* it is. And, that is to our comfort greatly. For which (besides this generall *above all*, and therefore *above it*) we owe to Saint *James*; that we have expressed in particular, even in termes terminant, *Misericordia Super-exaltat iudicium*, *Mercy* is exalted (more than exalted, *Super-exalted*) *above judgement, nominatim*. That work of His, we most stand in awe of, *over that work* by name, *Mercy Triumpheth*. And, in the very *Decalogue*, there may you see the *Super* of a thousand to four, in *Mercy over justice*. Even there, even in the rolle of His *Iustice* (the Law;) there would God have it extant upon record, that *Mercy* is *above it*.

James 2. 13.
Exod. 30. 6.

Heb. 4. 16.

And if *mercy* be *above it*, thither (to *mercy*) we may remove our cause, as to the Higher Court. There lieth an Appeale thither. A *Solio Iustitie ad Thronum Gratie*, from the Bench of *Iustice*, to the Throne of *Grace* and *Mercy*. There, we may be relieved. Now, if it be *above* that *Opus*, that work of God, for Gods *workes* we seek no more.

2 Above all our
works, our sin-
full works.
Gen. 4. 13.

A second we deduce thus, If it be *above all his workes*, shall it not much more be *above all ours*? What are we to Him; ours to His? No, no work of ours, then, or to be done by us, but the *mercy* of God is *above it*; no sinfull work (I mean) that we erre not Cains error, His sin was *above Gods mercy*: No; *Mercy* *above it*. *Grande est barathrum peccatorum meorum* (it is *Chrysostome*) sed major est *Abyssus misericordie Dei*: Great is the whirlspoele of my wicked *workes*, but greater is the *Bethesda*, the wide and deepe fulse of the *mercy* of God that hath no bottome. And indeed, it were not, truly said, It is *above all His workes*, (all His, and much more then, *above all ours*) if any of all our *workes* were *above it*: No more then, There is a *Lambe*, that taketh away the sins of the world, if there were any sin in the world. He takes not away. And this is the *Super* indeed, that would be looked into by us, by reason of another *Super*. *Iniquitates nostrae supergressa sunt capita nostra*, Our sins are gone up, *above our heads*, *over head and eares*, in sin. And another *Super* yet, *above them*; Even the phials of Gods wrath hanging over our heads, ready to be poured on us and them, were it not, that *mercie* is *above* them, and staies them: Were it not that, *Over whom misery*, *over them mercy*: Else were we in danger to be overwhelmed with them every houre. We see then: the comparifon was well said in *Super*. Our sins *over* us; *judgments* *over* them; but *mercy* *over all*, *Super Omnia*. Always, where there is *Super*, there is

John. 1. 29.

Psal. 38. 4

Apoc. 16. 1:

Satis, Satis superque shewes, *super* is more than *Satis*, Enough then there is, and to spare, for them all.

One more: not only *above* all ours; but if it be *above* all his works, then is it *above* all the works of them that be His works: and so (not to hold you) *above* the Devil and all his works. For he also, is one of them: Of Gods making, as an Angell; of His own marring, as a devill: *Above* his works (I say) and *above* the works, and practices of his limmes, and all they can do or devise against them, over whom His mercy is. The Son of God (saith Saint John) in mercy therefore appeared; *Ne solveret opera Diaboli*, that He might loose, undo, quite dissolve the works of the Devil. No worke shall he contrive, never so deep underground, never so neer the borders of his own region, but Gods mercy will bring it to light; it, and the workers of it. His mercy will have a Super, for their Subter: There shall be more in Mercy, to save; than in Satan, to destroy: More, *dicat nunc Israel*; more, *may this Realm now say*. A notorious Work of His, as ever any; Nay, *Super omnia*; as never was any, this day by His mercy brought to light, and dissolved, quite dissolved. We heard it not with our eares, our fathers told it us not; our eyes beheld this Super.

3 Above the works of all His works.

1 Ioh. 3. 8.

Psalm. 2. 4. 1.

Psalm. 44. 1.

So we are come, to our own case, yer we were aware, That is Super, upon. Over all it is; yet, not over all alike: at least wise, not upon all alike; upon some, more than over other some. *Equaliter est illi cura de omnibus*, but, not *equalis*; Equally, a care of all, but, not an equall care; though. No, His mercy over all in generall, is no barre, but upon some there may be a speciall Super; and so, some have a Super in this Super too.

3. Super upon, 1 Upon some, more than others of His works.

For, if the reason, why mercy is over all his works be, because they be His works: then, the more they be His works, the more workmanship He bestowes upon them, the more is His mercy over them. Whereby it falls out, that as there is an inequality of His works, and one work above another; so is there a diverse gradation of His mercy, and one mercy above another; or rather one and the same mercy, as the same Planet in Auge, in the top of His Epicycle, higher than it self, at other times.

To shew this, we divide His works, (as we have warrant) into His works of Fiat (as the rest of His creatures;) and the Work of Faciamus, as Man, the master-piece of His works; upon whom He did more cost, shewed more workmanship, than on the rest: the very word [*Faciamus*] sets above all. 1. Gods *opus*: that He did deliberate enter in consultation, as it were; about his making, and about none else. 2. Gods *utroque*: that Himself framed his body of the mould, as the potter the clay. 3. Then, that He breathed into him a two-lived soule, which made the Psalmist break out, *Domine quid est homo*, &c. Lord, what is man, that he should so regard Him, as to passe by the heavens and all the glorious bodies there, and passing by them, breath an immortall soule, put thine own image, upon a piece of clay? 4. But last, Gods setting him *Super omnia opera manuum suarum*, Over all the works of His hands. His making him (as I may say) *Crown Palace* of the world; this shewes plainly, His setting by Man more than all of them. As he then is over them; so, Gods mercy over him. Over all His works; but, of all His works, over this work. Over His cheife work, cheifly: in a higher degree. And nor without great cause. Man is capable of eternall ether felicity or misery; so are not the rest: He sins; so do not they. So, his case requires a Super in this Super, requires mercy more than all theirs.

1 Upon Man more than other creatures. Gen. 1. 26.

Gen. 2. 7.

Psalm. 8. 4.

Psalm. 81. 6.

Upon men then, cheifly. They, the first Super in this Super. But, of men (though it be true in generall, He hath shut up all under sin, that He might have mercy upon all, yet) even among them at Super too, a second. Another workmanship He hath yet, His workmanship in Christ Jesus: the Apostle calls it (Ephes. 2. 10.) His new creature (Gal. 6. 15.) which his mercy is more directly upon, than upon the rest of mankind; *Servator omnium hominum*; the Saviour of all men (saith the Apostle); *maritus autem*, most of all, of the faithfull Christian men. Of all men, above all men, upon them: They are His work wrought on both sides; Creation on one side, Redemption on the other. For (now) we are at the work of Redemption.

Rom. 11. 32.

1 Tim. 5. 16.

And here now is My right, in kind, *רחם רחם* *Rahame Rahama*; the mercy of the bird of mercy, that is the Pellicans mercy (for, *רחם* is the pellican, which hath her name of mercy, as the truly mercifull bird.) For, here (now) is not the womb to hatch them, nor the wings to cloake them, but the Pellicans bill of mercy, striking it self to the heart, drawing blood thence, even the very heart-blood, to revive her young ones, when they were dead in sin, and to make them live a new the life of grace. This is *Misericordia super omnes misericordias*: Shall I say it? (I may truly.) Mercy, in all else, above his works: but, in this, above Himselfe. For, when he brought Him down from Heaven to Earth, to such a birth in the manger, such a life in contradiction of sinners, such a death on the Cross, it might truly be said then, *Misericordia etiam triumphat de Deo*: You shall mark therefore, at the very next words, when he comes to his thanks, it is *Confiteatur Tibi opera Deum*; but Saint Iohn hence icant Tibi; Thy works; let them say *Confiteor*; Thy redeemed; Thy Saints; let them sing *Benedictur*. Thy works; let them tell truth and confesse; But Thy Saints, let them speak all good and blesse Thee; highly blesse Thee, for this thy high mercy of all other upon them, as of all other, they have most cause to do.

Luk. 2. 31.

Heb. 12. 3.

Phil. 2. 8.

Verse 10.

To elevate it one degree, one Super, more. For (I know not how, but you shall observe, that) even among the faithfull, even among them, God singles out some one People still, from the rest, that He makes of above the rest, and vouchsafes His speciall favour upon more than the rest, though Christian men, as well as they; and no reason in the world to be given of it, but the Super of His mercy. It was ever so: Some Nation, of whom it might be said, *Non taliter fecit omni Nationi*; He hath not dealt so with every Nation: Nay, *Nam omni* is, *nulli*. He hath not dealt so with any Nation.

Psalm. 147. 10.

Some of whom it might be said, Of all the people in the Earth, *I have chosen you*, to come nearest to you, to vouchsafe you my chiefest, my choicest mercies, *Super omnes*. Not in matters only pertaining to the soul, in which all Christians are interested alike; but even in the things pertaining to the course of this life, *secular* (as we call them) and *temporal*: In them, too. And, in both, is better than one alone. In saving that way with the *salvation*, the King rejoiceth in (21 Psalm.) *saving them*, from plots and practices, even against their worldly prosperity; from *Achitophels* plots, from *Abshaloms* Vow, and such like.

III.
Our Super in
this Super.

And now to our Super. For, may not we (think you) reckon our selves in all, in this last, above all. His works first: so are all His creatures. His chief workmanship: so are other men. His workmanship in Christ: so are other Christians. But above all; these, His non taliter. For, if we be not very dignified, without any perspective-glass, we may see such mercies and favours of His, Super upon our selves, as (sure) the Nations round about us have not seen: and I think I may say, nor any Nation on the Earth seen the like.

Luke 11: 78;

Many ways might this be made appear, and many dayes brought to give us light to it: But, let all else passe in silence: this Day, this fifth of November, is *instar omnium*. Nay, is *super omnes*, before, beyond, above them all: to elevate to us, this point, of the tender mercies of our God, whereby this day spring from on high did visit us. This Day (I say) enough and enough, to bring from all our mouths, that it brought from His Majesties, and that with admiration, *Misericordia Dei super omnia opera eius*! And the *Confiteantur*, and the *Benedicant* of right belonging to it.

1
The mercy of
Ne inducas.

We, right now, divided His works: we will now divide His mercies. That do we, according to their Object, which is misery: And that is double. For, either it is already upon us, and we in it: Or but over us, yet so over us, as we are within the shadow of death, at the very pits-brink (as they said) and even now ready to be tumbled in. To quit us of these two, there is a double mercy (they follow at the 14. verse.) 1 *Erigit lapsos*, 2 *Sustinet labentes*; Lifts up them that be down, and staves them that be going down. There is a Super in these two. One of them, the better (which our Pater-noster will teach us:) *Ne inducas* first, and then *Libera*. Better, lead us not in, than deliver us out. If we are in, deliver us: but, better never come in at all. *Jonas* was delivered: So was *Ninive*: *Ninive's* was better (they came not in;) than *Jonas* his: he was in, but got out. That of *Libera*, God send us too, if ever we shall need it: and send it all them, that at this present, do. But yet give me the mercy of *Ne inducas*, let it not light, let it passe over; the *Passe-over*, that, is the memorable Deliverer: that, the high Feast.

And, that was the Super, upon us. And it behoved so to be. We were not in: It came not to that; thank Mercy for it. If it had, it had been past with us, past *Libera*: that other mercy could have done us no good. If it had not been *prevenisti*, *postvenisti* had come too late. For, if in, never out more. This, our first Super.

2
The mercy of
Libera, from a
cruelty close to
us.

But, being not in, was ere as near it, as near might be, and scape it. Over, it was; nay, it was rather under us; then: but all is one, Superior Subter: either will serve; here: that Subter would have ended in a Super, sent us up high enough (I wot well;) therefore we will keep the word of the Text [Super] let it go.

First, when it was contrived, Over us it was: then, when it was set in hand, Over us yet more: but when it came to passata (sunt omnia; all ready for the march, and the march for it (for, so near it came) then, it was over us (I trow) hard over us: and, then to scape it, when it was even in a manner ready to seize on us, that, is another Super: for, then to escape it, that, doth us the more good, ever; and that is ever praised, for the Superiour deliverance. The second Super.

3
And close,
from us.
Apoc. 3. 17.

Specially, if you add the third: that when it was so near us, and we to it, it was not so close by us, as close from us; we knew it not. And none so miserable as they that are so, and know not they are so. Nay, think it clean otherwise. The *Laodicean* misery, that (we say) is of all other the most wofull: *Tu dicis quod*; *Thou sayst*, thou art this, and thou art that; safe, and sure, and happy: and behold, thou art none of all these: but, even then when thou sayest it, miserable, and even in the jaws of death. That is the misery, that comes as the *thrones* of a woman in travail: as the *flood*, upon the old world; as the *fire*, upon the five Cities.

Jer. 6. 24.
Mark 24. 37.
Luke 17. 26,
28.

And, that was our case right: they, in the dayes of *Noe*; they, in the dayes of *Lor*, never reckoned less, of the *flood*, or the *fire*, over them: than we, of the *powder*, under us. And I blame us not. Who would not have thought himself safe in that place? who, that he might not have trodden on that threshold, that floor, without danger? If safe at all, if any where, there. It is the *Asylum*, the surest place (one would think) in all the Land. *Ep'is* *propter* *idcirco* *est* *asylum* *et* *refugium*. Where our greatest trust, there our danger most deadly; and that is (ever) the Super of all miseries.

Psalms 124. 3.

Being then so over us, or under us; under us, and near us, near us, and we not aware of it: so near, that they made full account (I say not (as the Psalm) to have swallowed us up quick, but) to have blown us up quick, and in a moment sent us up, shivered all to pieces; it was a third, and a principal super. (this) more than ordinary, that made us *super-sse*, to remain still alive, after so great, so present, so secret danger.

4
The super om-
nia of this
cruelty.

And yet another super more, against this last; which will serve, as black work (I mean, their cruelty) to make this white work of Gods mercy shew the better to us. It is a Super omnia, too. As our deliverance, a work of Mercy *super omnia*; so, our intended destruction, a work of cruelty *super omnia*.

Super

Super omnia, above all examples (to begin with.) For, the like never seen, nor heard of. Nay, not to be raked out of any story, in any Age, of any Countrey, civil or savage, of the like. And *Super omnes*, over all it would have gone, not spared any, no degree, high or low; no estate, Nobles or Commons; no calling, sacred or civil; no sex, King or Queen; no age, King or Prince; no Religion, their own, or others. This is but *super omnes*: Nay, *super omnia*, it was too: *Super*, up with lime, and stone, and timber, iron, glasse and lead: up with floor, windowes and walls, roof and all. Yet another *super omnia*: all bands of birth, countrey, allegiance, nature, blood, humanity and Christianity; tread upon them, trample upon them all, tear them all in pieces. Never such a *super omnia*, in all senses. So (indeed) a cruelty for the Devil himself: To make the opposition perfect, of *God's Mercy*, and *Satan's Cruelty*. Of whom (to give each their due) it may be said, and no lesse truly said, *Crudelitates ejus super omnia opera ejus*, his *Cruelties* are above all his works: than of *God*, that *His Mercies are above all His*.

Super omnia opera ejus, it is; and *contra omnia opera DEI*: Above all his own, and against all *God's works*. The enemy of *God* he is, and so of all *God's works*; and of those *His works* most, that *God* most sets by (that is) mankind; And of that part of mankind most, *God* hath done most for; and so may be thought, most to favour (that is, *Christen men*;) And then of them, if there be a *Non taliter* in *His mercy*, a *Non taliter* too, in *his malice*, straight. If a *super omnes* with *God*, a *Super omnes* with him, in *sensu contrario*.

To any creature (only because it is a creature) is he cruel: he will into the *Hogstie*, to shew it rather than not to shew it at all. Math. 5. 13

But, to *man*, to one man, rather than to a whole heard of Swine.

And among men, his malice is most at *Christen men*: they are nearer to the Kingdom of *God*. To keep them from that, Himself hath irrecoverably lost (that is) Heaven; and to plunge them into eternal misery, whereinto himself is fallen, without all redemption.

And among *Christen men*, to the best sort; to publike persons, rather than to private mean men.

But, if he could get a whole *Parliament* together: A King, his Nobles, his Commons; that is, a King, Kingdom and all; and up with them all at once, all together: there were none to that: that (to) he would over sea and land to compass. For, that were indeed, with him, a *super omnia*: He never had done the like.

Of this their *Father*, were those ungodly men of this Day. Ungodly (I say:) For *Salomon* sets us this signe, to know ungodly men by; *Viscera impiorum crudelia*, if the bowels be cruel, then ungodly, certainly. No *piety*, no *piety*, with him. And we find, that *mercy* is a plant of our nature: So incident to the nature of man, as they are holden *inhumane*, that are without it. No *piety*, no *humanity*. Why then, *Satanistic*, it must be, if *God* and *man* disclaim it: : Even of him, *cujus crudelitas super omnia opera ejus*. Prov. 12. 10

Now *God* cannot abide cruelty at any hand. By what He placeth highest, may we know, what He loves best (*mercy*;) and by that, may we know, what He can worst away with (*cruelty*.) Nay, if once he take his fellow by the throat, deal cruelly with him: never hear him more. No cruelty can He endure, at all: specially, no such cruel cruelty, as this that passed all. Math. 18. 23

And in this case of ours, I make no doubt, *God* was moved both wayes.

One way, by *Mercy*: for us, that our bones might not be scattered, in every corner; as when one heareth wood, chips flye about. And again; for them, we should have left behind, that *Videns JE-SU S turbas, misertus est eis*, He looked upon them too, and saw, they should have been *ισχυριστοι* and *επιμυητοι*, scattered all; and hurried up and down, like a sort of poor matterlesse sheep: *His mercy* wrought with Him, in both these respects. Psalms 141. 7.

But on the other side, their *Cruelty* moved Him also. And (I am perswaded) *God*, looking upon those mercilesse bowel'd men, when in their hearts they hatched that monster of *cruelty*, even at the sight of that barbarous resolution (yea more than barbarous) His heart even turned against them, His very soul abhorred that devilish intention of theirs. They had thought to have had the Day; but, to the high praise of His *mercy*, and to the confusion of *Satan* and all his *cruelty*, He gave order, *Mercy* should have the day: and she had it, that there might be a *mercy*, *super omnia*, above this *Cruelty super omnia*: as there was. Their counsel brought to light; brought to nought; brought upon their own heads: and both counsel and counsellours brought to a shamefull end. Math. 9. 36.

Nay, would they make mens bowels fly up and down the ayr? Out with those bowels; what should they do in, that have not in them that, that bowels should have. Would they do it by fire? Into the fire with their bowels, before their faces? Would they make mens bones flye about like chips? Hew their bones in sunder. Just is *David's* prayer: *Their delight was in cruelty, let it happen to them: They loved not mercy, therefore let it be far from them*. Psalms 109: 17

But, how now? We are gone now from *mercy* quite. No no: there is *mercy* even in this severity. In the *Psalms of Mercy* (CXXXVI.) *Slaying* is made a work of *mercy*; *Slew the first-born of Egypt*: cruel *Pharaoh*, cruel *Og*, For his *mercy* endureth for ever: *Mercy*, in ridding the world of such. For, they are not worthy to be inter opera *DEI*, among *God's works*, that renounce that *Virtue*: that is, *super opera DEI*, over all *God's works*. Psalms 136. 10

And so now ye see that *Super*, I told you, we should come to at last; Over hell, and them there. The *Super Superantis*, the Over of an Overcommer; of *Mercy* a Conquerer. Above His other works, with the *Super* of a Sovereign, to protect them: Upon the devil and devilish men in their works, with *Super Aspidem & Basiliscum*, to tread upon them, to make His enemies His foot-stool, and so a *Super*, Over them too. Psalms 91. 13
Psalms 10. 2
And

IV.
The Super of
our Duty.

From his work.
a Verse 10.
b Verse 12.
c Psalm 150. 6.
d Psalm 117. 1.

From his Saints
Verse 10.
Psalm 63. 1.

From us.

And now, we have set *Mercy* in her Chariot of triumph; In which, if ever she sat, she sat in the *Super omnia* of this Day. Let us now come to the last *Super*, the *Super* of remaining upon the head of all *Gods works*; for His mercy over them all; but, among them all, and above them all, upon our heads (if it were but for the Sovereign Mercy of this Day) what we were in *Super* to God, for it.

The *Super* upon all *Gods works* followes, in the words next ensuing, *Confiteantur*. Are His mercies over all his works? Why then, *O* all ye works of the Lord, all flesh, *every thing that hath breath*; but chiefly His chief work, the sons of men, *the nations and the kindred of the earth*; come all to confession: all ow this (to confesse) at least. Confesse? what? Nothing but mercy, and the *Super* of the Mercy. Nothing, but that it is, as it is: do but as God doth, exalt it, place it, where He sits it. Let the *deeps* say, it is over me; and the dry land say, it is over me; and so of the rest, every one: to many works, so many confessions.

There is a farther *Super*, upon His Saints: they, owe more to Him than His ordinary works. His works but to confesse: His Saints, to confesse and blesse, both. They are double works, needle-work on both sides: more becomes them. *Te decet hymnus in Sion*: Both, to confesse, it is above all; and to blesse and praise it, above all. For, if it be above all, it followes, more praise is to come to Him for it, than for all, If *Mercy*, above all; the praise of His Mercy, above the praises of all.

There is a further *Super* yet, upon us that have found and felt the *Super* of it: the *Non taliter* (say I) above works and Saints both. All are bound: but we that are here *super omnes*; more than all, we. We that should have been *Martyrs* of Satans cruelty, it stands us in hand to be *Confessors* of GOD'S Mercy, as, to which we owe even our selves; our selves, and our safety; safety, of souls, and bodies, every one of us.

Then, let the King, Queen, and Prince; let all the three Estates; let the whole Land delivered by it, from a *Chaos* of confusion; let our souls, which he hath held in life; let our bodies, which he hath kept together from flying in pieces; let all think on it: think how to thank Him for it; say, and sing, and celebrate it above all. We, above all: for it, above all.

For, if ever *Mercy* were over work of His; if ever Work of His, under it directly; it was so over us; and we so under it, this Day. If ever, of any it might be avowed; or to any, applied; If ever any might rightly and truly, upon good and just cause, say or sing this verse; we of this land, may do both: It will fit our mouths best, best become us.

For, such a work did He shew on us, this Day, as if *Mercy* have a *Super omnia* of other, this may claim a *Super omnia* of it; of *Mercy* itself. His mercy is not so high above the rest of his works, as this Dayes Work, high above the works of it. That, supream to all: this supream to it. *Mercy*, in it: even above it self.

We then, that have had such a *Super* in this *Super*; we, of all others, nay more than all others, to have it yet more specially recommended. A bare confession will not serve; but the highest confession of all, to take the Oath of the Supremacy of it. We, if ever any, to say it, and swear it: if it had not been in Sovereign manner over some of His works (that is, our selves) we had been full low yet this, *infra infimos*, beneath, under all his works: not (now) above ground, to speak and to hear of this Theme.

Let it then claim the *supremacie* in our *confiteantur*, and in our *Benedicant*, both above works, Saints, and all. And that, not mentally, or verbally alone; in heart so to hold, and in tongue so to report it: but, which is worth all, really in work, so to expresse it. I mean, as our thanks for His mercy above all our thanks; so our works of mercy, above all our works. But, be they so? His are so: are ours? I would to God, I could say they were: but (sure) they are not. His mercy above all his works: With us, in this point, it is clean contrary: all our works, above our mercy. The least, the last, the lowest part of our works, are our works of mercy: the fewest in number, the poorest in value, the slightest in regard. Indeed, *infra omnia*, with us, they.

But sure; GOD, in thus setting it above all his works: sheweth, He would have it, with us, so too. That which is *Super omnia ejus*, to be *Super omnia nostra*: as above all His, so above all ours likewise. And CHRIST our SAVIOUR would have it so; His Estate, is Estate *misericordes*: and how? not barely, Estate; but Estate, *sicut Pater vester celestis*; Mercifull, as He. And, how is He? So, as, with Him, it is above all. To imitate him then in this, let it be highest with us; as with Him, it is highest. Sure, we are not right, till it be with us, so too: As in Gods, so, in ours: above ours; above them all, that so, it may have the Supremacy, in *Confiteantur*, in *Benedicant*, in praise and thanks, in words, and works, and all.

To set off the *Super* of this day then, and to conclude. If the generality of His works confesse Him, for theirs: and the speciality of His Saints blesse Him, for theirs, what are we to do, how to confesse, how to blesse for the singular Mercy of this Day (and let all others go?) Sure, our mouths to be filled with praise as the Sea, and our voice in sounding it out, as the noise of His waves and we to cover the heavens with praise, as with clouds for it.

But, we are not able to praise thee, O Lord, or to extoll thy Name, for one of a thousand. Nay, not for one of the many millions, of the great Mercies, which thou hast shewed upon us and upon our children. How often hast thou rid us from Plague, freed us from Famine, saved us from the Sword, from our enemies compassing us round, from the Fleet, that came to make us no more a people!

Every

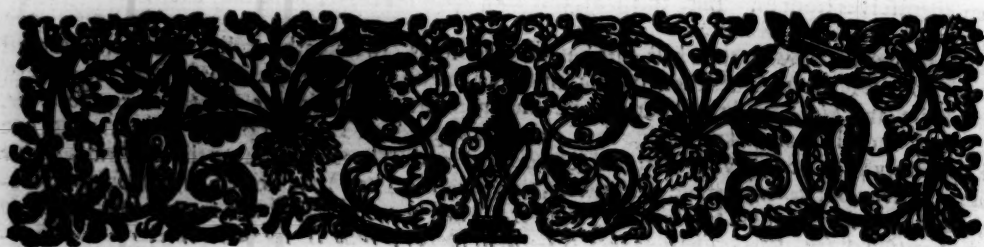
Even ; before this Day, we now hold ; before it, and since it, have not thy compassions withdrawn themselves from us. But, this Day, this Day above all dayes, have they shewed it *Super omnia* : and, not *over*, but *upon* us.

Wherefore, the powers thou hast distributed in our souls, the breath of life thou hast breathed into our nostrils, the tongues thou hast put into our mouths, behold, all these shall break forth and confesse, and *blesse*, and thank, and praise, and magnifie and exalt thee and thy mercy, for ever. Yea, every mouth shall acknowledge thee, every tongue be a Trumpet of thy praise ; every eye look up, every knee bow, every stature stoop to thee, and all hearts shall fear thee. And *all that within us*. Even our bowels : those our bowels, that (but for Thee) had flowen, we know not whether : Even our bones : those bones, that (but for it) had been shivered bone from bone, one from another : *all shall say, Who is like unto thee O Lord in Mercy ? Who is like unto thee, glorious in holinesse, fearfull in praise ; doing wonders, wonders of mercy, as this day, upon us all, to be held by us and our posterity, in an everlasting remembrance.*

Glory be to Thee O Lord, glory be to Thee : Glory be to thee, and glory be to Thy Mercy, the *Super omnia* ; the most glorious of all thy great and high Perfections : Glory be to Thee, and glory be to it : To it, in Thee ; and to Thee for it. And that by *all thy works*, in all places, and at all times. And, of *all thy works*, and *above them all*, by us here ; by the hearts and lungs of us all, in this place, this day, for this day, for the *mercy* of this day ; for the *mercy* of it *above all mercies*, and for the *work* of this day *above all works* of it. And, not this day only, but all the dayes of our life ; even as long as Thy mercy endureth, and that endureth for ever ; for ever, in this world ; for ever, in the world to come. Per, through the Cisterne and Conduit of all Thy mercies, Jesus Christ.

Psalm 136. 3.





A
SERMON
 Preached before the
KINGS MAIESTIE
 AT
WHITE-HALL,
 On the *Fifth* of **NOVEMBER,**
Anno Dom. **MDCXVI.**

PSALM **XXXVII. III.**

Venerunt filii usque ad partum, & virtus non est pariendo.

The Children are come to the birth, and there is no strength to bring forth.



Have taken this piece, and no more. More I could not (you see) It will not fit our turn, or this *Day* (the fore-end of the *verse*:) This is a *day* of trouble, rebuke, blasphemy, cannot we say? We must say, This is a *day*, not of trouble, but of joy; not of rebuke, but of praise; not of blasphemy, but of *thanksgiving*, with us. And so may we say too, and yet keep these words for our ground still. Nothing lets, but that one and the *same day*, may be, both a *day* of joy and sorrow. They that have the *day*, and they that lose the *day*, the *day* is but one: but, to the winner, a joyfull *day*: to the loser, not so; but a *day* of sorrow; and of blasphemy, otherwise. And so this *day*, a

day of Sorrow, to some: they might have taken up the whole *verse*, as it stands: those (I mean) that, do what they can, must be fain to *father* the *Children*, that this *day* were *comming*, but *came* not forth. That they came not forth, the want of *strength* to be delivered, made it to them a *day* of Sorrow (some say, of blasphemy to:) Not so, to us. To us a *day* of praise and thanks: that they lost *heir* so looked-for and longed for *children*; that they are not born, who if they had been born, would have been the bane of us all. To us then, as this, a *day*: So this, a *verse* of
 707.

The words are (in Hebrew) of the nature of a *Proverb*; and used by them, as a By-word upon the defeating of any plot. Not every defeating; but then, when a plot is cunningly contrived, and closely followed, and is near brought to the very point to be done, yet not done though; but defeated, even then: then, take they up this Proverb, and say, *Venerunt, &c.*

And two ways take they it up, thereafter as the design is. If it be bad, yet well layed, and well seconded, and for all that, in the end disappointed; then utter they it cheerfully, *Aha, the children, &c.* but as God would, &c. by way of gratulation. But if good, and for a while come fairly forward, but in the end prove to nothing; then take they it up, with a sigh, *alas the children, &c.*

It cannot be denied, but good King *Hezekiah*, whose the words are, spake them here in some grief. Grief, two ways: for first, grieved he was to hear how *Rabsakeh* had raged and raved, and spewed out most horrible blasphemies. Fain would he, he and his men, rather than their lives have been at him for it. They were even great with this, (as it were) and the children come to the birth; But their strength served them not, they durst not give him a word, for fear of a further mischief, if they should provoke him. Now, there is no more hard and grievous case in the world, than when a man shall be forced to hear blaspheming, and not to be in case to answer it home.

But the King of *Assur* (his Master) was not far off, with his Forces; but at the siege of *Libna* (not past a dozen mile off;) that Town, not like to hold out long, and then have at *Jerusalem*; and they (God wot) but meanly provided to welcome him. But a poor remnant, to so huge an Host; So huge, as with their very feet they dried up Rivers, as they went. *Non erant vires*, was their case right; and this here a second grief.

For the words, though they sound, as if the Queen, or some great Lady, were in child-birth; yet no such matter. All is spoken by *Allegory*; and no woman, but the State of the Kingdom, here meant.

And it is no new thing, to set forth States by women. The Prophets do it oft: *Esaies* *Heph-siba*; *Ezekiels* *Aholah*, and *Aholiba*; *Hoseas* *Lorubamah*, all shew it. Nothing more common with them, than the Daughter of *Babel* for the State of the Chaldeans; the Daughter of *Sion* for the State of the Jewes.

And not to women only, but to women with child; then specially, when there comes any shrewd plunges upon an Estate. *Filia Sion quasi parturiens* (*Hosea* 4. 12.) *Sion* is ready to cry out, in the Old: And, in the New, the Church (then) hard bestead, is represented by a Woman ready to fall in labour (*Apoc.* 12. 11.) And States, when they would be delivered of ought (would, and cannot) as it were the throws of child-birth seem to be upon them: and this Proverb, then not unfitly applied to them, *Venerunt, &c.*

A Woman, her time is come, and strives to bring forth, and cannot, not having strength for it; this (we know) is a case of great extremity: we know it by *Rachel* (*Gen.* 3 9.) by *Hophnies* wife (*1 Sam.* 4.) both which were in the case here: at the point to be delivered, and wanted strength, and it cost them both their lives.

Now, as when a woman is so, all about her are at their wits end; know not what to do, or whether to turn themselves: No more did *Ezekias*; but even turns to the Prophet *Esaie*: (as, at such times Prophets shall have their turns: not oft, besides.) To him they send for *Levi orationum*: *Lift up thy prayer*: Prayer, now, for, but, in prayer, no help is left; if that relieve us not, we are gone. This spake then *Hezekias* in grief.

It grieves me on a day of joy, to hold you so long in a point of sorrow; but, the turning all into present joy will make amends. To that, I come.

This for the present, was their case: but this was not their case long. For, within a while after, before the end of the Chapter, the very same words, by the very same persons, were (or might have been) taken up, in a far other more joyfull key. Then, when the King of *Assur*, he that cast them into this agony, as he was upon removing to come towards them (and so, the children (as it were) come to the very birth, indeed:) God put a Ring in his nose, turned him about home again, as fast as ever he could, upon newes of invasion of his Countrey, by the *Aethiopian*: When, being so near come to the birth, he came not, had not the power to come one foot toward them; then (I hope) the case was altered: then might we have said this Text as *Iopaan*, with joy, *Venerunt, &c.*

And this (lo) is our very case, this day. For, why are we here met, but that (as the Text is) a birth there should, this day [the fifth of November, this very Tuesday] have been with us? should have been, but was not: That it was not: This day should have been a Dismal day; that it was not so. A birth was in bearing, and *venerunt ad partum* (I promise you:) that it was not born, that it was *partus non partus*, a birthlesse-birth, it is (with us) a day of joy: and as this, a Day; so this, a Text of joy: and thanks be to God, it is so. And we say these very words of *Ezekias*, not as (here) he did: but, as after he might have, and as we, this day, may speak them, with a chearfull accent, *Venerunt ad partum, &c.*

There be in the Text, two parties, which makes us two parts: 1 the Children, and 2 the Mothers. The Children, in the very first word: The Mother in the last: *Pariendi* it is here; *Pariendi* it is in *2 Reg.* 19. If there be no strength *pariendi*, it is, because there is none *parienti*. Of these two; two things are here said: One affirmed: The other denied.

M m m m 2

Affirmed,

Affirmed, the children were ready: Denied; the mother, not, *nam erat*. The children not unwilling; for they were come: the mother unable; for, by that time they were come, her strength was gone. The end is left for us to gather: for, if no strength to bear, no birth there will be: No more there was, And, that there was not, it is holy-day with us, to day.

Applying all to our case, I am to tell you first. 1. These children, who they were: 2. And secondly, how near to the birth they came: 3. Thirdly, of the strength to bring them forth, the failing of it, and how it came to fail: Upon these, two questions: 1. Why they were not suffered to come forth? 2. Why they were suffered to come so far? 4. And last of all, of the *Tu ergo*, or inference upon all this: Which is not that which *Hezekiah* inferres (the next verse) *Tu ergo leva orationem*; But another *Ergo*, as it were a new birth of ours, *Tu ergo leva gratiarum actionem*. Yes, yes: That, and *leva orationem* too: And so let us lift up our prayer, and for nothing more, than that we may raise a good levie of thank; indeed, to send up to God that there was no strength to bring forth, when it was so near brought.



I.
The Children
1 Who they
were.

THe Children, are the first word, and so offer themselves to be begun with. And with them, we must begin: For on them all depends (whether the Day shall be kept, or the Text uttered, with joy or not. For (indeed) *prima facie*, it may seem to be somewhat an unkindly joy, to take pleasure in the perishing of Children, when they be come to the birth. Yet such may the children be, that are to come, as it makes no matter. Nay, as we well may wish, they may: and well rejoyce, if they do miscarry there, and come no further.

Gen. 3. 15.

To begin, from the beginning. There read we of the Seed of the Woman, and the Seed of the Serpent: we are back at our Text straight. If it be the woman's seed, save it alive in any wise, *let it come*, not only to the birth, but, from the birth, well: and if by any mischance it do not, say the words of the Text, but say them with grief, *Venerunt*, &c. On the other side, if it be the seed of the Serpent, away with it, let it not come to the birth: if it do, let it not be born, stifle it in the womb, and be glad when you have done, and say with joy and spare not, *Venerunt*, &c.

Heb. xi. 23.

And yet I cannot tell neither, whether we make the Rule so general, as to extend to all the Woman's Seed. But, if the children be, as of *Moses* it is said, *Hebrews* 11. *asius proper sweet children*: Nay, if they be but according to kind, regular births; when they be come so far, it is grief, if they come no further. But, otherwhiles they fall out these same *παρεσβασιν βρεων*, *Natura errores*, *Misshapen monstrous births*: and then, in that case, and for such, it skills not when they be thither come, if farther they come not. Yea, I dare say, it will not discontent the unhappy parents that begat and bare them, though this Verse be verified of them, that when they come to the birth, they might not be born, but have the womb for their grave, and no strength to deliver them.

Since then, upon the matter; all is thereafter as the children be, our first enquiry is to be, what these children were? Where let me tell you this, you shall not look for such children as women go with: (the verse is proverbially, not verbally to be understood:) Not of any Woman's birth; none there was, at the speaking it. *Ezekias* meant it of *Zennacheribs* intent, to sack *Jerusalem*: and we of their attempt or enterprise, this day, to have made a massacre of us all. Of them that went big with this monster.

Psaln 7. 14.

To begin with the soul then, of their children. For, there is not only *fructus ventris*, there is *partus mentis*: the mind conceives, as well as the womb: the word [conceiving] is like proper, to both. Men have their womb, but it lieth higher, in them; as high as their hearts; and that which is there conceived and bred, is a birth. So, I find, the Holy Ghost in the Psalm calleth it; Behold, he travelles with mischief, he hath conceived sorrow and brought forth ungodliness. And that is, when an evil man, in the evil womb of his heart, shall hatch or conceive some devillish device, and go with it as big as any woman goes with her child, and be even in pain, till he have brought it. This is the birth here meant: and there in the heart, is the matrix or conceptory place of all mischief. Thence (saith our Saviour) *de corde exeunt*, From the heart they come all.

Mat. 15. 18, 19.

Usually they say in Schooles, *Conceptus*, *conceptio*; *partus*, *opus*: the concept is a kind of conception; and the work, a kind of birth: the imagination of the heart is an embryo, conceived within: the work now brought to passe, is a child born into the world. Nay, they go further, to more particularities, and carry it along through all the degrees: *child-bearing*. 1. When a device is intended, then is (say they) the child conceived (as it were.) 2. When projected and plotted handsomely; then, the child articulate. 3. When once attained, and set in hand, then it is quick. 4. When so far brought, as all is ready; then the child is come to the birth. 5. And when, *allum est*, all is done and dispatched, the child is born. 6. But, if it fall out otherwise, than was looked for, no strength to bring it forth; then have you a dead-born child. 7. And look, with the natural mother what joy there is, when there is a man-child born into the world; the same for all the world, is there with these bad men, when their imaginations prosper. And, what grief the poor woman hath, at the perishing of the fruit of her body; the like in a manner is there with them, when their powder will take no fire. So have you the soul, or spiritual part to begin with.

John 16. 11.

Will

Will ye see the *body* also, in the birth of this day? You may, even *ad oculum*, have it laid out before you. In imitation of the *natural womb*, wherein we lay, and whence we come all; there is (by analogie) another *artificial*, as Art doth frame it: Such I mean, as was the *Trojan Horse*, of which the Poet — *Uterumque mirato milite complent*, the belly or womb, when it was full of armed men: and so many armed men as there were, so many children, after a sort, might be said to be in it. And, if that: may we not affirm as much of the *vault*, or *cellar*, with as good reason? The verse will hold of it too — *Uterumque mirato pulvere complent*. The *uterus* or womb of it, crammed as full with *barrels of powder*, as was the *Trojan Horse*, with men of armes. This odds only: Every one of these children, every *barrel of powder*, as much, nay more force in it to do mischief, than twenty of those in the *Trojan Horse's* belly.

The more I think of it, the more points of correspondence do offer themselves to me, of a birth and coming to a birth, and that in every degree. 1 The *ussels* first give forth themselves, as so many *embrios*: 2 The *vault*, as the *womb*, wherein they lay so long: 3 They that conceived this device were the *mothers*, clear: 4 The *slathers*, were the *fathers* (as they delight to be called) though, oft, little more than *boyes*; but here, *night-fathers*, in that they perswaded, it might be, why not? might be *lawfull*; nay, *meritorious*, then: so, it was they, that did animate, gave a *soul* (as it were) to the *treason*. 5 The *conception* was, when the *powder*, as the *seed* was conveyed in, 6 The *articulation*, the couching of them, in order, just as they should stand: 7 The *covering* of them, with *wood and faggots*, as the drawing a *skin*, over them: 8 The *Venerunt ad partum*, when all was now ready, *train and all*. 9 The *Midwife*, he that was found with the *match* about him, for the purpose: 10 And *partum*, the *birth* should have been upon the giving *fire*. If the *fire* had come to the *powder*, the *children* had come to the *birth*, *insusurè*, had been born. But, *Non erant vires* (which, I turn) there was no *fire* given: and so, *partum* they wanted, as *God* would.

And, that only wanted: for, all the rest held to an hair. Nothing, that could be in a *birth*, was wanting: all, to be pointed at, from point to point: that, the *Text* is fitly enough applied to it. By this time, ye see the *Children*, both *body* and *soul*. Now, when looks the *mother*; when reckons she, her time will come?

Will ye now (which is the second point) weigh a little better, what is in these three words, *Venerunt ad partum*: 1 They were not upon their way, *coming*; but *venerunt*, they were even come. 2 How near the birth. 2 And come; not *versus*, toward; but even, *ad*, to. 3 *Ad*, to; not, *loci partus vicina*, some parts near, or next to it; but, *ad partum*, to the very *birth-place*, the *nook*, or *enifce* of the *marriage*. Or, if you will take *partum*, for the time; not *ad tempora partus propinqua*, within some few dayes of their *reckoning*; but, *ad partum*, to the very time, the *day*, and within a very little, to the *hour* it self; it missed not much: (that is) as near, as near might be. If ever there were a *venerunt ad partum*, and no *partum* upon it, here it was.

And, if you marvel, it was *ad partum*, and not *ad parturitionem*, first: Marvel not at that; why, it would have been a very *short travel*, that. That of the *Prophet* (in the sixty sixth Chapter) *Antequam parturiant, peperit*, would have been fulfilled in it: she should have been *delivered*, before ever she had fallen in *labour*. To the *birth*, they came, then. And you will remember, Chap. 66. 7. how far they came, how many degrees they passed, before they got thither. They came, 1 to *generation*: they came 2 to *conception*: they came, 3 to *articulation*, 4 to *vivification*, 5 to *full maturity*; and yet, none of all these, our *venerunt*, here. Passed all, and every one of these, never staid, till they came 6 even *ad partum*, could come no further, unless they had come forth: which *God* forbid; and so He will, you shall see. For, thus have we done now, with the first part (the *Children*.)

Now to the *Mothers* part. The *Children* came to the *birth*, and: The right and, the kindly *Copulative*, were, *To the birth they came, and born they were*; In a kind consequence, who would look for other? It is here, *Venerunt*, & *non*: thither they came, and no further; there stopped. *Ad*, in [*ad partum*] is but *usque ad*, *exclusivè*; that is, to it they came; through it, they came not. I I. The Mothers;

And, why came they not? By meanes (as is here set down) of a *non erant*. Somewhat there was not, that would have been; somewhat missing: a *non erant* there was, whatsoever it was.

What *non erant* was that? It was not, *Non erat ingenium*. (I am sure) *Pestilent* *vis* they lacked none, as deep, as dangerous an invention; as ever came into the brain of man. Neither came it thither, or was bred there, without the *Seed of the Serpent*. Nor can it be said, *Non erat*, that they wanted will; For, so maliciously were they bent in that wretched will of theirs, as they resolved to know neither friend nor foe, but up with all together. Nor did they want opportunity, of a place: Got the *vault* first, and the *cellar* after. No, not meanes: had their *iron-sooles*; had *powder* enough, and good *storage* for it. These they had, all: yet, *Non erant* (saith the Text;) what *Non erant* might that be? *Non erant vires*, they had no *strength*.

To a *birth*, there be two things: 1 The *Children* must be come thither, to the *birth-place*. 2 When the *children* be come thither, there must be *strength*, at least as much to deliver them. *Ad partum opus est mixtum*; *ad mixtum opus est viribus*: To a *birth*, there goes a kind of *streffe*; to a *streffe*, there is required some *strength*. *Nixta inanis sine viribus*; and *nixta inani nihil paritur*: To no 3 Her want of strength; purpose

purpose is the *stresse*, if there be no *strength*, but all in *vain* : And, if that be in *vain*, there will no *birth* be. (No more there was) but the *child perish*; and if the *mother scape*, it is well; but (oft) they go both. And so fell it out here : the *children dead-born*, and the *Mother dyed* for it too. To speak without *allegory*. To the producing of any effect, *two things* there go : 1 *Counsel*, and 2 *Strength* : not *counsel alone* : but *counsel and Strength*. For as *strength* without *counsel*, will procure but a *mole* : So *counsel*, without *strength*, will prove but an *aborcement*. We see daily, many excellent devices come to nought ; all, because they be not *strongly* followed to execution. *Strength* then, there would be.

And *strength* they had not. Not *strength* ? yes (sure) that had they. To follow them, in the *allegorie* ; the *mother was strong*, else would the *children* never have come so far, as they did, to be so ripe, and ready for the *delivery*. And, the *children were strong children* : *strong enough*, but with one *small sparke*, to have sent us all up aloft, if we had been twice as many more. To leave the *allegory* : *strength* they had enough, to handle the *pickaxe*, to dig deep into *stone-walls* : *strength* enough, to lay in great *barrels*, and those all full, and a great many of them. *Strength* enough to remove them up and down, as they might stand best for the purpose : and to clap on iron and stones, and wood enough, upon them. And how then was there no *strength* ?

You will easily mark, *Vires* is the plural number : and so, many *strengths* there be : and, that he saith not [*Vires*] simply, any *strength* at all ; but, *vires pariendi*, *strength to bring forth*. *Vires*, is one thing ; *vires pariendi*, another. *Vires*, they had ; *vires veniendi*, ad partum : else had they never come so far ; but *vires pariendi* that, they had not.

For *partus* is *opus* (we said :) and nothing was done. All the while, till they came ad partum, their *strength* served them well. At the instant, they should have been brought forth, it failed them : *Strength* there was, to carry it along, to bring it so farre : but not *pariendi*, to bring it to issue.

To bring a thing to issue, that, passes the devils power. He could give them the *counsel* (as, no doubt, he did : it was too devillish, to grow in any mans head.) But, the *strength to issue*, that lieth not in his hand. Ye may be sure if it had, they had had that too. He longed, as much as they, to hear the blow, and see the fight. He, that helped them to lay in the *powder*, would have helped to have put to the *fire*, had it been in his power. But it was more than they could do : the *strength to issue* is Gods ever, and He took it from them.

Psalme 68. 20.

Prov. 21. 31.

Prov. 16. 33.

2 Sam. 17. 14.

Ester. 7. 7-8

2 Chro. 20. 37.

Verse 36.

Domini sunt exitus : The *Issues* of all attempts are in the hands of GOD, them He reserves to Himself, as His own Peculiar ; yea, even of *evil attempts*. For, howsoever He be not at the beginning of them : at the end, He must be, or no end will be : *Domini sunt exitus*. The horse may be prepared to the *battel* ? the *lors*, cast in the lap ; the *Cellar* made ready for the *powder* ; and the *powder* for the *cellar* : And, when all is done, that the wit or malice of the devil, or man, can do or devise, comes GOD and dashes all in a moment. The *Counsel* of *Achitophel* ; *Hamans high favour* ; the great *Fleet* at *Ezion-geber* ; *Sennacheribs* huge host : defeats them all. For, *counsels* may be in the heart of man, and words at his tongues end, and *acts* at his fingers-end : yet nothing shall be said or done, unless GOD will so have it. He gives or denies success, as Him pleases. That when the children are upon the point to be delivered, there shall be *strength*, or no *strength* to do it, as pleases Him. And here, it pleased Him not : so, no *birth* there was ; but *quando filii venerunt*, *vires abierunt*, when the children were come, all the *strength* was gone.

Numb. 23. 8.

It seemes, it was somewhat doubted, lest when it came to the pinch, this *strength* should fail : therefore was their *strength* sought, even the *strength of prayers* ; to *leva orationem*, they gat them : but, they sent to the wrong party : Not to *Esay*, but to *Balaam*, to curse, where GOD did blesse ; and to blesse that *curst birth* of theirs, which His very soul abhorred. So many Prayers were said, they might have a good beire. They say, they were so, for *Queen Marias* child : But, she had no child to come, these had. But all in vain : when the time came, for all their *Masses*, and *Processions*, and *Rosaries*, and *Jesuss Psalters*, it would not be. No children came, *strength* there was not.

Judg. 16. 18.

And will you know, how it came to fail them, this *strength* ? Ye may, and never go out of the Text, or the termes of *child-bearing*. Or ever the *birth* was fully come, one of the complices fell to be *wish-child* ; and no remedy, but he must needs be delivered before his time, had not the power to keep his hand from the *paper*, and to disclose it. And, disclose a *Treason*, and the neck of it is broken, the *strength* of it is gone : as *Sampsons strength* soon was, when the *Philistims* knew once where it lay. And this was the *strength*, and none but this, that failed them. An easie *strength* (one would think.) to hold ones tongue, or to hold the fingers still. That, had he not : but for lack of that must needs be scribbling : and that marr'd the *fashion* of the *birth* quite. His not having the *strength*, not to bring forth his, made, they had not the *strength* to bring theirs forth. His putting his hand to the *paper*, made, there could be no *fire put to the powder* ; made, the *mid-wife* was intercepted ; and so, the *birth*, though near the *delivery*, yet never delivered.

And yet, I cannot tell you neither : for when this work of *darknesse* was brought to light, the light was so dim, and the *Riddle* so dark, even then ; that for all that bringing to light, the children were coming forward to the *birth*, still. Till *strength* was given to deliver us from this *birth*, by another *travel*. For, a *travel* I will call it, the *studying*, and the bringing forth of the hidden *myserie*, of the burning of the *paper*, the *ridling* of that *Riddle*. For, so came out, who the children were,

were, and of what element they were made, what, and whereabout the womb was, they lay in. So by a birth; and by that birth, we were delivered from this. That birth smote all dead. For, it was found, even so: and then came *prostratio virium* indeed. Then, all strength (indeed) was quite and clean taken from them. That being taken from them, they were not delivered: and by their not being delivered, we were all delivered.

To the joy now. Divide the Text: *Venerunt ad partum*, is their joy, *Non erant vires* is ours. *1 The joy of Non erant vires* That, theirs, for a time: this, ours for ever. To make their grief the greater, when it came, they were for a while, put in joy. Glad were they (I dare say) to see it go currant, kept close so long. They even itched for joy at it, and fell into a foolish paradise: provided a Protector and all. Comes me *Non sunt vires*, all their joy was at an end, and with that began their sorrow. We by their grief, shall best conceive our own joy, taking the whole verse intirely together.

A grief it was, and it went to their hearts, these children, that they came not. A double grief, that when they held well so long, and were so likely to come, yet they came not: had strength all the while, had it not, then. *Venerunt ad partum*, & *venerunt ad partum* are much alike. Any wrack is a grief; but no grief to the grief of that wrack, that is made, even in the very havens mouth. To goe the voyage well, and arrive well, and then, before the very port to sink, and be cast away! To bring the game to the upshot, and then to lose it! It trebled their grieffe, that so many Ladies Psalters, and Iesus's Psalters were said for it; and that neither Iesus nor our Lady blessed the birth no better. And last, that the children perished; and perished not alone, but the mothers went too, and some of the fathers, for company. It should have been *parietes perierunt*: it was *parietes*, or *parietes*, (if you will) *perierunt*.

Now looke how many wayes they were grieved, and said, *alas*, for *venerunt ad partum*. Alas for *non erant vires*; so many wayes do we rejoyce, and say, It is well, that *venerunt ad partum*. Thanks be to God, that *Non erant vires*. 1. First, for *non erant vires*, by it selfe: that, defeated it was. 2. Then, for *Venerunt ad partum*, & *non erant vires*, together: that it prospered so long, and yet defeated it was; this was *gaudete* with an *iterum dico*. 3. Then, that without any *levitationem* on our parts; without any on ours, and against so great a leavie of theirs, of I know not how many prayers and processions, and all for the prosperous success of a business knowne to none but the Superiors, 4. And, to make it *terque quaterque*, that we saw them come tumbling downe that made full account to have seen us flie up.

That we were delivered from a danger so neer; brought to so narrow a point; we not praying, nor so much as once thinking on the matter, but delivered as it were in a dream: Our selves not only delivered from, but they that so sought ours, delivered to their own destruction; brought not forth *Pal. 126. 1.* but were themselves, brought forth to Iudas end, the end of all traitors: and their children, not brought out, but, as *enquadrata*, pulled out of the wombe of the cellar, piece and piece; and never saw the Sun alive, or the Sun them; pitty it should.

Shall I now tell you a reason or two, why *Non erant vires parienti*? 1 One out of *parienti*, 2 the o- a The Reasons of *Non erant vires*.

1. This *parienti* was indeed *periculi*; the bringing forth a quantity of powder, the perishing of a whole Parliament. They were not; but, put case they had come forth (it is well, we are in case, to put this case) certainly, they had been *Benoni's*, sons of sorrow, to this whole land; *Ichabod's* right, our glory had been gone cleane. For, what a face of a Common-wealth had here been left? *Exclusio* they came *ad partum*; if, inclusive they had, their inclusive had been our exclusive. We had been shut off and that out of this life and this world, every one. *Venerunt*, if they had come *ad partum*; if they, *ad partum*, we *ad perniciem*: *Non erant vires*: If there had, these *vires* had been *vires* to us, and their *parienti* out *parienti*. If those children had not been lost, many fathers had been lost; many children had lost their fathers; and many Wives their Husbands. There had been a great birth of Orphanes and Widows, brought forth at once. What manner of birth should this have been, first in it selfe then to us? In it selfe: we said, for *Vipers*, there should be no strength, to deliver them. Were not these *Vipers* the wombe, they lay in must have been rent, for them to come forth: were they not the brood of *Vipers*? What talke you of a *Viper*, that sometime (it may be) stings a child to death: or an elder body, if it be not looked to in time? What are *Vipers*, to them, that at once, would not have flung, but have sent up, and torne in pieces a King, a Queen, a Prince, and I know not how many of the Nobles, Clergie, Commons; all the Estates of a Realme, a whole Countrey, their owne Countrey, all at one blast? We said, for *Monsters*, there should be no strength to deliver them. These were such *Monsters*, as not in *Christendome* alone, but, even in *Africke* (that mother of monsters) the *Turkes*, and *Moors*, and all that heard of it, were amazed, that ever the earth should beare such a brood of *Miserants*. For, they should not (as children) have cryed at their birth, but roared as devils; or, as if all the infernall furies had broke out of hell together. Let this serve: it was so out of measure bad, as it was too bad, ever to be brought. What marvel then, if nature shrunk in and would give no strength, for such a birth as that.

2. Shall I tell you another, why *non erant vires*? I will: it is somewhat a strange one, but it is raised out of the words of the Text, and it is a birth borne of late, and Christened by the name of a *Non erant vires*, that you may know, they be a-kin, this and that. And so (I hope) it comes not out of season, since for that child's sake, this (I hope) fared never a whit the better.

You cannot but remember a clause not long since printed, and so (as it were) a child but lately born, a Cardinals child it is (I mean the *Tenet* late taken up at Rome.) That, all is now to goe, all *Christianity* to stand or fall, by *sunt*, or *non sunt vires*.

The

The old Christians never knew of any such birth as this: *Id fuit, quia deerant vires*, saith the *Cardinall*. As much to say as, if they now in these dayes, be so as they were, carry themselves quietly, it is *quia non sunt vires*: and to hold no longer, than *donec erunt*; and then you are like to heare of them, to have them goe againe with such another birth. (You shall have them as milde as Gregory the first, when they have no strength; but as fierce as Gregory the seventh, when they have.)

Nay, and they would bear the world in hand, this Child may claime kindred of the *Fathers*: that this was the minde of the blessed *Saints*, and *Martyrs*, in the persecutions of the *Primitive Church*. That, with them, all went by *Si adessent vires*, and if then they had had strength, never an *Emperour* should have kept his *Crowne* upon his head. For, it was neither *Allegiance*, *Conscience*, *Christian duty*, nor respect, that held them in. *Id fuit, quia deerant vires*: as (if they had not been wanting) full well they should have understood. That they were gentle and meeke, gramer-cie *non erant vires*; that and nothing else. O write a book for Gods sake, *de gloria Martyrum* (*Turonensis* so hath) of the glorious *Martyrs* that suffered then; but it was because they had no strength: else, the *Emperours* should have suffered, not they.

But, they mightily wrong the *Fathers*, to father this opinion on them. Two hundred yeares after *Christ*, in the midst of the fervor of persecutions, *Tertullian* tell us another tale; that they had strength then, more than enough; and so, suffered then, upon a better *quia*, than *quia non erant vires*. Well nere two hundred yeares after that; the *Ecclesiasticall* Story sheweth under *Indian* the *Apostata*, and under *Valens* the *Arian*, they wanted no strength then (the greater part of the *Apostates* Army being *Christians*; and the chief Leaders and bravest Companies, under the *Arian*, being *Orthodox*.) And two hundred yeares yet after that, against the *Lombards*, *Gregory* saith, was then strength enough, to have left them neither *King* nor *Duke*, if all had gone by *vires*, then. But, he (good man) might not miscere se, meddle with ought that might be the death, *cujusquam*, of any one man. And these would have been the death of I know not how many, but that *Non erant vires*. No such children then, as those, this day brought forth. It is not the *Divinity* of the old *Christians*, but of the new *Iesuits*, this: They must take the child to themselves; It is no babe of the *Fathers*, it is a brat of their own breed; hatched in these dayes of ours, never heard of before. And such an one it is, as if it be let go, we shall have a generation of monsters come of it soon.

He began with *vires*: Another since him saith, if ye have not *vires*, *virtus* will serve as well. And since, that another; if *vires*, and *virtus* faile too, go to it with fire-work; *Pulvis Serpentis* which is worse than *virtus Serpentis*; *Serpentine* poder worse than *Serpentine* poyson. Poyson kills one by one; powder, with one puffle, dispatcheth all. For poyson, ye may have a counter-poyson: No antidote for powder, if it once take fire. Poyson gives men leave yet, to die with some leasure: Powder, that it doth, it doth at once in a moment.

To the utter confusion of this error, that all is to goe by *sunt vires*, was it, that *non erant vires*, this Day. And do but mark it, that God payes them with their own mony. They put all upon this very point; in this point, God this day foiled them. They go all by strength; and that strength, then failed them. All, upon *Si essent vires*: God took order *quod non essent vires*. And God never let them have strength, that so resolve to put it; that, can they once gather strength, no King, no State shall stand before them; but blow them up, sinke them; poyson them one way or other, away with them all.

You see the reason, with GOD: but, see you not withall, next under GOD, where we are to ascribe our safety? Even to *non erant vires*. There is a point hangs by that. For, while that lasts, while ye keep them there, ye shall have the *Primitive Church* of them; have them lie as quiet, as still, as ever did the barrels in the vault, till *vires* (like fire) come to them: and then, off goe they: then, nothing but depose *Kings*, dispose of kingdoms, assoile subjects, arme them against their *Sovereigns*: then, do they care not what. But, if the powder take not fire, then shall you straight have books tending to mitigation; then, all quiet againe. Certainly, thus standing, it were best to hold them in defectu virium, to provide *ut ne sint*; to keep them at *non sunt vires*, till time they be better minded in this point, and we have good assurance of it. For, minded as they are, they want no will, no *virtus*: they tell us what the matter is; strength they want, they write it, they print it; and *si adessent vires*, they would asit it in earnest.

But yet, why was it suffered to come so farre? Why not taken sooner? Evill (we all know) is best nipped in the bud; best (ever) destroyed in the Spawne. Being then so evill, as it was, why was it let goe all the while?

I will give you two reasons: 1. One on Gods part, 2. The other on ours. 1. On Gods part: I know not how, but ye shall observe that he loves, that He takes delight thus to do: It is His play with *Leviathan*. To suffer his Whelps and him to have their course for a time, and for a long time; and then suddenly give them a twitch, and down they come. Let them goe even till they come to the birth, and then come in the neck of them with a *non sunt vires*, and all is marr'd.

Here in the text, how many Countries wan *Sennacherib*? How neer was he let come to *Ierusalem*, even to *Libna*, within lesse than a dozen miles? Newes came suddenly, of the *Blackmoors* invading his Country, back he goes, had not the power to stirre on foot farther. How far was the invincible *Navie* suffered to come failing in *LXXXVIII*. to cast anchor, even before the *Thames* mouth, every houre ready to deliver her children ashore. In an instant, a fatale faintnesse fell upon

2 Why they were suffered to come so farre?
1 Reason on Gods part.

Verf. 9.

upon them; their *strength* and courage taken from them; about they turned, like a wheel: fled, and had not the power to look behind them. But, *non erant vires pariendi*, we all know. God loves thus to do: and then do it, *cum venerunt ad partum*. His glory is the greater, He can let it come so nigh, and then put it by; let it alone till then, and then do it.

2. There is another on our parts. For, easie account, and but easie, would have been made, if they had been taken at first: no greater matter, that. That we might make no easie account, we scaped not easily, but hard and scant: so, to make our escape the stranger, and our joy the more, that it went so far, and came so near, and yet missed us.

Of it self, it is best, *Ut malum ubi primum contingit, ibi moriatur*, Evil be crushed at first, ^{2 On our parts} the Serpents head troden, at his first peeping in or putting it out. But God doth not alwayes that, which in it self, is best to do: but that, which will best affect us, and we take in best part. And so did He this: thereby to beget in us, and bring forth of us, a new birth of praise and thanks according.

For, now we have done with this degenerate birth of theirs, we are to stay a little, and see ^{4 The inference} if we can get another, a more kindly birth, come from our selves. For barren we may not be: this delivery from theirs, is to make us delivered of another; we to bring forth somewhat, for their not bringing forth.

What is that? The Text will lead us to it, if we look but over the next verse. For there, when any evil travel threatens us, we find by *Ezechia*, the kindly Birth then, on our parts, is *Tu ergo leva orationem*, a levie of prayers. Now, that being turned away, and turned away in a manner so miraculous, the natural kind issue then, is another *Tu ergo*, *Tu ergo leva gratiarum actionem*, a new levie of thanks: a new *leva*, *quia levatus*, for His easing of us, of so heavy a chance, like to light so heavy on us. ^{Verf. 41}

At the present (sure) while it was fresh, we were ravished with it; for the time, we seemed to be even with child, as if we would bring forth somewhat: and somewhat we did bring forth, even an *Ait*, that we would from year to year, as upon this Day, bring forth and be delivered of thanks and praise, for this delivery for ever. And here we are now, to *Ait* that, we then enacted: even to travel with this new birth. God send us strength, well to be delivered of it.

For, so shall we double our joy; ¹ One joy, for the turning away of that miscreant birth, of theirs; ² another, for the welcoming this of our own.

This birth, we now travel with, is a good and a blessed birth. Blessing, and glory, and praise, and thanks, are in *bonis* all; all, good in us (if any thing be good in us:) the best fruits of our nature, when it is at the very best. And if they be brought forth, it is as it should be, and as God would have it.

But if (which God forbid) they should either not come, or when they be come, our strength fail, and they not brought forth, then are we at an after-deal again; then would not this day be so joyfull for the mis-going of the other, as sorrowfull for the abortion of this. Our joy (at least) not so entire, but mixt with sorrow: for, there is sorrow even to Death, if we go with so good a fruit, and it come to the birth, and there perish; if we shall but make an *Ait*, and do no *Ait* up on it.

We seem to sorrow at nothing more, than that many a good purpose there is, and many a vow made in time of need, sicknesse, or adversity (so many, as it is by Divines held, There be moe good purposes, and that by odds, in hell, than there be in heaven) but, abortive purposes, and vows, all. For, O that we were but the one half of that we then promise to be; when we want and would have somewhat! O then, how thankfull we would be! how never forget! how fast the Children come to the birth, then! And when we have what we would, our vigor quailles presently, our strength is gone from us, & *non sunt vires pariendi*. For, all the World seeth, nothing we bring forth. Alas, how many abortements are there daily of these Children! No where may this Verse be taken up: No where so oft, so fitly applied: No where so used upon better cause than this, upon the failing of good desires and intents.

That this we may do, to take us to *leva orationem*: let this be our last. To lift up our prayer first, against such unnatural births as that was, the Prophet *Hosees* prayer. Give them, O Lord, what wilt thou give them? a barren womb and dry breasts. There was no strength for that birth of theirs: It was well, there was not: Thanks be to God, there was not: Thanks be to God, for *non erant vires*. And, *Ne sint vires* (say I) Never let there be strength, for any like this birth; Never strength, but weak hands, and feeble knees, for any such enterprise. *Ne vires pariendi*: Nay, *Ne veniat ad partum*; not neither, not so far: Nay, *ne ad conceptionem*; Nay then, *Ne ad generationem*, if it may be. If it may not, but they scape thither, to the birth; then, lift up your last prayer: and let this be it, and let it come up to Heaven, into God's presence, and enter in even to His eares, for the equity of it; in all such designs, that *pariens* may be *sine viribus*, and *partus*, *sine vita*; the mothers, no strength; and the children, no life; But child and mother, perish both, as this day, they did. And, better so, they perish, than such a number, than a whole Country perish, by their means. This, a *Ne veniant*, and a *Ne sint vires*, against theirs. ^{Hof. 9: 14}

But, for ours, for our praise and thanks, *Veniant*, Let them come; and *Sint*, O *sint vires*, and let there be strength, when they come; for such, for so good a birth. Ever be their strength, so kindnesse, so thankfulnessse, to the accomplishment thereof, whereto we are in duty so deeply bound.

Strength (ever) to all honest and good resolutions. *Pity*, but they would be so; *Pity*, there should want strength for them. Well may they be conceived; come well to the birth; when they be come thither, *vigor* enough, to deliver then; and never, when they be come so far, to miscarry.

We may take our light from that. It is *venerunt filii*: and *filii* is the plural number. So, more than one, many there would be. And *filii* falls well with the word *gratie*, which lacks the singular. No such phrase, as *Agere gratiam*. A single thank was never heard of. And both falls well likewise, to quit the birth, we were quit of: For, the barrels were many and full, and so would our thanks be.

Again, they would be *filii*; that is, such as children be; and children be flesh, blood and bone; I mean, some real, some substantial thanks. Not to travel (as it were) with wind, with a few words only, which are but *ayr*, and into the *ayr* they vanish again. *Partus opus* (ye remember) we said before: some works there would be, *Adio gratiarum*, somewhat actually done: leave some reality behind it, as in a Child there is.

Thus far, like: but then, a difference. Come it would, not as it did their *ad partum exclusivè*, thither, and no farther: but, *inclusivè*, to the birth, and from the birth, have the blessing of the Womb and of the breasts; of the womb, to bring it forth; of the breasts, to bring it up, till it proved somewhat worth the while.

That so we may rejoice as much in the affirmative of this birth of ours, *Venerunt & sunt vires*; as we did in the negative of that of theirs, *venerunt & non erant vires*. So doing, GOD shall again and again turn away those births, if any be in breeding; take away all strength from them being bred, as to Day, He did: And give us new occasions daily to bring Him forth praise and thanks, for His daily continued mercies, in delivering our King, our Land, *Us*, and *Ours* all.



A SER.



A SERMON

Preached before the
KINGS MAIESTIE
AT
WHITE-HALL,

On the Fifth of NOVEMBER,

Anno Dom. MDCXVII.

LUKE CHAP. I. VER: LXXIV. LXXV.

The VII. and VIII. Verses of *Benedictus*.

*Ut, sine timore, de manu inimicorum nostrorum liberati, serviamus illi,
In sanctitate, & iustitia coram Ipso, omnibus diebus nostris.*

*That we, being delivered from the hands of our enemies, might serve him with-
out fear,*

In holinesse, and righteousness, before Him, all the dayes of our life.



*HE children were come to the Birth, and there was no strength
to deliver them. (There we left, last.) Their not being deli-
vered, was the cause of our being delivered. (And now I go on.)*

*And our being delivered was to this end, That, we being de-
livered, from the hands of our enemies, might serve Him, &c.
For I demand: Delivered we were (as this Day) why was it?
Was it that we might stand, and cry out of the foulness of
the fact? Or stand, and inveigh, against those monsters that
were the actors in it? Was it, that we might blesse our selves
for so fair an escape? Or bestow a piece of an Holy-day on
GOD, for it? And all these we may do. And all these we
have done: and upon good ground, all. Yet none of these
the very *Ut*; nor we delivered, that we might do these. But
when all is said, that can be said; higher we must come:*

*to this *Ut* here, and pitch upon it: for, this is indeed, the *Ut finalis*; the right, the true, the
proper *That*: That, for our deliverance, we bethink our selves, how to do Him service.*

N n n n 2

Take

Isay 37. 33.
The Text the
year before,

The end (or
ut) of this
dayes delive-
rance.

Take the whole Tract along, from the first word, *Benedictus* : There is visited and redeemed in the first verse : A horn, or a mighty salvation, in the next : After, we saved from them that did hate us : But you shall see, that all these suspend still, no perfect period, till you come to this. But at this, there is : visited, redeemed, saved, mightily saved ; why all ? For no other end, but that being so visited, redeemed and saved, we might wholly addict, and give over our selves, to the service of Him, who was Author of them all.

Our delivery
from the grand
delivery by
Christ.

I wot well, that principally and properly, the whole song referreth to the deliverance of deliverances, our final deliverance, from our ghostly enemies, and from their fire (the fire of hell) by our blessed Saviour ; which was so great, as it was able to open the mouth, and loose the tongue of a dumb man, and make him break forth into a *Benedictus*.

The same *Ut*.

But, inasmuch as in every kind, the chief giveth the Rule (or, as we say here) the *Ut*, to all that are from, and under it : And that, ours and all other deliverances, that have been, or shall be, are from or under that of His : Our enemies, set on by those enemies ; Ours lighted their match, at their fire (the fire of hell) and so do all others, whatsoever : therefore it is, that this Text aptly may be, and usually hath been ever applyed to any deliverance, from any enemies whatsoever : those of LXXXVIII. these of this Day : the same *Ut*, in all : as coming, all from the same principium a quo : and tending all, to the same finis ad quem, that here is set down.

I
The same cause
from whence,
Verse 5.
Verse 11.
Mercy.

For the principium a quo ; we have formerly endeavoured, to set that straight, from whence our deliverance came : Even from the goodness of God ; yet not expressed under that term, goodness, but under the term of mercy, as elsewhere. As here (but a verse before) *To perform the mercy*. And a little after, *Through the tender mercies of our God*.

Which term is made choice of, for two causes : One, it includes misery : The other, it excludes merit : and so, fittest for our turn.

Iain. 3. 22.
The Text Ad.
1612.
Psal. 145. 9.
The Text. An.
1815.

1. Goodness may be performed to one, though in good case : Not mercy, but to such only, as are in misery. In *miseria* there is misery, ever. And this, to put us in mind of our case, the extrem misery we had come to, but for His mercifull deliverance.

2. Again, Goodness may be shewed to such as may seem some way to deserve it : So cannot Mercy, For, but where merit is wanting, mercy is not pleaded properly. These set us right, in the principium a quo, that we ascribe it not to a wrong cause. Out of *Jeremy* : *It was the mercy of the Lord, that we were not consumed*. Out of the *Psal* : *That mercy of His, that is over all his workes*.

2
The same end
wherein.

And now to the finis ad quem. For, we are as easily, and no lesse dangerously mistaken in that. By *merces* means, without all merit of ours, we were not consumed, but delivered from so great a misery, so near us : why were we so ? Were we *liberati* ; to become Libertines, to set us down, and to eat, and to drink healths, and rise up, and see a phy ? was there no *Ut* in it ? Yes : what was that ? *Ut serviamus illi*.

The summe or
Substance of the
Text.
Contractus in-
nominatus.
Verse 5.

So, there growes an obligation out of it. For, *Ut*, is a conditional, and implies ever a kind of contract ; at least, that which is not named, but is much used. *Do ut des, facio ut facias*. So that, the Text is of the nature of a Bond, or Covenant. And I give it not that denomination, of mine own head : I find it so called, in expresse terms, but a verse before, *To remember His holy Covenant*.

The Divi-
sion.

A Covenant then, names it. And a Covenant divides it : For, a Covenant is ever between two, the two here, God and us.

I.

The Covenant on God's part, is at the fourth verse ; *That we should be saved from our enemies*. Which Covenant is here pleaded, as performed by Him, under *liberati*.

II.

The Covenant on our parts, rests ; *That, then, we should serve Him for it*, His part is kept, *liberati* shewes that : Then may we put in suit, for ours, that is, for *serviamus*.

GOD'S part,
The Covenant.

On God's part, I set forth these.

Our part.
The Condition.
The Matter.

1. That we were delivered. 2. That, from our enemies. 3. That, from the hands of our enemies. 4. That, without fear (for so it stands in the verse) *Ut sine timore liberati*, that, without fear being delivered. So it may be taken ; and so it is taken, by sundry of the Fathers.

On ours, I reckon these. Our Service : The matter : and the manner of it. The matter wherein : *Serve Him in holiness, Serve Him in righteousness* : not holiness, or righteousness alone, but to serve Him, in both.

The Manner.

The manner how (often, no lesse acceptable than the service it self.) 1. *Ut sine timore* ; that our service be freely and cheerfully done (now we are out of fear.) 2. *Ut Coram ipso*, That unfeignedly, as before Him, not before men (before whom we may and do often halt.) 3. And for the time of it, *Ut omnibus diebus*, that we faint not, or give over, but continue in it all our life long. Three qualities of ours, and indeed, of every true and faithfull service. That these be done : And that they may be done ; And that, that which shall be spoken may tend to this, that they may be done, &c.

UT liberati. That we being delivered. To shew the great equity on Gods part of the Covenant, we say first: that we were to serve Him, though liberati were left out: being, or notwithstanding delivered. This to be our first point.

The Noble Army of Martyrs, it was all their case, they served out their service; without any *liberati*, any bond of temporal deliverance. Far from any *liberati*, were they three, that were upon casting into the fire, and even then said: *Our God whom we serve, He can deliver us out of thy hands, and from the fiery fornace. But, if He will not (not deliver us) Be it known unto thee, O King, we will not serve thy gods, nor worship the golden image, which thou hast set up. That is, serve Him we will, whether He deliver us or no. Will ye hear an Heroical spirit, indeed? Not, *Etsi me non liberatis, Though He should not deliver me; but, Etsi me occideris, yet, I though be should kill me, to die for it, I will do my duty, and serve Him, though.* It is Job. These stood not upon *liberati*: but, deliverance, no deliverance, come of it what would, they were at a point, would and were resolved to serve Him. And (*περὶ ἐξουσίας, ad erubescendum vestram dico, I speak it not to our commendation*) if there were in us, any remnant of their generous spirit, God should not need to come in indentures with us. It savours somewhat of a mercenary, that *serviamus* should hold, and let *liberati* go, whether it would: And we live and die, His servants, though He had not, or should not deliver us. This is *liberati*, without *liberati*.*

But then, *liberati*, with *liberati*. If God take us, as He findes us, and say with the Apostle; *Pec- co autem vobis, Goto; I beset with you; and* *et ovipoulos*, by way of indulgence, condescend to condition with us, if He come to *liberati*; shall not that hold us: Our duty being absolute, depending upon no *liberati*; if upon special favour, God will come in bonds, and let it run into this tenour, *That being delivered we shall serve Him; else not: shall we not then do it?* This being done, I marvel what we can alleadge, to decline our duty; unless we mean, it should be fast with God, and loose with us; He bound to do all for us: and we free, to do nothing for Him.

And yet a third (to magnifie His mercy, yet more, and to tie us the harder to our Covenant) *liberati*, is not only with *liberati*, but with *liberati*, first: God is bound, and first bound, to do for us, before we do ought for Him. It is not, *That we should serve Him, first, and then He deliver us*, after: But, *that He should first deliver us, and after, when we are delivered, then, and not before, we should do our service.* It is not *liberandi*, shall be, or may be, hereafter: It is *liberati*, are already. So we are afore-hand with him. He hath done His, before we begin ours. *liberati*, you see, precedes *serviamus*: *liberati*, the tense past; *serviamus*; but the present (and I would it were the present) I doubt, for a great part it is yet to come.

And the reason, why He will have it so to precede; is, He would have our service grow out of His favours, our duty, out of His bounty. That is the right, and (indeed) the Evangelical service. If He have us at the advantage, on the hip (as we say) it is no great matter, then, to get service at our hands. None more servile than we, then. But that, is the Legal, for fear. And that sometimes He hath, but likes it not; He would have it, out of love, out of the sense of His goodness, have our hearts broken; with that. That, is the only acceptable service to Him, that grows out of that Root. The *serviamus* that grows out of *liberati*; delivered and serve: first delivered, and then serve. This for the equity of the Covenant on Gods part.

Now come I to plead, that on Gods part this Covenant was performed, that *liberati* we were. Heaven and earth would rise against us, and condemn us, if we should not confesse *liberati* this day. Heaven saw it, and was astonished: And it is gone over all the Earth, the fame of it. But that, we do. The keeping of this Day, the meeting of this Assembly, are both to acknowledge and professe, that a *liberati* there hath been.

Nay, not one alone: Two there have been: and two such, as our eyes have seen; but our ears have not heard, neither could our Fathers tell us, of the like. Two such, as no Age ever saw, nor can be found in any Story; That of LXXXVIII. This of DCV. (both within the compasse of seventeen yeares.) One by strand, the other by land (as they say.) From a Fleet by Sea, from a Vault by land, *de abyssis terra* (as saith the Psalm) as well, as *de abyssis maris*: a Summer, and a Winter deliverance: either of them, like this of Zacharia's, able to bring *Benedictus* from a dumb man.

So, delivered we were. But, a delivery is a thing at large: though it be, but from a mischance, from some heavy accident, it is a delivery. But, if it be from our enemies, it is so much the more: As, in that, there is nothing but casualty: in these, there is rancour and malice, they hate us: So this the greater danger by far.

And there is much in the enemies: Of them, some reach but at our states, lands or livelihoods: Other some, nothing will satisfie, but our lives. Every enemy is not mortal, where he is, the danger is deadly. Ours were such, sought to bring utter destruction on us: and not on us alone, but on ours: nor on us and ours only, but on the whole land in general.

Again, of such as be deadly, some are roaring enemies (the Psalm so calls them) such as threaten

N n n n 3

I. The Equity of Gods Covenant;

1 M, without liberati. Dan. 2: 174 Verse 18.

Job 13. 13.

1 Cor. 6. 3.

2 M, with liberati. 1 Cor. 7. 18.

3 M, with liberati, first, before serviamus.

B. The performance of Gods Covenant.

a That delivered. b Twicedelivered. Psalm 71. 20. Psalm 71. 18.

From our enemies.

Mortal enemies.

Secret enemies, and Psalm 74. 4.

More than liberati (which is) set free.

Yet liberati too.

Jer. 43. 11.
So when shall I
be delivered from
the hands of my
enemies?

Ezech. 3. 9.

The hands of our
enemies, not our
enemies.

Psalm 22. 14.

125. 9.

From their
hands, not out
of them.

In A.C. 2. 24.

Delivered, the
Manner of it.
Erui.

From a dark
hole.

Psalm 17. 13.

From a ruine
or fall.

With the ruine
of our enemies.

Psalm 20. 8.

Psalm 9. 15.

Implied in
coram salutis.

Verse 2.

Deut. 33. 17.

Delivered.

The meanes
of it.

By a King.

Dan. 7. 24.

Rev. 17. 12.

Eruiendo.

By picking out.

Prov. 16. 10.

That delivered
without fear.

5

And last, that all this was sine timore.

For in the Verse so it stands: first, ut sine timore liberati.

And stands so first, that we might take special notice, and note of it.

And though divers

Writers draw (sine tempore) to servianus, as if there were an hyperbaton, to serve Him without

fear; Yet what should let us, so to take it, as it stands? Specially since divers of the Ancients take

it

and proclaim their enmity, like those in LXXXVIII. Others lurk, like Vipers, that sting to death, without any hissing at all: as were ours (this day) which are the more dangerous a great deal.

This made it (indeed) to be more than liberati (outs.) Liberati, is properly set free, and freeing is but from Servitude. This was more. Our death was sought, and we delivered from death, and that a fearful death, unprepared, suddenly, in a moment, to be shattered to pieces. And yet it was liberati too, in the proper sense: for upon the matter, it was from both. The Prophets division would have taken place in it: Quod ad mortem, ad mortem; qui ad servitutem, ad servitutem.

They, that had been blown up, to death; they, that had been tetry, to Servitude (to a State more miserable, than death it self.) So, in one liberati, we had two. Both from that of Human's loss, which were, to death (one that was in Hebrew, this was in Greek:) and from that of Babylon; Besides, which was thralldome and confusion. Thus were we delivered from our enemies.

But from the hands of our enemies, is more, than from our enemies. For let the malice of an enemy be what it will, if his hands be weak, or short, or we far enough from them: the matter is so much the lessened. But if we come within his reach, if he get us within his hands, then God have mercy on us.

Specially, if there be in his hands, a knife thus engraven, To cut the throats of the English Heretics: as in LXXXVIII. divers so engraven in Spanish, were brought from the Fleet; and shewed. Or if there be in his hands, a match, ready to give fire, to XXX. barrels of powder (not so few.) If the hands be such: that is then a delivery, not from our enemies only, but from their hands: or (as we say): from their very clutches. Ye will mark, that thorow all the Psalmes, ever the part is still enforced: Nor from the Lions, but from the Lions paws: from the horns of the unicorns, from the teeth of the Dog: So here, from the hands, from the bloody hands of our enemies.

Further I say, it is more, to be delivered from their hands, than out of them. For if (out) then (in) first. They must first be, in the hands, that are delivered out of them. But from them, that may be from coming in them at all. The better deliverante of the twain. And that was ours: And that was CHRIST'S: He is said, to have loosed the sorrowes of Hell, Non quibus nexus est, sed ne claretur, saith Augustine. Nor, wherewith He was bound: but that he might not be at all bound with them. So we not by taking us out, but keeping us from, from their hands, from the hands of our enemies.

Let me yet stay a little. For (methinks) we may find in this word, not only our deliverance, but even the very manner, and the meanes of it. Not in liberati, the Latine: but, in S. Lukes own words, positive, that will come home to both.

Positive that is, properly erui. Erui, that fits us, for the manner, two wayes: Eruiere, is de tenebris in lucem adducere. Out of some dark deep hole (as it might be the Cellar) to bring forth something to light (as it might be those same vasal mortis, vessels there couched, and destined to the blowing us all up.) It must be some dark vault or pit, Unde, from whence: well therefore said of us erui, that were delivered from a pit-danger, a danger under ground, in abyssis terra, in the deep of the earth.

Secondly, eruiere, the compound is, from rueri (the simple) that is, from a ruine. Not as if he should have fallen into the pit, but that, there was there bestowed within it, that which would have sent us up, that down we should have come, have fallen down, all to pieces. Ruina it would have been, and therefore erui, right. And they talk of helping incendiarius ruina: Here, there had been incendium and ruina both, and neither helped or other, but both been past all help.

Delivered from a ruine; But eruiere is then in kind, when we are so delivered from a ruine, as with their ruine, that fought ours. So it was, we parted not of even hands, we from them, and they from us, neither of both a fall. No: we fell not (no fall with us:) they fell, and had a foul fall.

We were so delivered from their hands, as they delivered into ours. We erui: they rui and cast both, fell and were slain. The pit they digged, they fell into themselves: In the snare they laid, was their own foot taken. The highest deliverance of all (so much made of in the Psalmes.)

And thus much was before implied, when it was called Cornu salutis, a Horn of Salvation. The salvation that so comes, comes ever with the perdition of the adverse partie. So is the Horn expounded in Deut. XXXIII. With these shalt thou strike thine enemies and push them, as any wild beast. Ventilare is the word; Tossle them up into the wind, upon the top of their horns, till they have gored them, and brought them to their end. Such was our Horn of Salvation, or (as we turn it) a mighty salvation. God shewing His might no lesse against them, than for us: visited and redeemed us mightily, in His mercy; visited and ruined them as mightily, in His wrath.

And again, in this, not only the manner, how, but the meanes whereby. For, He hath raised up a horn of salvation. Now to raise up, must needs be interpreted of a person, the meanes of the delivery. Who was that? In Dani. I, and the Revelation, I find it totidem verbis, Decem Cornua, decem Reges sunt: Alluding therein, as to their great power, so somewhat to the anointing thence poured on their heads: that it should be salus Regia, and per Regem. A delivery wrought by a King: the King of heaven to work it, mediant Regis terreno. In cuius labiis divinatio, if ever it were in any's, who did thereby eruiere that, out of the dark phraze, by which we all were erui. And so, not the manner alone, but the meanes in it, too, that we were eruiendo, erui.

And last, that all this was sine timore. For in the Verse so it stands: first, ut sine timore liberati. And stands so first, that we might take special notice, and note of it. And though divers Writers draw (sine tempore) to servianus, as if there were an hyperbaton, to serve Him without fear; Yet what should let us, so to take it, as it stands? Specially since divers of the Ancients take

it so : (I name *Origen, Titus Boetrensis, Chrysostome, Theodoret, and Theophylact.*) But we may well reconcile them both, if we say (which truly we may say) That , *without fear we were delivered, to serve Him in a State without (or void of) fear.*

It is a great favour, when we are delivered ; to be delivered, *absque hoc*, that we be at all put in any fear. Some, are sometimes saved from their enemies, but it is, with some fright first. It was *Ester. 4.3.* the *Jewes* case, when from *Haman* : It was ours, in *Anno LXXXV111.*

They that are so, it cannot be denied, but delivered they are, but not *sine timore liberati*, not delivered without fear. This was without fear. Our case, just. We had no sense, and so, no fear at all, of the danger, till it was past, I cannot better expresse it, than in *Theodoret's* own words. *Sed si sic dicendum est (saith he) veluti non sentientes ita, nos de periculo transtulit in securitatem.* If it may so be said, without any sense or feeling at all, did he translate us, from the depth of danger, into the state of security. In which point, ours did come near to the great delivery of the world, by *CHRIST*, what time the world little thought, either of their own peril, or of His paines and passion, that delivered it. Yet, in this, ours had more than was in *CHRIST's* own delivery ; That there, though it were without fear, yet not without somewhat as evil, as fear. For, *CHRIST's* was wrought by his innocent death (a matter of sorrow, and grief.) But in ours there was none, neither fear nor grief, nor any other unpleasant passion. No innocent suffered here ; none but they, that had their heads in the contriving, or their hands in the digging about it. Without fear it was, without any thing else, that might taint our delivery, with the least matter of grievance.

So then, *1 delivered we were.* *2 And not from the casualty of any mischance, but from the malice of enemies. Enemies, and those 3 capital ; And those 4 close hidden enemies : From them ; yea, 5 from their very hands : And 6 From their hands, not out of them. And our delivery was 7 eruti, 7 from something in abyssis terra ; And 8 from a ruine too : 9 And that, with their ruine, that fought ours. 10 Our salvation, Cornu salutis, a Royal deliverance : 11 And yet eruendo it was. 12 And all absque timore. 13 Or Absque any thing else that might blemish our joy with matter of sorrow in the least degree.* *The recapitulation of all the former.*

And this for *God's* part, who hath remembered His holy Covenant (I trust) and performed it in every clause : nay, in every word, to us, to the uttermost.

Now, to our part (which we may be put in suit for.) *Liberati* then, is clear. But how ? absolutely ? at large ? *absque aliquo inde ?* No condition annexed ? No *Ut* ? Yes : take the *Ut* with you. *Liberati, Ut.* Delivered that we should ; Should do somewhat : for, *naturaliter obligamur ad dantem.* This *Ut* is natural : there groweth a natural obligation between him that doth, and them that receive a good turn : (And a deliverance, specially such an one is a good turn.) The fields we till, the trees we plant, shew it. They return their fruit to them, that bestow labour, or cost upon them : That (I know not how) but so it falls out, in matter of benefits, we be not so soon loosed, but we be tied again : Nor eased, but loaden afresh : nor freed, but bound anew. It is the Law, the bond of nature : this, *Liberati Ut.*

And that *Ut*, is *Ut serviamus*. And this particular, *Ut*, groweth out of the Law of Nations. There the Law is, *ut victus sit in potestate victoris*, the conquered, ever, in the power of the Conquerer, to take his life, or to save it, at his pleasure. But, if he will save it, then comes the voluntary *Ut*, or Covenant. He that hath his life saved, to vow to bestow it, in his service, that did save it. *Servi* (the very name) came of *servati*. They that should have died, and were saved, did willingly covenant, *serva & serviam*, to serve him, by whom their lives were preserved. This being the Law of Nature and Nations, why should not the *God* of Nature, the King of Nations be allowed it ? that if our lives have been by Him saved ; we should, from thenceforth, come to this *Ut*, *ut serviamus Illi.* *II.* *Our Covenant or Condition. Delivered, That we should.*

Well, well, it is past now ; if it were to come ; It is, that we being delivered ; if it were, that we being to be delivered, we would tell another tale : we would be glad and fain so to covenant, O deliver us (then) but for this once, and we would serve Him (that we would) and be holy and righteous, and what He would besides. Put any *Ut*, to *liberati*, then. We would then seek it of Him, that now is offered by Him, to be delivered ; if being so delivered, we will covenant, but to do that, which we were bound to do, delivered or no. *c we would have covenanted to serve Him.*

And, why should we think much of this *serviamus* ? All the world knowes, if the plot had gone on, and the powder gone off ; the whole land should not have scaped *ut serviamus* : But should have served *duram servitutem*, been not in service, but in servitude. Their servitude, is changed into this service. A blessed exchange for us, Great odds between those two : Nay, no comparison at all, between *God's* service, and their servitude ; their bondage, thralldome, slavery, tyranny, I cannot heap too many names. *God's* service is freedom in respect of that : Nay, without any respect at all, His service is perfect freedom : we say it, we pray it, every day. *we should have served, if not delivered. And served a worse. For the service, serviamus.*

And if no comparison, in *Serviamus* ; None, in *Illi* (I am sure.) Nay, if there were any thing to mislike in *serviamus*, amends is made for it, in *Illi*. For, the service is much thereafter, as the *Illi* ; the party is, whom we serve. *Dignitate Domini honorata sit conditio servi.* He may be so great a State (we serve) as, it is an honour to serve Him. Now how great a Lord, the Lord of Lords is, what shall I need to tell you ? There is no end of his greatness. How great, and how good wit hall, *res ipsa loquitur* : that appeares, by our delivery, in part : and more shall, by *For the party, Illi.* *For His greatness.*

by His eternall reward laid up, for them that *serve Him*. There is in all the world, no more honourable, nor beneficiall *Service*, than, this *serviamus Illi*.

But say, we have no mind to *serve Him*, if we *serve* not *Him*, yet *serve* we must, and *serve* we will, if not *Him*, some other. It is the condition of our life, one or other *serve* we doe. We must hold of some Lord: if free from one, another we *serve*: And who is that other; when we are free from GOD, from *righteousnes*, we *serve sin* and *Satan* (a worse service, I dare say:) better then, be free from them, and *serve God in righteousness*.

If we *serve* not
Him, some o-
ther we must,
and worse.
Rom. 6. 18, 20
Those worse be
His enemies.

But, if we not *serve Him*; I aske, what will we do then? will we *serve* His enemies? For so are these. We were not delivered from our enemies, to *serve* His enemies (I am sure) That were a soule shame for us: that were against all reason. But, if we *serve* not *Him*, we *serve* them. Resolve then to *serve Him*, that hath saved us: Not, His enemies, in a prophane and unrighteous; but *Him*, in an holy and *righteous* course of life. And so, am I now come to that, wherein our *service* lieth.

The Matter of
our service,
I divide 2.

In *holiness* and *righteousnes*. In which two, in a sort, are recapitulate the two Tables of the Law; *Holy* to GOD, *Righteous* to men. *Quod quis reverenter se habeat ad divina: Quod quis laudabiliter cum hominibus conversetur* (saith Chrysostome) Reverently to performe holy duties: Laudably to have our conversation among men.

Holinesse and
Righteousnesse
Both.
Math. 23. 5.

Both these (first: not either of them. To spend our *service* but in one, is but to *serve Him* by halves: in both, then, to *serve Him*. Neither in an *unrighteous holiness*; nor, in an *holy* kind of *unrighteousnes*. Neither with the *Pharisee*, to have all our *holiness* in our *Phylacteries* and *fringes*; and frequenting the Lectures of the Law (no matter how we live:) Nor with the *Sadducee*, live indifferent honestly, but neither believe spirit, nor look for *resurrection*: be *Christians*, like *Agrippa* in *modico*, a little Religion upon a knives point, will *serve* us. Neither in *holiness* then only, nor in *righteousnes* only, but in both.

Acts 23. 8.
Acts 26. 18.
Holinesse first.

In both, but in order though, as they stand; And *holiness* stands first. So, to reckon of that as our prime *service*. For, if there had not been some meaning in it, it is sure, *righteousnes* might have served for both: Religion, *holiness*, all vertues are συλλεβδω, in it. *Summ cuique* (saith *righteousnes*) and in that, is *qua Dei*, *Deo*. Every one, his due; And so God His.

Math. 22. 21.

Ecclus. 47. 2.

Yet are they ever thus parted, here, and else-where: Partly, to set out Gods part by it self (as the fat from the sacrifice) for the dignitie of His person: Partly, to keep up the distinction, which ever hath, & ever must be maintained, of severing things sacred from common; and holy from humane duties. And partly also to check the conceit that runs in the world abroad, O, he is a good man, lives quietly with his neighbours, payes every man his due: Every man his due? and how then? shall God lack His due? I trow not, but have His too, and His first. Reason is, He be first served.

Exod 28. 36.
Esay 6. 3.

And *holiness* is His due: you may read it, in the plate of gold, in the High-priests fore-head, *Holinesse* to the LORD: You may heare it, from the mouth of the *Seraphim*, they mention none of all His Attributes, but that. That they do, and do it, thrice over, Pointing us thereby, what is chief in Him, and should be chief with us, and whereto we should chiefly direct our *service*. *Holinesse*, is His due: and (hear you) so His due, as the *Apostle* is direct, *totidem verbis*, without this due payed, without *holiness*, shall no man ever see God.

Heb. 12. 14.

To serve Him
in Holinesse.

But then, you will mark, it is to *serve Him*, in *Holiness*. *Holinesse* is one thing: To *serve God* in *Holiness*, is another: *Holinesse* we may have (at least, thinke our selves to have) but, a stately, surly kinde of *Holiness* it is, so as in our *Holinesse*, we *serve* Him not. But it is not enough to be holy: a *service* in *holiness* is required at our hands: that we acknowledge *service* in *holinesse*, and as servants, carry our selves and *serve Him*, in it.

Our service in
Holinesse in the
Congregation.

Psal. 111. 1.
Deut. 29. 29.
Deut. 29. 39.

Our *service* in *holiness* I divide, as the *Psalm* doth: Either in *secreto Sanctorum*, when we are alone by our selves (as, there, in secrete, good folkes faile not, to *serve Him*. (Or, in *Synagoga* in the open Assembly, with the Congregation.

Our secrete *holinesse* I meddle not with. *Abcondita Deo nostro*, I leave it to GOD. I hope, it is better, and more *service*-like, than our outward is. As *abcondita Deo*, so *revelata nobis*. Our Church-*Service*, our *Service* in *Synagoga*, the outside of it (so) that is no secret; all men see what it is, that full homely it is, nay, full rude it is (and lightly) the meaner the persons, the more faultie in it. Our *holinesse* is grown too familiar and fellow like, Our carriage there, can hardly be termed *service*, there is so very little of a servant in it.

Psal. 97. 5.

Psal. 96. 9.

1 Thes. 4. 4.

1 Tim. 2. 2.

When we do not only *serve Him*, but to do our *service* before Him, (both, are in the Text, *Illi*, and *coram illo*) as that we do when we come hither, it is to profess our *service*, that we come. When we come, before the presence of the Lord, the presence of the Lord of the whole earth (so the *Psalm* doubles it, to make us think on it the better) then, saith he, worship Him in *decoro Sancto*, in a holy kinde of decency, or (as we read it) in the beauty of *holiness*. Our *holiness* should have a kind of beauty with it. *Holiness* and *Honour*, the *Apostle* joyneth them together; *Godlines* and *Gravity*, *εὐσεβεία καὶ σπουδή*, and them too. Now this is that, the world complains of; there is not that *decor* that beauty: not that *honour*, nor that *σπουδή*, that venerable grave behaviour, in our *holiness*, we carry not our selves in His holy Sanctuary, where our *holiness* should be at the holiest, nor at His *service* there, as servants should, and use to do.

We stumble at the very threshold. Our very first *service* (or rather, the introduction to our *service*) in the first Table (the Table of holiness) is there set downe to be, *adorabis*. We turne it, *shalt worship*. How that is, we are told every day in the *Psalm*, *Let us worship, and fall downe, and kneel before the LORD our Maker*. It was ever in the Primitive Church, the first voyce was heard, the first thing they did, *ante omnia adoremus Dominum, qui fecit nos*. Before we do any thing, let us fall down and worship the Lord that made us. And it shall never be found, that they came in without it. But this shall, that men came to the Temple, purposely to adore, and that, that they did, though, their time or occasions would suffer them to do nothing else. That, they held a *service*, of it selfe. Now, adoration is laid aside, and with the most, neglected quite. Most come and goe without it; Nay, they scarce know, what it is. And, with how little reverence, how evill befeeming us, we use our selves in the Church, coming in thither, staying there, departing thence, let the world judge.

Why? What are we to the glorious Saints in heaven? Doe not they worship thus? Off goe their crownes, *down before the Throne they cast them*, and fall downe themselves after, when they worship. Are we better than they? Nay, are we better than His Saints on earth, that have ever seemed to goe too farre, rather than to come too short, in this point? There was one of them, and he was a King (no lesse person) when it was thought, he had done too much. What? uncovered? yea, *uncovered* (saith he) and if that be too vile, *vilius adhuc sum plusquam*, I will be yet more vile; Why, it is *before the Lord*, before whom we cannot be too low. To humble our selves before Him, it is our honour, in all eyes save such as *Michal*. And I reade of none, but of *Rabsakeh*, that upbraided King *Ezekias*, for saying to his people, *You shall worship before this Alter*. No more then, is sought from us, than Kings on earth, than crowned Saints in heaven, in their *holy service* do before Him.

In *Malachies* time, things were grown much to this passe, that now they are, to this want of regard: to think any service (though never so slight) would serve GOD well enough. When they were come to this, GOD is faine to take state upon Him, and to tell them plainly, He would have them know, He is a King, and a great King: *Great: for He is King of the whole earth*; Others, but of some part of it. *Great: for He is King for ever and ever*; Others, but for a terme of yeares. *Great: for He is King of Kings*, and they His lieges to, whose lieges we all are. And so falls in termes with them, that He held scorne to be so slighted over, even to these very words, *Shall I take it at your hands?* And then, bids them goe, and do but offer such *service* as this, to their Prince, do but come before him on that fashion: See, if he will be content with it, or accept his person (that is) give him a good look, if any would so appeare in his presence. No more will GOD: He knoweth no reason, why any King or creature on earth, should be used with more respect, or served with more reverence than He.

Thus serve we Him, in His *holy worship*: how serve we Him, in His holy things? how serve we Him, in our holiness there? I will begin, and take up the same complaint that the Prophet *Malachi* doth. First, *Mensa Domini despecta est: The Table of the LORD is not regarded*. That Sacrament, that ever hath been counted, of all Holies the most Holy, the highest and most solemn service of GOD (where are delivered to us, the holy Symboles, the precious memorials of our greatest Delivery of all;) why, of all others they speed worst. How are they in many places, denied any reverence at all, even that which prayer, which other parts have? No service then: No servants there: but bidden guests, haile-fellows, homely and familiar, as one neighbour with another. And not only, *de facto* none they have: but *de jure*, it is holden, none they ought to have. And that, so holden, as rather than they shall have any, some will suffer for it, or rather for their own proud folly, in refusing it. What time they take the cup of salvation, they will not invoke, at least not be in *in specie invocantis*: as the King the Prophet would. What time they receive the Cup of Blessing, they will not receive it as a blessing, as children receive it from their Parents, and their children from them. Both which, invocation and receiving a blessing were never done, but *de geniculis*. What shall the rest look for, if thus we serve him, when we are at the holiest?

Shall we now come to the service indeed? *λατρεύειν* the word here in my Text. It is no new thing, for one species to carry away the name of the genus from the rest, as in this: For, though there be other parts of GODS service: yet Prayer hath borne away the name of service, from them all. *עֲבוֹדָה* the Hebrews call their Common-Prayer, and that is, service. And the Greeke theirs, *Λειτουργία* and that is so, too. And we, when we say, At Service time, and the Service-Book, and refuse to be present at Divine Service, meane so likewise. And, GOD Himselfe seemes to goe before us, and direct us so to do. For, His house, He hath named the House of Prayer. (Observing the Rule, to give it the denomination, from that which is the chiefe service in it.) As indeed, when all is done, devotion is the proper, and most kindly work of Holiness: and, in that serve we God, if ever we serve Him. Now, in what honour, this part of holiness is; what account we make of this service, do but tell the number of them that be here at it, and ye shall need no other certificate; that in His service we serve Him but slenderly.

Thou hast magnified thy Name, and thy Word above all things; saith the Psalm. After invocation then of His Name, let us see how we serve His Word: that part of His service, which in this Age (I might say, in the error of this Age) carries away all, For, what is it to serve God in holiness? why, to go to a Sermon; All our holiday holiness, yea, and our working-day too, both are come to this, to hear (nay, I dare not say that, I cannot prove it) but, to be at a Sermon.

Our service is
adoration or
worship of
Himselfe.
Exod. 20. 5.
Psalm. 95. 6.

The worship of
the Saints in
Heaven.
Rev. 4. 10.
Of the Saints
in earth.
2 Sam. 6. 22.

Esay 36 7.

Gods disdain
of our worship.

Malac. 1. 14.
Psalm. 47. 7.
Psalm. 10. 16.
Rev. 1. 5.

Mal. 1. 13. 8.

Our service in
His holy things
in the Sacra-
ment.

Mal. 1. 7.

Psalm. 116. 13.

1 Cor. 10. 16.

Our service of
God in the ser-
vice; that is, in
prayer.

Esay. 36. 7.

Psalm. 138. 5.
Our service of
GOD in the
word.

The Word is *Holy* (I know) and I wish it all the honour that may be, but, *God forbid*: we should thinke, that *in hoc uno sunt omnia*. All our holiness is in hearing: All our service, care-service: that in effect, as much as to say, all the body were an *Eare*.

1 Cor. 12. 17. An error it is, to shut up His service into any one part, which is diffused through all. Another, so to doe, into this one. It is well knowne, that, all the time of the Primitive Church, the Sermon was ever done, before the Service begun. And that, to the Sermon, Heathen men, Infidels, and Jewes, Heretikes, Schismatics, *Energumeni*, *Catechumeni*, *Penitentes*, *Competentes*, *Audientes*, all these, all sorts of people were admitted: But, when they went to service, when the Liturgie began, all these were voided; nor one of them suffered to stay. It were strange, that, that should be the only, or the chief Service of God, whereat, they which were held no servants of God, no part of the Church, might and did remaine no lesse freely, than they that were.

But even, this holy Word (wherein all our holiness is) how serve we Him, in it? Nay, we serve Him not, we take the greatest liberty there, of all other. We come to it, if we will: we go our wayes, when we will: stay no longer than we will: and listen to it, while we will: and sleep out, or turne us and talke out, or sit still, and let our mindes rove (the rest) whither they will: take stich at a phrase, or word, and censure it, how we will. So, the Word serves to make us sport: we serve not it. At this part of service in holiness, we demeane our selves with such liberty (nay licentiousness rather) that holy it may be, but sure service it is not, nothing like. And truly, it is a notable Stratagem of Satan, to shrink up all our holiness, into one part: and into that one, where we may be, or not be: Being, heare or not heare: Hearing, mind, or not minde: Minding, either remember or forget: Give no account to any, what we doe or nor doe: Only, stay out the houre (if that) and then go our way; many of us as wise as we came.

Ezek. 33. 3. But all (in a manner) hearing as (Ezekiel complaineth) a Sermon preached, no otherwise than we do a *Ballad sung*: and doe even no more of the one, than we do of the other. Eye-service Gods likes not (I am sure) no more (should I think) doth He care-service. *Speak on Lord for thy servant heareth* (and well if that, but scarce that, otherwhile:) but, *speak on LORD*, whether thy servant hear or no: would any of us be content with such service? Yet this is all: to this, it is come. Thus we serve Him in holiness: This service must serve Him (as the world goes;) for, if this way we serve Him not, we serve Him not at all.

Our service in holiness out of the Congregation.
To His Name, Psal. 111. 9. Psal. 99. 3.
But all Gods Service in holiness, is not in the Church. Some is abroad. And, when we are forth of the Church, neither Word, nor Sacraments, nor Common-Prayer, there: Onely there, we serve Him in His Name.

And, *Holy and reverend is His Name* (saith one Psalm,) And, *Great and fearful is His Name* (saith another.) Now, how unholy, this *holy*; how unreverently, this *reverend Name* is used: upon how small cause, this *great*; how without all fear, this *fearfull Name* is taken up in our mouth, I must say it againe and againe (which Saint Augustine saith) *Aures omnium pulso, conscientias singulorum convenio*: I speak to the eares of all in generall; I convent the conscience of every one in particular, that heareth it. That, which by Him is *magnified above all things*, is by us vilified beneath all things. We pray for it first: we regard it last, certainly. For if it be indeed *holy*, let no man count it common. If not count it so: not use it so: for, what we use as common, *eo ipso* we make it unholy (*quantum in nobis est*;) for, common and holy are *contradividentia*.

Psal. 138:
Matth. 6. 9.
Acts 10. 15.

1 And to make it so common, that is, to prophane it: Evill enough that. 2 But in the eagerness of our spirits, to use it to grievous execrations, that is more, even to pollute it: A worse matter far. 3 But beyond both these, to let it come to this, that we grow unsensible of both, and both passe from us, and we have no feeling of either, this is worst of all. Call we this to *serve Him in Holiness*, for this dayes delivery, when we so serve His Name?

Ezek. 39. 7.
Our service to God in righteousness.

But neither is all *God service in holiness* alone: Some is in honest dealing with men, in *righteousness*: Gods is served in that too. He that hath done a piece of good justice, downward: that hath done his duty to his Superiour upward: that hath dealt equally with his even Christen: in so doing, hath not only dealt well with men, but done *God good service* also. That a man may goe from Church, and yet say truly, he goes to *serve God*, if he go about these.

Well, how goes our *righteousness*? How *serve we God* there? Divers errors are committed in that, too.

Holiness held a discharge, from righteousness.

One is of them, that think *holiness* a discharge from *righteousness* quite. So they *serve God*, and heare Lectures (as the terme is) they take themselves liberty to pay no debts, to put their money out to usury, to grinde their tenants; yea, and so they misse not such Lecture, in such a place, they may do any thing then. Nay, *God is served in righteous* doing, as well, nay, better, than in *holy* hearing.

Righteousness held no service

A second kinde (which I like not neither) that when men deale honestly, keep touch, pay their debts, they are so brave, so imperious upon it, so like great Lords, as if *righteousness* were no service, all were meere liberality they did, men were bound to them for doing it, they were not bound to do it, Nay, we *serve in righteousness*, too, That also is a service (sure.)

Righteousness measured by the Common Law
Isay 29. 13.
Mica. 6. 18.

A third, and that very common, of them that make the law of man, a scantling of their *righteousness*: and further than that will compell them, they will not go, not an inch; nor so far neither, *sine timore*, but for feare. Yea, not only our *righteousness* to men: but even our *fear to God* is taught us by man's precepts: and in both, so the Statutes of Omri be observed, all is well. But, whatsoever a man else may make sure, he cannot make sure his soule, by the Law of the Land. This *righteousness* here, goes up to God and His Law and pierces deeper beyond the outward act,
even

even to the inward man: whence, if ours come not, or whither, if it reach not; Man we may (perhappes) but God, in righteousness, serve we not.

But even according to mans Law, our righteousness goes not well so, neither. The Philosopher gives a rule, when a people is just or righteous, according to mans law: (God's he knew not) and that is, when justice wants work, hath little to do. By which rule, ours is in no very good case: Men are so full of suits, so many causes depending before every seat of Justice, so much to do: and all to repair the wrongs of our unrighteous courses, while each one seeks rather, to over-rule men by wrong, than to serve God by right.

And this were not so evil, if all the injustice were below: if the Seats which are set to doe justice and righteousness, were themselves right. For, fares it not even with them, as the Prophet Hosee saith, *The Princes of Israel are as they that remove the land-mark*: Each Seat seeking to enlarge their own border, and to set their meer-stones within the others ground? A full unnatural thing in a body, that one arme should never thinke it selfe strong enough, untill it had cleane shrunk up the sinews of the other. But I say. These things, being amended, we shall be so much the more in a forwardnesse, to serve God, both in holinesse and righteousness: And so, for the matter of our service, keep our Covenant.

Our righteousness too much worke.

The Seats of righteousness faulty.
Hos. 5. 22.

For the manner, now. To serve Him, *sine timore*, without fear: 2 *Coram ipso*, before Him: 3 *Omnibus diebus nostris*, all the dayes of our life.

1. *Sine timore*, without fear. And so, in a sense we do. So without fear at all, as if men were afraid, to seem to fear God. But this is no part of His meaning, *without feare* (here) is not without feare of Him (of God) but, that being now without feare of our enemies, we should do it, the rather. For, who being in a bodily feare; who having Pharaoh and his host hard at their backs, could quietly think of serving God? That, even God Himselfe, did rid His people of that feare before ever He gave them His law, to serve Him by. But when mens mindes are quiet from the agonie and terrour of it, when they are settled in tranquillo: they should in all reason then, better intend His service.

And, will we (think you) if we be so out of fear, intend it the better? without doubt, in experience, we find it contrary. For, except we be held in feare, we scarce serve Him at all: how soone we are out of feare, we forget our selves, and our service, yea, God, and all. True: yet for all that, the service so done in fear, is but a dull, heavy service. It likes Him not. God loves *letum*, *lubens*, when being at liberty, with a liberall minde we do what we do. *Lati serviemus Regi* (say they in Genesis) and it pleased the King: And it pleaseth God as well, if the service we do, we do it cheerefully, without mixture of fear, or any servile affection.

Without this fear to serve Him, but not without His fear. Nam, si Dominus, If He be a Lord (as if wee be His servants, a Lord He is) *ubi timor*? where is My fear saith He in Malachy? As love, to a father: so fear, to a Lord, doth belong most properly. And, this is not Old Testament only: the Apostle is as direct, in the New: if we will serve Him to please him (and as good not serve, as serving not please) if we will so serve Him, we must do it, with reverence and feare: *κατασκευάζετε τὴν ψυχὴν ὑμῶν ὡς ἐν κυρίῳ, ὡς ἐν δεσπότῃ*. Neither rudely then, without fear: nor basely, with fear: But reverently, with feare; and cheerefully without feare: (that is the meaning.)

II.
The Manner of our service,
How.
That, without feare.
Exod. 14.
Exod. 20.

Gen. 47. 29.

Mal. 1. 6.

Heb. 12. 28.

That, before Him.
Exod. 20. 3.

2. To serve Him *Coram Ipso*, before Him, *Coram Ipso*: for, *coram me*, is the terme of the Law: As if He were present, and looked on. And it helps much to our service, so to do it: Helps our reverence not to do it rudely: (we do it before Him.) Helps our sincerenesse, without hypocrisie, to do it as before Him: For, these two words, *coram ipso*, are the bane of hypocrisie.

All things are before Him: In nothing can we get behind Him, or where He cannot see us. But, some things are before Him and men, both: Those, we call not, before Him, properly. Properly, that is, before Him, that is, before none but Him. That is, the heart. *Coram homine*, the service of the eye, *Coram ipso*, the service of the heart. Men love no eye-service neither, if they could discover it, but they are faine to take it; the heart is not *coram ipso*; *Coram ipso* it is. Upon that, is His eye: and nothing pleases Him: if the heart be away: for that, of all other, is His peculiar *Coram Ipso*.

It is a broken service, if any part; chiefly, if the chiefe part (the heart) be away. It would be entire, and with all parts, since all are before Him.

It is a mock-service, as if what serves man, would serve Him: as if we could complement it with God, with face and phrases, as with men we do.

3. The last, is *omnibus diebus nostris*. As sincere, without faining: So, constant without fainting. *Coram me*, excludes the Pharisaicall service of the out-side of the platter: *Omnibus diebus*, the Bethulian service, for certaine dayes, and no longer.

You shall have few, but will serve God at a brunt: have certain pangs of godlinesse come upon them at times: be affected for the present, with a delivery, grow a little holy upon it. That little, is little worth. God complains in Malachy, That in their holinesse they puffed, and blew, as men short-winded, quickly weary of it, and soone out of breath. And in Hosee, that their righteousness was as the morning-cloud, scattered, and gone, before the Sun was an houre high.

To serve Him then, not with *usura exigui temporis*, some small time *primis diebus*, two or three dayes at the first, and then, *desuncti*, we have quit our selves well: but from day to day, as long as there is a day left to serve Him in; So long to serve Him. To serve Him to the very last,

That, all the dayes of our life.
Math. 23. 23.
Iudg. 730.

Malac. 1. 30.

Hos. 6. 4.

Some dayes
more than
some other,
though.
1 sal. 111. 4.
More. The dayes
since.

The merciful and gracious Lord hath so done His marvellous acts, that they ought to be had in everlasting remembrance; all of them. But some more especially: for some are more than marvellous: As was this of ours. That if *quibusdam diebus*, would serve for them: *Omnibus diebus*, is little enough for this: So more than gracious, so more than marvellous, so more than both, in this: as the memory of it, never to die; never to decay, but our dayes and it, to determine together.

And for all that, though *omnibus diebus*, all our days, and in them all: yet not in them all alike. So in all, as in some, more than other some, *Suscipiunt magis & minus*. So then to serve: as in our dayes after the delivery, we do it, more, and better, than before: And upon the day it selfe (that is, as this day) we do it, most of all.

And this day
most.
It will be wise.
ly done to keep
our Covenant.

Thus, we have laid forth our Covenant, both for matter and manner. Wherein, if we will deale as just men, we must keep it: and if deale as wise men, we will keep it. For who knows, but we may (perhaps) stand in need of a delivery again? If we behave our selves frowardly in His Covenant, what shall become of us then? How shall we hope for such another at His hands? And if He doe not, who can deliver us from such another?

We shall be
without fear of
such another.

But, such another (we hope) shall never come: And I wish, and hope so, too. But should hope so the rather, if I could see, we did but set our selves to serve Him, as hath been said. Otherwise, the devill, he is our enemy; (that is once.) And if we had no other, he is enough: An unquiet spirit he is; I trust him not, though ever since, he sleeps the Foxes sleep. For the breach of our covenant, if he be let loose, he is able to do mischief enough. And we have the amends in our hands. *Liberati* we had, *Serviamus* we returned not. Returne it then, and then we shall be without fear of any more.

We shall be in
hope of a re-
ward.

And not only without fear: but we shall be in hope also; and that, not of a new deliverance only (if need be) but of a further matter. For though our service be due; without any: but much more due, upon a delivery, specially such as ours this day was, though no more ever should be done for us: yet that we may know, we serve a Lord of great bounty, this shall not be all: over and above our assurance to be delivered, *toties quoties*; we shall not be unconsidered for our service, besides. Let our delivery goe, *transcat*: He desires no service, but for a reward.

Reward is in
the body of the
word *λατρεύω*
to (serve.)

And so I returne now to the word of our *vice*, the word of our Text, *λατρεύσαι*. In *λατρεύσαι*, there is *λαέω*: And *λαέω*, is a recompence or reward. Gods service is *λατρία*. Delivered we were by Covenant: Of His great bounty, Rewarded we shall be beside. It is in the very body of the word (this.)

The reward
of our service:

Without fear

Rev. 14. 11.

So here is *λαέω* an *λαέω*: *λαέω* in our delivery, and *λαέω* in our recompence. Let one of them, *λαέω* or *λαέω*: or, if not one of them both of them, prevaile with us, to see Him served.

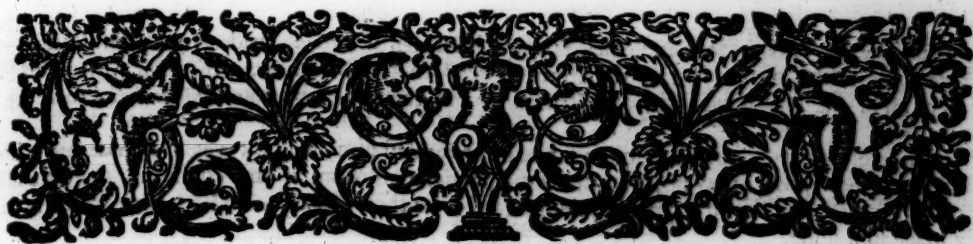
And what shall the reward be? I will tell you that, and so end. It shall be the Grand deliverance in the *Benedictus*, here. And ours of the day was a riddance of us, from our bodily enemies, for the time; and we set in a State of temporall peace, which we have enjoyed ever since: So, the finall reward of our service shall be a riddance from our ghostly enemies, for ever, that come not with a puffe or blast of Powder, but with a lake of fire and brimstone, the smoke where of shall ascend for evermore. To be rid of them, and so being rid, to enjoy a State, of perfect, of eternall peace and security, without ever fearing more, *sine timore*, indeed.

Before Him.
Psal. 16. 12.
All the dayes
of our life.

And to make it every way correspondent: for *coram ipso* here; it shall be, *coram ipso*, there. Even in His presence, in whose presence is the fulnesse of joy.

And for *omnibus diebus*, here: all the dayes of this transitory, short life, we shall enjoy it all the dayes of heaven. *Omnibus diebus*? nay *omnibus seculis*, all the Ages of eternity. And so, for that, which in Law is held but as a lease of seven yeares, have an everlasting free-hold, in His heavenly Kingdom, there to reap the reward of our Service, world without end.

A SER-



A
SERMON
 Preached before the
KINGS MAIESTIE
 AT
WHITE-HALL,
 On the *Fifth* of **NOVEMBER,**
Anno Dom. MDCXVIII.

ESTER. CHAP. IX. VER. XXXI.

Observantes dies sortium & suo tempore cum gaudio celebrarent :
 sicut constituerant *Mordochæus* & *Ester*, & illi observanda susceperant
 a se, & femine suo, *Jejunia* & clamores & *Sortium* dies.

*To confirm these dayes of Purim, according to their severall seasons : as Mor-
 dochai the Jew, and Ester the Queen had appointed them, and as they had
 promised for themselves, and for their Seed, with fasting and prayer.*



HERE have we the making of a new *Holy-day* (over and a-
 bove those of *GOD's* in the *Law*.) And the making it, by
Royal authority, and the *Peoples* assent ; and so, of the na-
 ture of an *Act* or *Statute* : a good president for us, that have
 made the like. Here is a joynr concurrence, of *Mordochæ-
 us* advising, *Queen Ester* authorizing, they (that is, the peo-
 ple :) *undertaking* for them and their *Seed*, to confirm, what ?
Purim ; there is the *Day* ; when ? at the appointed times,
 that makes it a *set day* : how ? with *fasting* and *crying*
 (that is, *prayer*) that makes it an *Holy-day*. Upon what
 ground all this ? That is in the Word *Purim*, the name of
 the day. It is called *Purim* : (that is) *lots* : as much to say
 as, the *Lot-holy-day*.

This name it came to have, for that there was a *dismal*
 day coming toward them, by meanes of a *lot* cast ; which (yet) it was their *lot* to escape. In
 the remembrance of which escape, *this Day* was thus ordained : and the like may so be upon
 like occasion.

The summe.

Thus it was. *Hamar*, one in highest favour with King *Assuerus*, had taken a displeasure of *Mardocheus*: and, a feud it was, the strangest feud that hath been heard of: not with all of his kinne; or all of the name; but, with all of the nation, all the *Jewes*, because *Mardochai* (forsooth) was a *Jew*.

His quarrel was at *Mardochai* alone; none had offended him, but he; yet such was his pride, or malice, or both, as I know not how many thousands, men, women and children, must die all: for no other cause, but that it happened, *Mardochai* to be their *Countryman*. For, other trespass had they made him none.

Well, in the height of his favour with the King, and by a wrong suggestion, he obtained the lives and goods of all the *Jewes* in the Land. And, when he had them now in his hand, and might have dispatched them out of hand; that he would not; (see how men shall be transported and forget themselves!) in a strange kind of insolency (they call it *bravery*) fell to make a lottery of their lives. And *Pur*, the lot, was cast; what month first; then, what Day of the month, they should have all their throats cut. It fell to be the XIV. of *Adar* (that is) *FEBRUARY*: and then, he got a Proclamation, that upon that day all the *Jewes* should be put to the sword.

Chap. 7. 10.

But, before that day came, by the goodnesse of GOD, it was the poor *Jewes* lot, to escape for all that: And in the mean time, the lot turned upon the lot-caster: and he that intended this great Massacre, it fell to his lot to be hanged himself. And, this was the ground of their holyday. That, in remembrance of this lottery-day, that should have been the XIV. of *Adar*, as the *Eve* or *Vigil*, and the XV. as the *Feast* or *Holy-day* it self, should religiously be kept for ever; as, to this day, it is.

This comes somewhat to our case. For, as they were in danger then, by a lot; So were we, this day, by a plot, in as great danger as they, and as strangely delivered; We, from our plot, as they, from their Lot; and so, as deeply bound, and by this Text, as perfectly enabled, to make a Day of *Purim*, as ever were they.

A plot, and a lot, though they sound alike, yet (with us) they differ much. A lot seemes meerly casual; a plot is laid with great circumspection: but with GOD, they are in effect all one. The best laid plots, with Him, prove no better but even as uncertain lots, but even hap-hazard, if He list to disappoint them. So as upon the matter, *quoad Deum*, lot or plot, no great odds: both come to one. Seeing then, there is no more odds, and that there is in every Text, a predominant word: and, in this Text, the word *Purim* is it, we will insist upon that word, and account them lots both: ours, as well as theirs.

The division.

To make a like day, with a like observation, there are required, 1 a like ground: and like authority.

To shew the ground like, we are to shew the lots to be like: theirs, and ours. Like 1 in the casting in, the intent or danger: 2 like in the drawing out, the event or escape.

I.

In the casting the lots, or intent, these four: 1. The lots that were cast; their peril, and ours. 2. The parties, on whom they were cast: the *Jewes*, and our selves. 3. The parties, by whom they were cast: their *Haman*, and ours. 4. And the cause, or colour, for which they were cast.

In the drawing or event, four more: 1 The means of their and our escape, 2 the manner, 3 the time, and 4 the issue.

In all these, to match theirs and ours, And, in all these, I make no doubt, this of ours will more than match that of theirs: the lot of our danger more fearfull, the lot of our deliverance more wonderfull.

II.

And if so, then have we as good ground, as they; nay better, than they any. This for the ground. But, that alone is not enough: yet lack we authority. Here it is: the Queen, by advice, injoyning it; The people submitting to observe the day, at the appointed time.

We conclude then: the ground being all one, on which (a famous deliverance:) the authority the same, by which (the Queen there, the King here, injoyning it:) these being alike, alike bound to us, *super animas nostras*, for a like day of ours, even the day on which it was our lot to escape; at a like time, that is, once a year: and in like manner, to be holden, as theirs, with prayer, and crying, though of another nature.

And this Record (here) in the Roll of *Ester*, shall be our warrant for so doing against all opposers.

THE lot is cast in the lap, but GOD giveth the hap: it is Salomon, in Proverbs c. 16. v. 33. ^{I. The Ground!}
 We begin with the lot in the lap, Hamans lap, the danger: And come after to the hap ^{The Danger!}
 GOD gave, the happy deliverance. The danger. 1 They and we had but one lot both: to be destroyed quite, utterly. And we agree in two more: 2 to be destroyed all: 3 to be de-
 stroyed on a set day: these three.

But in all three, our lot the worse every way. And the worse it is in the lap (the lot) the better it is in the hap, if we scape it.

Utter destruction to both. But their lot was a sword, to be slain. Our Pur was πυρ πυρς: Our lot, fire and powder, to be blown up. Of the twain, this the worse. ^{Utter destruction,}

The sword is in a hand, and that hand is guided by the heart, and that heart may relent at the sight of a silly innocent babe, a poor old man, a woman great with child; so some hope, for some to scape there. But fire, no hope for any: Fire cannot relent, that spares none.

Yet Saint Jude speaks of saving some by plucking them out of the fire; But not this fire: no ^{Jude 23!}
 plucking out here, no scaping for any: all dispatched in a moment, past saving all. *Faci-
 essemus sicut Sodoma*: nay worse. That came from Heaven, this from Hell: from Hell-ward ^{Rom. 9. 29!}
 at least. There, three: here, not one should have escaped. Lots case, his lot will end this; ^{Gen. 19. 21,}
 his lot to all intents: better when he scaped the fire of Sodom, than when the sword of the ^{Gen. 14. 13,}
 four Kings in battel, This the most destruetive destruction of all: If any more than other, ²
 this is it. Might we draw lots for our death, we would never draw this. And this was our ^{General De-}
 lot. ^{struction,}

A general Lottery was intended in both. Truly might his Majestie have said, as ever did ³
 Queen Esther (Chap. 7. ver. 4.) *Traditi sumus ego & populus meus*, Betrayed we are I and ^{Chap. 3. 6.}
 my people.

And will ye mark, how like of Haman it is said, *Pro nihilo duxit in unum Mardocheum manus
 mittere*: He thought it nothing to lay hands on Mardochei alone, *magisque voluit omnem Nationem
 perdere*: No less would serve him, but the havock of the whole Nation: cap. 3. ver. 6. Said not our
 Haman the same? What? lay hands on the King; (as one of them offered) Tush, that is not worth
 the while, *magisque voluit omnem Nationem*; Nay, if we shall do it indeed, be right Hamans, up
 with King, and Parliament and all; make a general lottery of it in any wise. Haman right (this)
 in his own terms.

But though in this, they seem to be even (both our lots:) yet draw them, ours is the longer,
 sensibly. For though Haman presumed very near, when he came to the Kings side, touched the
 Queens life: Yet well-fare Haman (say I) in this, the King he touched not; No harm to him;
 the King was out of Hamans lottery. Here, the King was in, too: Ours went to Queen, and Prince,
 Peers, and Prelates, and Commons, yea, King and all. *Omnem Nationem*, but not *Regem*,
 there. *Omnem Nationem*, & *Regem*, here. This was universal indeed: And we, in this, be-
 yond them.

Theirs was in diem, against a day. Ours was so, too. So, the lots even.

With Haman, *Missa est sors in urnam, quo die deberent gens interfici; exiit Adar*. Die they
 must, that was resolved; That was not enough. (See whither pride will carry men!) He would ³
 cast the dice (as it were) draw cuts, make a lottery, of no less matter than mens lives. And that ^{On a set day!}
 not of a dozen or a skore, but of a whole Nation, which day, and which moneth they should die all, ^{Chap. 3. 7.}
 And, In this casting; they went from moneth to moneth, and from day to day, till at last,
 there (with Haman) the lot fell on the fourteenth of Adar: and with ours, on the fifth of
 November.

And Take this with you too: Hamans lottery was in Nisan (that is, March) the first moneth,
 but it fell not till Adar (that is, February) the last moneth: so a twelve-moneth between. And
 was it not so with us? A year before, nay more than a year, was our day set. And first,
 it was in the moneth Adar, in February (as theirs was just;) but by proroguing the Parlia-
 ment, we scaped, and were reprieved once and again. But to it again they went,
 and so at last the lot fell on this very day, to be the day of our Purim. Thus farre the lots
 Even.

But then here again there fell odds on our parts, two ways. 1. One, the Jewes had notice of
 their day; It was proclaimed: so they that could, might have slipped away secretly, and so
 scaped. And they that were watched, that they could not well, yet they might make their
 souls ready, and die prepared. And even that, when there is no Remedy, but die we must, it
 is good not to be surprized on the sudden, but to have some warning, that so we may make us ready
 for GOD. But see our case now: We know not of our day, we. The day was kept as close as
 the powder: we had gone off suddenly, to the great hazard (as it may be feared) of many a
 soul,

But their day
 known, Our not

soul, that for default of this, had perished (indeed:) perished here, and perished eternally. Against a lingering death we pray not; *ab improvisa morte*, we do: And *mors improvisa* had been our lot then. Here is then the first odds. Both were *in diem*; but theirs *in diem certum*, certainly known to them all. Ours (as I may say) *in diem certum*, and yet *incertum*: Certain to Haman, to them; they knew it perfectly: Uncertain to us: We knew not whether any such day or no: We had gone to it, We had drawn our lot blind-fold. So ours worse than theirs.

2. Another odds there is (worse yet than this) in the *dayes*. For, what was the fourteenth of Adar, but an ordinary common day? But the fifth of November (as it fell out) was the first day of a Parliament; a famous day, as comes in many years. That not only when we should have said *Tax & securitas*; but when we should have been in all our glory, when even at the time, *Repentinus venit super eos interitus*, the most unseasonable time of all had been our lot, a heavy lot, if it had light.

Theirs, an ordinary.
Ours, a Parliament-day.
1. Thel. 5. 3.

When men go to their death, they would go mourning, all in black, as the manner is. But when they are going in all Pomp and Magnificence, then to be shot off, and flie all in pieces! No man would draw that lot if he could scape it. Yet that was our lot, and at this very time.

For a King to be made away, is a thing not unheard of: but in this manner, a King to be made away, in his robes royal, the Imperial Crown on his head, the Scepter in his hand, sitting on the Throne of his Kingdom, in the midst of all his States, then and there, and in that manner; that passes all: that the lot, that never yet hath been heard of. And let it never be heard of? Let never King have the lot so to perish: Pity any ever should. Yet this was *Tours* (Sir) like to have been. Too much oddes this. And this for the lot, that was cast.

2. The Parties
On whom.

Now for the Parties, on whom this lot cast. There, sure I am, we have the vantage. The Parties, in the Text, who were they, but a sort of poor scattered Jewes of the captivity, in a strange Countrey far from their own, and in their enemies hands. Far otherwise was it with us, here, No Captives we, but a flourishing Kingdom, as any under Heaven. Not in any *forrein part*, ours; but at home in our own native soil.

It had been somewhat for *Assuerus* to take away so many lives at once; But his Captives they were, he might do with them, what he would, in rigour of Law: so, their end had been by lawfull Authority. But in ours, no colour, no shadow of any law, but a most barbarous treachery against all Law, both of God and man. Alas! the Jewes they had neither Prince nor Peers, they were no State. What talk I of them? I should wrong our selves much, to stand on this any longer.

3. The Parties
By whom.

Chap. 3. 1.

Exod. 2. 13.

This for upon whom. Now, by whom, the lots were cast. For it was our lot to have our Haman too. The Lot-master and the Plot-master. I hold them Hamans both. But first, where they had but one, we had many. And then theirs nothing to ours. Haman was to the Jewes a stranger in Nation, for he was an *Agagite*: A stranger in Religion, for he was an *Heathen man*. Ours were no strangers in Nation; the same Nation that we. No *Turks* or *Infidels*, but professing the same *CHRIST*, that we; and better than we (they say:) for *right Catholikes* they, and not *Christians*, but (which is more than *Christians*) *Jesuites*, some of them. Better for an *Israelite* to suffer at the hands of an *Aegyptian*, than of an *Israelite* his brother, as *Moses* told them. Better at the hands of the *uncircumcised*, than of the people of *GOD*. The Jewes, they had perished by the hand of an *Alien*, and a *Pagan*; If our lot had been so, it had been the less unhappy. But our lot it was, to be shot thorow with our own ordinance: *JESUS* to have blown up *CHRIST*; and one *Christian man* to have committed such a butcherly barbarous act, upon another (nay, many others) such an act, as never was heard among the Heathen, to the eternal stain of all that profess *Christ*.

Chap. 7. 6.

Wicked Haman is his Epithete. Too good for those, that not only as a brood of *Vipers*, sought to gnaw out the bowels of their own *damme* (which Haman never did;) but in such sort did it, as all the malice of man, calling to it the malice of the Devil, could never invent the like. But a degenerate *Christian* is the worst man; and the worst man is the worst Creature, of all others.

4. The Cause or
Colour.
Chap. 2. 5.

And what might be the cause of all this? It seems the same in both. Hamans was, because that he was not worshipped by *Mardochei*. And in ours too, If we ask — *quo numine laeso*, *Quidve dolens*, we shall find, it was much to that, even the not worshipping of one no whit less proud, than Haman. And here, they will fall short too. For in our, *Mardochei must fall down, and kiss his feet*; which Haman in all his pride never required.

Chap. 2. 8.

But it were hard to destroy an whole Nation, for no other cause, but that one man of them would not make him a leg. We must have some other than this, some better pretence must be had, sure. So have all evil things, one thing for the cause, another for the colour. In good, one serves for both. Sure in effect, the same was that of ours, that here was suggested by Haman. These same Jewes (saith he) they are a people with a Religion by themselves; As much to say (with us) as, a sort of *Hereticks* they be, the world were well rid of them; it makes no matter, up with them all.

But then, here comes a difference again, to make ours the worse. Haman made it but a matter of policy, It is not for the Kings profit to suffer them. Ours made it not less than a matter of Religion.

ligion. Religion was at the stake. A case of meer Conscience: not to do any thing, but the Oracle consulted first, the Father Provincial, who *ex tripode* resolved it for such. And as if he had all our lives in his hand, answered in no other style, than did *Assuerus*, Cap. III. Ver. XI. *De populo fac quod libet, As for this people, dowish them what ye list: with them, and with the King too* (which was more than here did *Haman*) blow them up and spare not. And though there be of our own *Catholicks* among them, no force; blow them up, for all that: It is for Religion, this.

I conclude all, with the very fight, if this lot of theirs had fallen to our lot.

It had been an heavy fight (as in the *Massacre of Paris*) to have seen men tumbling in their own blood here and there in the streets: Nothing to this, to see men torn in sunder, heads from shoulders, arms from legs, both from the body; quarters and half quarters flying about: the brains fly one way, the bowels another; blood spilt, like water in the river, in the fields, in every corner of the streets, never the like fight, and so never the like lot to this.

Now then; since in our lot, 1 the destruction more destructive (for by Powder) 2 more general (for King and all with us:) 3 upon a less certain, and upon a more famous day: Our Nation more noble; our *Haman* more wicked: Their cause and colour more to be abhorred: I conclude, our lot was the worse, and the worse the lot, the better the escape: the better it, and the better deserving a Holy day for it. And this for the lot in the lap.

Now to GOD that giveth the Hap.

Where first I note, that the word *Pur* is no Hebrew, but a Persian word; yet it was thought meet to retain it. They give this reason, for that, the same word *Pur* (in Hebrew) signifieth to disappoint; shewing plainly, that the Hebrews GOD should give an Hebrew *Pur* to the Persian *Pur*; disappoint the Persian lot: and though it were cast, yet not suffer it to light, though.

We find at the XXIV verse, *Haman* did cast but *Pur* in the singular, but one single lot (He needed cast but one, since all were to go one way, none to escape;) yet the Day is called *Purim*, that is the plural, as if there were more than one, some other beside that of *Hamans*. And so it was fit there should, that there might be as well a good lot as an evil. The truth is, there can be no lottery of one; there behove to be two at least: two diverse. The Law is so. The first lots we read of, that ever were cast, were between the two Goats, *Levit. 16*. Whose lot it should be to die, and whose to scape, to be the Scape-Goat. Here was never a Scape-goat in *Hamans*; slain-goats all: so, beside the Law quite. GOD took *Haman* casting lots beside the Law, and he took the matter into his own hand; and he did it regularly, made two lots to two ends, and for two parties. One for *Mardochai* and the *Jews*, them one: for *Haman* another: GOD put in one for him too, by his leave. *Mardochai* saith it plainly in the Greek Supplement c.l.v.X. that GOD made two lots, and gave them forth; one for his own people, and one for the wicked, (meaning wicked *Haman*) So have ye *Haman's Pur*, (he cast but one, which was disappointed and never drawn:) And GODS *Purim* (two of his putting in, and both drawn.) And it is well we have removed out of *Haman's* into a better hand, that we may say, *In manibus tuis sortes mea* (as saith the Psalm) Not in *Hamans* hands are our lots, but in thine. *Psalm 31.19*

Two good hopes we have thereby. 1. One that though it was nothing with *Haman*, to lay hands on *Mardochai*, nor with ours on the King; yet with God it will be somewhat, say much: That God will be otherwise minded, than *Haman* or they. Not *magisque voluit omnem Nationem perdere*, but *magisque voluit omnem Nationem servare*; rather see *Haman* hanged, and a dozen such as he, than that a whole Nation should perish in this manner.

2. And then secondly, seeing they be now in Gods hands, be the lot what it will, or in what lap it will, in *Haman's* own lap (to be sure) yet when it comes to the drawing, God will give it forth, which way, and with what success He pleaseth. And when all is done, what *Haman*, nay, what *Assuerus* himself doth purpose, God will dispose; and there will be neither lot, nor plot, against the Lord. And so we come to Gods *Purim*, to His lottery.

Wherein we are again before them as many wayes; in the 1 means, the 2 manner, the 3 time, and the 4 issue, all four. 1. The fewer means, the more like a lot: and we had no means. They had, and used means, both to GOD and man. To GOD by fasting and fervent prayer, which prevails with him much. To man, to King *Assuerus*; they had the Queens mediation, which prevailed with him too. We used none, either to God or man; fasted not, prayed not, suspected no evil to be toward, and so used neither. There is no cause, no means in a lot. It is Saint *Augustines* note, that it is therefore termed the Lot of Righteous (in the Psalm) and in the Apostle, *Sors sanctorum*; for that, merit or means there is none at all; God only allots it to us. And such was ours; not by means, as they; but delivered (as I may say) from a lot, by a lot, a meer lot. So our *Purim* (we may say) was more pure than theirs. *Psalm 125. 3*
Colos. 1. 12

But though no means we had to God, yet a means from God we had; they and we both. For from a King it came, in both. But far otherwise in the manner with us, than with them, two wayes. 1. First, with them the delivery came from the King, and well might. For from him came their danger, from his proclamation under his hand and seal; without which, *Haman* could have made no lottery of himself. With us, in a better manner, and so our lot better. For from the King came our escape; but no danger from him. He as deep in the danger as we. Nothing that was evil, nothing that pertained to any peril from Him: but our safety solely and wholly from Him, next to GOD.

P p p p

Another

Another yet. For in theirs, the *King* had been mis-informed by *Haman*, was set right by the *Queen's* most true information; and this is a regular, common way. But ours, by no information of *Ester*, or of any: only by meer *inspiration*, immediately from God, by making that come into the *Kings* head, which neither did, nor would have come into any mans head else: the more sure that it came from God, since so great a salvation was wrought by it. For the *burning of the paper*, if he had taken it in the sense that others did, or any would have done, we had all been burnt indeed, as soon as the *paper*. But God drew from him a *sense beside all sense*, even as it were by a *lot*, since (to all mens seeing) it was rather a *casual*, than a *rational interpretation*. The *drawing of that sense*, was even like the drawing of a *lot*: so that, *forte mira servati sumus*; and never any more true *Purim*, than this of ours. And though men, when they escape, stand not so much on the *means* or the *manner* (it is well, they are well:) yet, it cannot choose but do us much good, to see our selves saved, by so *royal a means*, and in so *miraculous a manner*. It is a sign *quod respicit nos Deus*, God respects us, in the *manner* of whose saving, He would shew to divine a miracle.

But beside the *means* and the *manner*, thirdly the circumstance of time is worth the considering: For in both *an* came about in a night. *Haman* had made all sure, so sure, as he had set up the *gallows* and all, and meant to move the *King*, and made no doubt but to have *Mardochai* hanged, the next morning. This was over-night: And that very night, did God take order, the *King* could not sleep. And by that means, was *Mardochai's* good service read to him. Sure, for saving the *Kings* life, he deserved not to lose his own. Now it comes to the drawing. A good lot, a prize: Honour for *Mardochai*. And this good lot, for *Mardochai's* honour, God drew even out of *Haman's* own mouth, he, was by the *King* made to be *Proclaimer* of it.

It staid not there. But the day following, the *King* being rightly enformed by the *Queen*, Her people were no such people, as *Haman* made them; one of them had saved the *Kings* life; with this, forth came there a good lot for the *Jewes*: the former proclamation called in, the *Posts* sent with all speed to publish another for their deliverance.

Now comes *Haman's* lot. God took him casting lots upon his people, and He cast one upon him too. For when the *Queen* fell on her knees, and begged her own life of the *King*, He was justly displeased with *Haman's* presumption, that durst come so near him, as touch her life; and straight allotted him the same death, he had hight *Mardochai*. And the same day in the same place, and even upon the very same *gallows*, he had purposely set up for him, the night before, it came to his lot, to be fairly hanged himself. This is God able to: to make *Haman*, in the lot he cast for the *Jewes*, unwittingly to draw his own destiny; and make the day by him set for them, the fatal day of his own destruction. To do this, and upon so short warning, to do it: for all this was done, in the space of four and twenty hours. Wherein we see it verified, that *Salomon* saith, That the *Kings* heart is in Gods hand, and he turns it as a water-course, to run which way He will have it, and other-while makes a damme in it, and diverts the current a quite contrary way, clean back upon *Haman*, to overflow him, and to drown him. Thus did He with them.

And so did He with us, and more also: and that in less time. For ours was nearer than so; and the nearer it came, the fairer our lot to escape it.

For with them, the *fourteenth of Adar* was not yet come; the *Posts* had time to go and come before it: but with us, it stayed till the very day it self was come. In a night both: but ours, the night, the next night before; so was not theirs. Ever the Scripture doth preis this point; Not till the day, *Noe* entered into the *Ark*: Not till that morning, that *Lot* went out of *Sodom*. So ours, not till the very night immediately preceding the dismal day it self. And then, when powder, and train, and march and all were in a readiness, then comes me God with His *Scute hac nocte*, and dashes all. They were delivered before the day came: The day it self came before we were delivered: It was *hac nocte* (indeed) literally. So we escaped more narrowly: our lot more near the drawing. So ours was *potior tempore*.

And *potior jure* too. For though the same issue to both; yet in that also, have we the better. A delivery there is mentioned (124. *Psal.*) Our soul is scaped even as a bird, out of the snare of the Fowler; the snare is broke, and we are delivered. And this is worth the drawing. But this is but *Pur*, a single lot: For if that be all, the bird is escaped, and that is well for the bird: but the fowler (save that he is a little deluded) he is not hurt; and so he can soon set another snare again. This is but *Pur*.

But *Purim* is better; when the fowl escapes, and the Fowler escapes not, but comes himself to a foul end. The snare is broken: No, the snare is whole, and they taken in the snare. It sprung only, and away went the fowl; but with the spring, the knot was knit anew, and *Haman*, and his fellow-fowlers caught, and strangled in it.

And this (lo) is *Purim*: *Purim*, after the Hebrew idiom, is the great lot. To scape a snare, and in the same snare, to have (not their foot, but) their neck taken, that set it: There is no greater. The *Passover* is no greater: There they escaped, and *Pharoah* drowned: here they escaped, and *Haman* hanged.

Will ye look back to the *Kings* sentence at the five and twentieth verse? This it is: *Malum quod cogitavit contra vos, avertatur in caput ipsius*. Not, *Avertatur a capitibus vestris*; (*Esters* first petition was no more, let my life be given me; Turn away my destruction: That it is too:) but that is not it. This is it; *Convertatur in caput ipsius*, The evil he devised, be it turned away from your

3
The Time
Chap. 5. 14.
Chap. 6. 1.

Chap. 8. 9, 10.

Chap. 7. 3.

Chap. 7. 9, 10.

Prov. 21. 1.

Mat. 14. 38.
Luke 17. 29.

Luk. 12. 20.

4
The issue.
Psal. 124. 7.

Chap. 7. 3.

your heads (that is well;) not a hair fall from any of our heads; But the same evil they devised, be it turned upon their own heads that were the devisers. This is it, and this is as much as the King could grant, or the Queen could desire.

And this same is the lot of this day. They imagined such a device, as they were near the performing, yet were not able to perform. The non-performance was well, the scattering of their imaginations; we escaped by the means. But further, they were taken in their own turn, and the evil they devised against us, returned upon their own heads: their heads and quarters both. To Hamans end they came: Nay, to a worse than Hamans, and justly; for their device, worse than his. The place they meant to have done execution upon us in, under the same place they themselves executed: Before their eyes, on whom their cruel bowels had no compassion, were there cruel bowels burnt. The heads, from which it came, to have blown up the House; the House hath blown up their heads, and so they be Agagites right. Their bodies plucked in pieces, their quarters rent in sunder, so their meaning was to have dealt with ours, This is the lot of the ungodly from the LORD. Their evil lot, and (under one) the same, the happy lot of our Deliverance. Psalm 21. 11.

And so we have done with Purim now. For by this it is plain, 1 Ours was altogether without means, and so more lot-like; 2 Ours was more miraculous in the manner, and (for all the world) like a lot: 3 Ours was more near brought in time; and (like a lot) drawn in the instant. 4 Ours was beyond theirs in the aversatur; For ours without sack-cloth or ashes, fasting or crying at all: And in the convertatur; For our Fowlers came to a fowler end than theirs; and what would we more? Never might David more truly say, than we, The lot is fallen to us in a fair ground, the LORD hath maintained our lot. Job 20. 29.

This, God hath drawn for us: Shall we now draw for Him again; and for this so fair a lot, allow Him somewhat of our part? Memento is set before the great, and so before all Holy-days. All He would draw from us, is, but that the lot of this day, or the day of this lot may never be forgotten. A benefit would not be forgotten: Not mans Gods much less. Such a benefit especially. For even in Gods, there is a difference: God hath his daily benefits, and those to be remembred of course. But some other He hath so rare, as the like never seen; Those would have a more ordinary regard. For where God is Extraordinary, we to be so too. If he make it a memorable day, by some strange delivery, we to make it memorable by some rare acknowledgement. They seem willing so to do here. Illi sunt dies, quos (say they;) Ille est dies quem (may we say) nullamquam delebit oblivio: and so let us say: and so said, and so done, is as much as God requireth. But our thankfulness is not to flie away, like a flash of powder. To fix it then, fiat volatile fixum; that would be done. And fix it in any thing else but time, time will eat it out. Best then fix it in time it self: and that hath been ever thought a wise way: so shall it roll about with the time, and renew as it doth. And so Time which defaceth all things, and bringeth them to forgetfulness, shall be made to preserve the memory of it, whether it will or no. Fix it in time; what part of time? A day; Memento diem, saith God in his Law, and so points us to the proportion of it. Set some day; and let there, then on that day, be some special commemoration of it. Psalm 16. 6.

But that day or time, is to be a set day. Fix it in time; but fix the time too. The word of the Text [זמן] is an appointed day, that comes once a year; as Solenne is quod solum in anno. Now this some will not hear of: No set dayes, no appointed times (they) but keep them in memory, all the year long. I like not that. For so when time was, it was said by some, they would not have this day nor that day, to fast on, but keep a continual fast (they:) and it seemed a pretty speculation at first, but proved nothing but a speculation: what their fast is come to, by this time we see. It is to be doubted, if other set times were likewise taken away, their continual feast would prove to no better pass, than their fast is; Better be as it is, and we do, as God and good people have done before us. II. This lot to have a time of Remembrance. Exod. 20. 8.

Provided that it shall be lawfull for them to keep the memory of this Day, every day, if they be so disposed. So yet, as they be content to allow some such Day, as this for them, that are not of so happy memories: for fear, lest it be left at large to every mans daily devotion, it may fall to be forgotten; and where it now hath one day, then to have none at all. 3. A set time, or day.

And if a set time, what day can we set so fit, as the day it self it fell on? With them, the fourteenth of Adar: with us, the fifth of November. It cannot but be the best way (this) that God took himself: and God took this. The same days He did His Noble acts upon, those very dayes, did He order once a year solemnly to be kept. The fourteenth of Nisan, did the Destroyer pass over them; that day; from year to year did He ordain the Passover to be holden. Fiftie dayes after He granted them his Law: in memory of this gift, they to keene yearly the day of Pentecost. Can we go by a better example than this of Gods own? 3. The day it fell on. Lev. 23. 5.

These two were not all; but God did as great acts after, as these were, for the same people. They then, setting before them this way skored them out by God (for every famous benefit, a solemn day;) for those other benefits after vouchsafed them, they did appoint like solemn dayes of themselves. Lev. 23. 16.

We instance in this of Purim, which Moses and the Prophets never knew. We instance in another after this, which Esther or Mardochai never knew, the Eucania or Feast of new dedicating the Temple, after it had been polluted by Antiochus, recorded in the X. of the V. of John. And I would fain know, why it should not be like acceptable to God, to keep the fourteenth of

the last moneth *Adar* for their deliverance from *Haman* by *Esther* in *Persia*: as it was to keep the fourteenth of the first moneth *Nisan*, for their deliverance from *Pharaoh*, by *Moses* in *Egypt*: *Quid interest?*

The ground being *moral*, or rather *natural*, as reducible to *thankfulness*, which is a virtue of the *Law of Nature*: the prime example being Gods own: By warrant of it, the former Church having institute others, the *Christian Church* knew nothing to bar it from doing the like: so *Holy-days* she appointed too. It is *St. Augustines* (*de Civitate X. 4.*) *Memoriam beneficiorum Dei*; &c. The memorie of Gods benefits we *Christians* keep sacred and holy, by holding solemn feasts for them, lest else, by revolution of time, forgetfulness might creep upon us, and we prove unthankfull: And do we any other thing in appointing this day, than all these did? I conclude with the style of the *Councils*: *Sequentes igitur & nos per omnia Sanctorum Patrum vestigia*: We herein do but tread in the steps of our *Holy Fathers*, and follow them were followers therein of *GOD* himself.

If it be said all this while we hear no precept alledged, we have nothing but example: No more had *Esther* here: precept had she none. Only *GODS* example she had; Picked the fourteenth of *Adar*, out of the fourteenth of *Nisan*: from *Pharaoh* that, from *Haman* this. It is true, *Dirigimur preceptis*; By precepts we take our direction: but it is no less true, *Instruimur exemplis*: We receive instruction (in a great part) from examples also. One serves for our rule, the other for our pattern; and we, as to obey the one, so to imitate the other: For *Perfectio inferiorum, assimilatio superiorum*: The inferiour hath no greater perfection, than to become like to them that are his Superiours. Superiours (I say) and that, in time, no less than in place; that is, such as have in former times laudably gone before us. The Bible sheweth this plain: there, beside the *Books of the Law*, that serve for precepts to direction, God hath caused to be written the *Story of the Bible*, to yield us examples for imitation. And those *Books of Story* are in *Hebrew*, called the former *Prophets*, to shew, before there came any predictions into the world, there was a *Prophetical force* in them, to guide Gods people by. To the *Law*, and to the *Testimony*; For the practice of the *Saints* runneth along with the *Law*, under the name of *Testimony*; their lives having ever born testimony to God and his Truth. And as the *Hebrewes* say, a barren divine shall be, *qui nescit facere legem de Prophetis*, that out of the *Saints practice* cannot frame a *Law*.

The ground then being laid: If this be agreed of, that a day, that a set day, and that this very day may be appointed; We have two points more to touch: 1. the authority by which it is to be enjoined: and the 2 manner, according to which it is to be observed.

I
The authority
by which it was
enjoined.

1. The authority first: for be the ground never so good, yet are not we to take up *dayes* of our own heads, but by order of Authority, they are to be enjoined us. Whose authority here? There be in a *Law* but three things, 1 *Advice*, 2 *authority*, 3 and *submission*, they be all here. It should seem at the first, *Mardochai* did only by a letter, advise them, *Ut suscipere & revertente semper anno celebrarent honore*, (ver. 20.) before: and this before he was in place. That latter of his, either not taking place, or not place enough: and they being either laid down, or so like to be, here cometh now *שני* a second, to confirm that (as the word is) and this, no advice now, but *חוק כלל* with all authority: of the nature of a *Law*, to establish them for ever.

Now this could not *Mardochai*, nor *Esther*, say, nor both of them do of themselves in *Persia*: nor, without the *regal authority* there, or without *commission* from it. Nor send over the hundred twenty seven *Provinces*: nay, not over any one *Province* of them, but by vigour of *Assuerus's* warrant. His warrant they had at the *XXV. Ver.* and by it proceeded they to do all this. What *Esther* did, she did in the power of *Assuerus*.

Jonas 3. 7.
Dan. 3. 29.
Ezra 5. 13.

6. 12.

Now *Assuerus* (it is well known) was a *Heathen King*: yet have we here a *Feast* established by his authority. So was the *King of Nineve*, a *Heathen* too: yet have we a *Fast* enjoined by his. So was the *King of Babel*, a *Heathen King*: yet a *Law* by him made, upon pain of death not to blaspheme the true God. So were *Cyrus* and *Darius*: yet the *Temple* built by their authority. Things pertaining to *Religion* all. So that there is, in the *Regal power* of all, even of *heathen Princes*, to confirm and to injoin what may tend to the worship and service of *God*.

2 Cor. 13. 10.
1 Tim. 2. 2.

Power against the truth, or for falsehood, I know none: no Power to destruction: to edification, all. And Prayer is to be made without ceasing for Kings, that they may apply their power to the, to edifice in the Truth. So they will, if *Mardochai* may be in a place to advise them, not *Haman*. But if they mis-apply it, and not to the end God gave it them; (for He that gave it them, is to take account of them for it, and he will require it at their hands:) to him they be respondent.

But be this here and ever remembered, if by an *Heathen Princes* power this was done, shall it be denied to a *Christian Prince*, to one in whom *Assuerus's* power, and *Esther's Religion* (both) meet to take order for *dayes*, or rather *rites* of that nature? Well then, having both our ground, and our authority *חוק* (which word is, three several times repeated in this one verse, 1 Once for *Mardochai*, that advised; 2 for *Esther*, that enjoined; and 3 Once for the people that undertook to observe it: It is the *Jewes* operative word whereby they enact all their statutes;) Be it then enacted, what? *Ut nulli liceat dies hos absque solemnitate transigere*, ver. 23. That it be lawfull for no man, to pass these *dayes* without solemnizing.

To a *Law* there go two *כאשר* two *Caasfers*, two *accordings*. Both twain are here. 1 According as *Esther* with *Mardochai's* advice, enjoined it: 2 And, according as they (that is, the people) took upon them, decreed to observe it.

Which observing is the life of every *Law*: even the publick approbation, or giving allowance of

it, by the constant keeping it. The second according is added for the peoples commendation; that what was prudently advised, and lawfully enjoined, was by them as dutifully observed.

And this they not only did, but bound themselves moreover, and their seed, so to continue. Themselves, and that with the highest bond, *super animas suas* (which is more than upon themselves, and would not have been put in the *Margent*, but stood in the Text) upon theirs, and upon their seeds, never to let them fall. The word is קבל at the 27. verse, that is, to make a *Kabala*, or tradition of it. And that is the true tradition of it indeed: when a thing orderly taken up (there is קבל) carefully, and out of conscience kept up, (there is קבל) and delivered over from the Father to the Son, and from the Son to the Nephew, to all succeeding ages; none daring to transgress it, on the charge of their souls. This *Kabala* made it a perfect Law.

Now a word of the manner of keeping them, and so an end. They enacted, to keep the *Purim*-*dayes*: How to keep them? It will lead us (this) to the nature of them, whether as *holy*-*dayes* or no. For, at this, there be that stick too. A *feria* they will allow them, a *play*-*day*, or ceasing from work: or a *feast*-*day*, if you will, a day of feasting, or encrease of fare: but not *dies sanctus*, no *holy*-*day*, no, at any hand; For, then may *Esther* make *Holy*-*dayes* (they see) it follows. What should one say to such men as these?

2
The manner of keeping it.

For 1 first, it is plain by this verse, they took it in *animas*, upon their souls; a *soul*-*matter* they made of it. There needs no *soul* for *feria* or *festum*, *play* or *feasting*. 2 Secondly, the bond of it reacheth to all, that *Religioni eorum voluerunt copulari*, (verse 27) to all that should joyn themselves to their Religion: Then a matter of Religion it was, had reference to that: what need any joyning in Religion, for a matter of good-fellowship? 3 Thirdly, it is expressly termed a *Rite*, and a *Ceremony* (at the 23. and 28. Verses) as the Fathers read them: *Rites*, I trust, and *Ceremonies* (as *Holy*-*dayes* are no more) pertain to the Church, and to the service of God; not, to merry meetings; that is not their place. 4 Fourthly, they fast and pray here, in this verse; fast the eve, the fourteenth, and so then, the day following to be *holy*-*day*, of course: 5 Fifthly, with fasting and prayer (here) *almes* also is enjoined (at the 22 verse) these three will make it past a day of revels or mirth. 6 Lastly, as a *holy*-*day* the Jewes ever kept it, have a peculiar service for it, in their *Seders*, set *Psalmes* to sing, set *Lessons* to read, set *Prayers* to say, (and that at four several times as (out of *Neh. 9. ver. 3.*) their manner is, on *Holy*-*dayes*) and good and godly all. None, but as they have used from all antiquity. 1 Being then taken on their souls, 2 restrained to the same Religion, 3 directly termed a *Ceremony*: 4 being to be held with fasting, prayers: and 5 *Almes*, works of piety all: 6 the practice of the Church concurring; theirs was a *holy*-*day* clear, and so ought ours to be. Thus have we a president, upon record, to draw up ours by: the Superiours to injoyn such a day, the Inferiours to observe it.

And as a warrant to do it, so a rule how to do it; with fasting and with crying, that is, prayer, earnest prayer (the last word.) What, and must we fast then? That were no good lot in the end of a Text. No, if we will pray well: I dare take upon me, to excuse us from fasting. Their fasting was, to put them in mind of the fast, their Fathers used (*Chap. 4. 3.*) by means whereof they turned GOD, and GOD turned the Kings heart, and so all turned to their good. But for us, we have no such means to remember in ours: we used not any, and so hold ours without any. They had two dayes; their *holy*-*day* had a fasting day. Our lot is to have but one; and that no fasting day: an immunity from that. So much the better is our lot: A feast, without any fast, at all.

But though without fasting, not without earnest prayer (meant here by crying;) nor, without earnest thanks and praise, neither. For joy also hath her cry, as well as affliction: The voice of joy and health is in the dwellings of the righteous. But prayer (sure) will do well at all hands, that a worse thing happen not to us. But prayer is but one wing: with *Almes* it will do better, make a pair of wings, which is before prescribed at the two and twentieth verse. So to eat the fat and drink the sweet ourselves, as we send a part, to them for whom nothing is provided: *Dies enim sanctus est*, saith *Nehemias*; for (by his rule) that makes it a right *Holy*-*day*.

Psal. 118. 145.

Neh. 8. 10.

But prayer is the last word here; ends the verse: and with that let us end. Even that all, that shall ever attempt the like, let *Hamans* lot be their lot; and let never any other light on them, but *sors funiculus*. Let *Queen Esthers* prayer, and King *Assuerus*'s sentence ever take place, *Malum quod cogitavit, convertatur in caput ipsius*; *Ipsius* or *Ipsorum*, one, or many: Let not the rod of the ungodly light on the lot of the righteous. Let God in whose hand our lots are, ever maintain this days lot to us: never give forth other, but as in this Text, and as on this day, on the fourteenth of *Adar*, and on the fifth of *November*. And praised be GOD, this day, and all our dayes, that this day shewed, that He taketh pleasure in the prosperity of His servants, and from all lots and plots, doth deliver them.

Psal. 125. 3.

Psal. 50. 15.

[The text on this page is extremely faint and illegible. It appears to be a multi-paragraph document, possibly a letter or a report, with several lines of text visible across the page. The content is too light to transcribe accurately.]



P S A L M CXLIV. V E R. X.

Ipse est qui dat salutem Regibus: qui eruit D A V I D E M servum suum, de gladio maligno.

It is He that giveth salvation unto Kings: who delivereth David his servant from the perillous, or malignant sword.



Carce any that hear this Verse rehearsed, but sees, that it fits, both to this our purpose, and time. The time: Here is mention of *Kings*; of *Salvation* given to *Kings*, of one, a matchlesse King; D A V I D in danger and delivered; From the *Sword*, in danger and delivered: All most apposite.

For behold *Kings*, *Kings*, to whom G O D hath given *Salvation*: hath given *Salvation*, and doth give *salvation*, and I pray G O D he may ever give it, much *Salvation*, for many yeares. Behold our King his servant; whom this day now six yeares since [I say this very day] G O D delivered, wonderfully delivered, from the hurtfull *Sword*. Ve-

rily these agree; whilst at once we hear the words of the Text, we have as it were, a Commentary thereof before our eyes.

But for our purpose: This meeting, and this, not only honourable, but also sacred Assembly, what meanes it, what intends it? What else, than to give thanks to G O D, for *salvation* given to the King? And, what else, I pray you, doth this Verse sound forth, than, thanks also to G O D, for *salvation* given to D A V I D.

For in the preceding verse, the Psalmist took his Harp, tuned the Strings, promised a Song, a new Song. And behold the Contents of this new Song, in this verse. The sum of this verse (for the next verse is a Prayer, neither hath it any Song in it) and the Argument is, giving of Thanks, and of Thanks, for no other benefit (although there were many more) yet, for no other benefit, than the Kings Deliverance. That namely, the Saviour of Kings, to wit G O D (for this is G O D'S periphrase, *who gives salvation to Kings*:) that this Saviour of Kings, had delivered his servant D A V I D, from some eminent danger: yet, from no other danger, than the hurtfull *Sword*, that is the Traitors.

And thus surely, doth this Verse: and thus then also, the people of *Israel* praised Him for their Kings deliverance: *It is He that giveth salvation unto Kings: who delivereth D A V I D His servant from the hurtfull Sword.*

And we indeed, here to day, sing the very same thing; every way the same, one only word a little changed: *It is He who gives salvation unto Kings: It is he who hath delivered J A M E S His servant from the perillous Sword.* It is He, that hath done this; It is He, whom, for this *Delivery*, all of us, have met here, to day, to praise in a Festival, an Assembly, a Song.

And, this verily is usual with G O D, and surely no new thing, *To give salvation to Kings*: This is His ancient goodnesse: yet, of this ancient, and no new goodnesse; ever and anon He shewes new examples; yea, in our age He hath shown them; nor, doth He cease to shew them, even to this day. For this very thing, which to day we celebrate; although it be new (and surely new it is) Yet it is not the last. For, since G O D hath vouchsafed us Him, one, and again another hath befallen us, wherewith G O D hath lately blessed us. Twice, or thrice, hath G O D given deliverance: twice, or thrice hath G O D delivered Him: and (to let passe other, surely those most admirable) He that six yeares since hath delivered him, from the hurtfull sword; Very lately, this year, (this very year) hath delivered him from the perillous Gun-powder. Thus yearly He heapes upon us new Deliverances. It shall be our duty, here to imitate D A V I D: and, for several new Presidents, to sing new Songs; for several new Deliverances, new Thanksgivings: So shall He every year heap upon us new Deliverance: Rehearsing old, He will enrich us with new: nor shall there ever be wanting new matter for a Song; if a new Song be not wanting.

If old ones be not forgotten, a new Harvest of Thanksgiving shall yearly encrease unto us.

And thus, briefly, touching the scope of this Verse. It is an easie task to divide it. It falls asunder of its own accord; and severs into two parts. The one a *Thesis*: The other an *Hypothesis*. The *Thesis* is, concerning His care of Kings in general. It is He who gives salvation to Kings. The *Hypothesis*, is touching His care of DAVID in particular. It is He who delivereth DAVID His servant from the hurtfull sword. Or indeed (because we have to do with M^r. sick, and are to treat of a Song) His general care of Kings, is as the *Cantus*, *Cantus firmus*: his particular care of DAVID, is as the *Discantus*, or *Cantus figuratus*. Yet, for DAVID, although GOD hath diversly delivered him, both many wayes, and times: notwithstanding he insists on this alone (which is proper both to this season, and to us) because, He delivered him, from the perillous sword.

I. I will first speak of the safety of Kings in general, and also both of the cause of it, and manner of giving it.

II. Next of King DAVID'S Deliverance.

III. Lastly of our King.

Qua ego dum sic singula complectar, &c.



It is He that giveth Salvation unto Kings, &c.

I Promised first to speak of the *Thesis*.

*Who gives salvation,
Who gives it to Kings.*

To give Salvation: So well it agrees to the Divine nature, to shew Himself a Deliverer, that GOD doth challenge that as native, proper, and peculiar to Himself, *Isaiah 43. 11. I, even I am the LORD, and besides Me, there is no Saviour*: Thus He is a Saviour: save therefore He will.

And indeed, GOD will save both man and beast, so wonderfull is His mercy: saith our Prophet, *Psal. 36. 7. Even thus also the nature of Beasts, is partaker of this saving power in GOD: It is He, who gives salvation, even to bruit beasts.*

Yet, even to bruit beasts: yet so, that nevertheless, the Apostle doubts not to demand and ask, *1 Cor. 9. 9. Doth GOD take care for Oxen? doth He not rather say it for our sake? As though his care for them, in respect of that to us, might be esteemed no care at all. Neither is it. For we are His chief care, thence Job speaks unto him on our behalf, as it were by a peculiar title, I have sinned, what shall I do unto thee, O thou preserver of men, Job 7. 20. He, it is who gives salvation unto men. He, is the preserver of men: But especially of Kings *μάλιστα διασώζων Βασιλεων* (as the Heathen Poet sings not amisse) for they more than all kind of men, are GOD'S delight, and care: The name *θεσπιάδης* agrees to the King, more than others. For Great deliverance giveth He to the King, saith our Psalmist, *Psal. 18. ver. 50. He also saith; He is the saving health of His anointed, Psalm 28. 8. In whomsoever He shewes Himself wonderfull, He is wonderfull in the Kings of the earth, as he saith, Psal. 76. 12. 1. He, is surely wonderfull in Them, in preserving Them. 2. In none more. 3. In none, so wonderfull. Thus by these three steps we ascend to our Thesis: It is He that giveth salvation unto Kings.**

To Kings, I say in general: For touching Kings GOD'S servants, I shall discourse more fully, when I come to the *Hypothesis*, concerning DAVID his servant.

It is He, who gives salvation unto Kings: He it is. Therefore let Kings know, to whom they ought to ascribe their deliverance; even to Him. There is no safety for them, *In the strength of an Horse, viz. not in their cavalry, Not in the legs of man, viz. not in their infantry. Not in the Ships of Tharsis, viz. not in their Naval forces. A Horse is a vain thing to save a man. A Ship is a weak vessel, and cannot save. Finally, Vain is the help of man, Salvation belongeth to the Lord. His it is; Look up thither unto Him. He it is, who tells you from heaven, I am your salvation. Let Kings know this.*

Let the people also know, whether, when all is done, they ought to lift up their eyes, whom to implore, when they would have their King safe: Namely, to the LORD, to whom salvation belongeth. *O LORD save the King. Hosanna in the highest.*

Hence let rebels amongst the people know, That GOD hates those, who labour to snatch that Salvation from Kings, which GOD gives them: Let loyal people know, that they are God's friends, and GOD theirs: who desire the salvation of Kings. For God desires the very same thing. *It is he that gives salvation unto Kings.*

I come nearer. *Who gives salvation.* What salvation? Surely each kind, whether that of Physicians, of a sound and healthfull body against diseases; namely, as they are mortal. For (as *Daniels* image may teach us) Every Kingdom stands upon feet of clay. Kings also are the very same. *Treasures of their people; But yet, Treasures in earthen vessels*: Therefore they need, this salvation.

True

Psal. 147. 10.
Psal. 48. 6.
Psal. 33. 16.
Psal. 60.
Psal. 3. 8.
Psal. 35. 3.

Psal. 20. 9.
Matth. 21. 9:

Dan. 2. 33.
2 Cor. 4. 7.

True therefore it is, should we mean this; for GOD gives this, also. True indeed; but not proper to this place. For this salvation (as our Text tells us) is from the sword, not sickness; rather from malignant manners, than malignant humours; from external force, not from internal * distemper. I therefore apply myself to that. *He gives salvation: He gives this salvation* *δυσπασις* *to Kings: to Kings before others.*

I now demand the cause, and more near and inwardly search GOD'S Will. Why, to them before others? Is it, because *Kings* have need of safety, and the *desire of safety*, more than others? Yes verily, because they have: for as much as to them, more than others, that *malignant* one thieves himself more *malicious*. (For thus *νατ' ἑξοχῶς* S. John in his first Epistle often calls that wicked Spirit) He it is, that destroys Kings. Namely the Angel of the bottomless pit, of whom the same J. O. H. N. speaks, *Apocal. 9. 11.* His name in *Hebrew* is *Abaddon*: In *Greek* *Ἀπολλων*, that is a *destroyer*. A *destroyer*: a name directly opposite to GOD'S name. His name, is *Saviour*. And the name of His sonne; J. E. S. U. S., a *Saviour* also, (an Angel interpreting it.) They give salvation. But he is *Abaddon*; he is a *destroyer*, who chiefly desires this, to snatch away, to take, wholly to overthrow this salvation, all the salvation of all. And mark with me, how earnestly he endeavours it.

1 John 2. 12;
14, & 5, 18.

Math. 1. 21.

We said this formerly. GOD *saves even Beasts*: much more *Men*. And *Princes* most of all. This *Abaddon* sets up himself against GOD, and is only bent to destruction. Yea, rather than not destroy, He is busied in destroying brut beasts: which very thing is evident in the silly Swine, which (CHRIST permitting him) he carried head-long, and choaked in the Sea. Thus he it is, who takes away safety, even from brut beasts.

Math. 8. 32

But He covers rather to destroy any man, any one man, than whole flocks and herds of Cattel (as JOB witnesseth) Thus He it is who takes away salvation from men.

Job 1. 13, and
2. 4.

But to Kings especially, beside and above other mortals, he is most hatefully malicious: And, if any King be eminent in piety, as DAVID: him he chiefly hates. He, indeed, alwayes meditates on mischief against Kings, he desired to destroy even *Assuerus*, a Heathen King (only, because he was a King) by his Eunuchs. Yea, DAVID also! For, how often, was he thrust at, yea, overthrown, that he might perish: and now at the very point of destruction, unless GOD had delivered him; as he speaks of himself, *Psalms 118. 13.* He, it must be, in every respect, who can give salvation to them. It is the other, who takes it away.

Ester 2. 21.

But why doth that *Abaddon*, so zealously devise, to bring destruction upon Kings, to take away their safety? What have they only done? Surely because there is none, who can be, to him, who can be to his Kingdom, a more capital enemy, than Kings? For it is by their power and authority; that, what likes, may not be lawfull to every one: (I will use the words of Scripture) that *Every man may not do* (unpunished) *whatsoever is right in his own eyes*: which, every one both might, and did doe; when there was no King in *Israel*. Now for every man to have power to do, whatsoever seemes right in his own eyes, unpunished, this verily, that *Abaddon* earnestly desires; It must needs please him well, his kingdom may well prosper; if things go thus.

Deut. 12. 8

For, then it will seem right to the eyes of MICAH, to make and set up an Idol for himself, in his private house, *Judges 17. 4.* And what's lawfull for MICAH, why not for another also? Thus, look, how many Families, so many new prodigious Idols. And that's indeed, a miserable Church, where this is suffered.

It, will also seem right to the *Danites*, to rob, to steal, not only to break thorow the walls of MICAH'S house, but also as LAISH, even to pillage and spoil whole Cities, to destroy all, not save a man, *Judges 18.* Then ravishings of Women, and Whoredomes not to be named, will seem right in the eyes of the men of *Gibeon*, *Judges 19.* Lamentable indeed is the face of that kingdom, where there is such work. That these, and such like things, may be done, this surely he wills earnestly, and that *Abaddon* would purchase this, at a high rate. But that these, and such things as these may not be done, Kings doublelesse are his hinderers. Wherefore, he labours by all means, to take them away; to take their safety from them, and in this he is wholly employed.

First, and before all things, he desires *Anarchy*. If that may not be; Then would he incontinently destroy Kings, one after another. That so Kingdoms might shake as a Reed in the water. (which usually happens in often change of Kings) never enjoying a settled rest. Whereby, being alwayes under one new King, or another, they can never get strength against evil manners, and wicked men.

*Αναρχία

1 King. 14. 14

We have already seen, for what reason: It will be worth our labour, to know, by what means also, that *Abaddon* seeks to destroy Kings. And this is plain from the same Chapter, in the 9. of the *Apocalyp.* For there he hath his Emisaries, *Locusts* ascending out of the smoak of the Pit, (whose king he is) and those also, as well as their king *Abaddon*, are sworn enemies to Kings. He subornes these for this attempt. But who are these *Locusts*? A kind of creatures, who have a Mans face, Womens hair: but Lions teeth, and their tayles the stings of Scorpions. No others, surely, (if Fathers which interpret this place, are to be heard) than those very same, which our Prophet DAVID, twice in this Psalm, calls *strange children*: whom S. JOHN afterward perceived to be *Locusts*. These did DAVID call *strange children*, long before. For that kind of people, was neither unknown to DAVID: neither yet are they unknown to us. Even, our age, brings forth *strange children*. *Strange* indeed. A kind of men, which stile themselves—Of the Society of Jesu. But JESUS (as is aforesaid) is a *Saviour*. Wherefore these also, if from him, they have their name, if they be not *strange children*, they ought to minister salvation: But,

Verse 8, 11.

is not this a strange thing, a monster-like : that these, who from JESUS a Saviour, have made a name for themselves, are accounted most wicked, even the Embassadors of Abaddon, Traitors to Kings, the overthrow of Kingdoms, in what state soever they get footing? Are not these verily strange children, who under a strange Jesu by name, every where attempt practices most estranged, from the nature of JESUS : namely, destructions, treasons, seditions? And that you may know, that these also of ours, are of the same lineage with those of David : their marks are every way alike, *Filii alieni* (saith DAVID, Psalm 18. 45.) *mentiti sunt mihi*. Even the same thing which he saith twice in this Psalm : *Their mouth speaketh a lye, their right hand is a right hand of iniquity*. And are not these of ours just like them? only except, what David calls *lying*, that, they call *Equivocation*. A diverse title, no different things. For, their right hand, is equally wicked. Because, whether they engage their hand, for faithfull dealing; or lay their hand, on those sacred Evangels, to win belief by religious oaths : Their *right hand is wicked*, and deceitfull in both : both ways, both *mouth*, and *right hand*, is estranged from their mind, their mind estranged from GOD; at the least from the true GOD : For from an equivocal God, that is, the God of this World, it is not perchance estranged. And now he employes the helps and assistance of these (whether if you please to call them *Locusts*, or *strange children*) to whet these *perillous swords*, to mingle poysons, to give fire to Powder-plots. To whom their King Abaddon, gives in strict charge (these being his Chieftaines) that which formerly the King of Syria commanded his Captaines; *Fight neither with small nor great, save only against the King*. But destroy him, with Sword, with Fire, with Poynado, with Poyson, with Powder, dispatch him what way soever.

Nempe

— *Rege incolumi, mens omnibus una,
Amisso rupere fidem.*

(as the Poet very elegantly) I conclude. Though, one there be who would give salvation; There is another, who would take it away : Though one there be, who would stretch forth a gracious shield : There is another, who brandisheth a *perillous sword*. Though there be true born children, which desire their safety. There are *strange children*, which wish their ruine. Though there be a JESUS, vvho can save : There is Abaddon, who would destroy. Though there be CHRIST, who would favour them : There is an Antichrist (neither is he only called *Antichrist*, because he is an adversary to CHRIST the LORD, but also because he is an enemy to the Anointed of the LORD) I say there is an Antichrist, who vvould be *Mischievous*, and quickly destroy them, either with the *perillous sword*, or else a Powder-plot.

You have now already seen, both why, and how that Abaddon vvould destroy Kings. Next, you shall briefly hear, both wherefore, and by vvhat means, GOD vvould give them salvation. First, vvherefore, vvherefore doth GOD give salvation to Kings? Namely, because they are his Vicegerents upon earth; Because they are in GOD'S place, because they represent his person : Because they are his Ministers, his chief Ministers. Whereby, is shewn, that there is a kind of necessity for God to save those, viz. because they are His Embassadors. Surely those that are Kings Legates into forraign Countries. Those vvho are Vice-royes and Prefidents in Provinces here at home : it hath always been accounted part of Princely Wisdom, by all means, to protect them, to vindicate them from contempt. For, the honour of an Embassador, is his honour that sends him, and the Vice-royes dishonour, redounds upon the King. Even our Prophet DAVID, vvhen those were reproachfully handled, whom he sent, instead of himself, to rejoyce with King AMMON, he judged himself to be violated in them. The disgrace, as though it had been proper to himself, he severely revenged. Thus, it is with the supream King, to whom our Kings are Vice-royes : His own honour, except Kings be safe (who are His Vice-royes) His own honour, cannot stand safe, and inviolated. Even, for His own honour, He will preserve them safe. For, * *By Him they reign, By Him they are ordained*. By Him they are, what they are. All come to this point, that it belongs to him, in some sort behoves Him; that whom He makes, them, He should also favour : And whom He favours, that they may not be wronged : He is also their Revenger, if they be violated. This, is one reason why He should give salvation unto them.

Further to this, I also add another.

God desires His peoples safety, He desires all our safety : (for the benefit of Salvation the more general it is, the more heavenly it is.) The LORD said to Jonas, *Is it meet that thou shouldest desire the preservation of the gourd? And should not I spare Nineveh that great City, wherein are 120000 persons which cannot discern between their right hand and their left?* Now He gives Salvation to Kings, thereby to derive it to the people, fully to Them, that by Them, it may extend to all. For thence it is, that He not only calls the Magistrates Gods : *I have called you Gods* : but also Saviours. For, so it is in the book of Judges, as often as mention is made of the supream Magistrate : GOD (saith he) *hath raised up a Saviour for them, Othniel, Gedeon, Jephthe, and others*. Therefore They, save many thousands. Finally, it is most agreeable, fit, and a thing well be-seeming GOD, to save the Saviours, of so many thousands : That is, to give Salvation to Them, in whose safety, Our safety, yea all our safety, is placed. That place of S. Paul is remarkable, *Let prayers (saith he) be made for all men*. But this is boundlesse; it is too long, to run through all. Will you therefore, confine it in brief? *Let them be made for Kings*. Because if for Them, for all. If it be well with Them, it will be well with all. In which place the Apostle pleads powerfully. Mark his gradations. For Kings (saith he) that They may be safe; thence it is, that whilst They

Rom. 13. 4, 6.

2 Sam. 10. 4;
and 12. 31.

* Prov. 8. 15.
Rom. 13. 2.

Psalm 82. 6.

Judge 3. 9, 15.

They are safe, the peace is safe: In a safe peace, there is the knowledge of God: From the knowledge of God, an honest and godly life: from a godly and honest life, comes the safety of the whole world. Do you not see? That the *Safety of Kings* and prayers for it, is laid as the very corner stone to all mens safety.

But, why seek I for these examples abroad? Seeing, we have them growing at home, here in our Psalme, and surely far more abundantly. In this verse, are thanks to be given for the *Deliverance of Kings*: In the next verse, are prayers to be made. Why, I pray you? Namely (verse 12.) that, *So*, it might go well with *Our sons*; *our daughters*: verse 13. That, *So*, it might be well with *our Store-houses*, *our Flocks*: verse 14. That, *so*, all might go well with our *Oxen*. That, there be no *Breaking in*, nor *going out*, or *complaining in our streets*. None of these, shall be, we shall have *all these safe*, if the *King be safe*. By account indeed, there are eight (which the Fathers from the words of the Psalme, *Blessed are the people, who are in such a case*: have called them the eight felicities of this life, the eight earthly beatitudes) all depending upon the safety of Kings. Nor only these eight, but also (which last remaines, and is worth all, *Blessed are the people whose God is the LORD*) this also (that GOD may be our LORD, that is, that our religion may be safe) doth, certainly, very much depend on the Prince. For, surely, he that reades of six Kings of Judah, successively in the books of Kings: or the five Emperours, successively in the Ecclesiasticall History: Or he that here at home, hath seen amongst us four Princes successively by turnes altering Religion; and as the Kings, so the people also, changing in Religion: will discern, that it is of great consequence, that *Salvation be given to SALOMON*; least, when he is dead, *Ieroboam make Israel to sin*. Therefore that He may give *salvation* to the people, He gives *salvation unto Kings*: both for his own honours sake, and even for all our sakes; He gives salvation to Kings. Why He should give salvation, I have already made knowne. How He gives it, that yet remaines, I haste unto it.

First, by sending his Word, that he may save them: but if that be a small thing, by stretching forth his hands also, that he may set them in safety.

First, by the Word of salvation. For, least any should overthrow that *Salvation* which GOD hath given: he hath provided in a triple charge, wherewith (as with a triple trench.) He hath fortified the safety of Kings.

I. *Touch not mine annointed*. Whereby He secures them from violent hands.

II. *Curse not the ruler of thy people*. Whereby He secures them from the poyson of the tongue.

III. *Curse not the King, no not in thy thought*. Whereby He secures them against the bold and boundlesse thoughts, of the soule it selfe.

And if they be safe enough, from these three, all would be well: the safety of Kings would be abundantly provided for. Thus, God provides by His triple saving Word, that their safety may not come in danger.

But if these are not enough (and often they are not enough) but this triple bulwark being cast down, *strange children* dare sit in counsell, and mutter ill words, nay verily, even lift up their hand, against Gods annoynted. Yet then, as it is in the 7. verse, *He will send his hand from Heaven*, He will send His hand from Heaven, and will deliver them from the midst of danger. This truly and indeed He will do, by opposing Himself, both against their counsels, and against them.

Against their counsells partly by detecting them, whilst yet, they are scarcely ripened: partly by scattering them, even then, when they are digested, finished; even then, when all is in a readinesse.

And verily, for to detect their counsell He saith, in another place, that He hath ordained a *lanterne for His annoynted*. A *lanterne* surely, that is, faithfull counsell: and those that are His ministers (they being the lampes of Kings) whom it concernes, throughly to know their inmost designs: But, when the Kings *lampe* is too dim, then Gods *lightning* gives light. For, so it is, in the 6. verse, when the light of the *lampe* sufficeth not, by Him (*Missa a se de Caelo fulgure*) is the whole plot discovered. The Kings *lanterne*, I say, as, when *Mardochai* brought the accusation against the trayterous Eunuchs: As when *Elisha* revealed the plot, concerning *Aram's* lying in wait for the King of Israel.

But it was *Fulgur Dei*, when as SALOMON saith, *A birde of the aire shall carry the voyce*, (namely) when by some strang means, and by no humane assistance things are brought to light. When their own *tongues* shall make them fall, as it is, *Psalm* 64. 8. That is, when by their own whisperings, their own writings they betray themselves. That all that see it may be astonished; who see it to be the hand of God, and that thou, Lord, hast done it. And doubtlesse He is wonderfull in the Kings of the earth, but in no one thing more, than, in sending this His *Lightning*, whereby the most secret counsells of traytors, are often revealed.

Yer, suppose it be so: grant, that nothing be suspected, not a word spoken, every thing concealed till all be in readinesse: And now, the treason brought to the last cast: Yer: even then; He will scatter them notwithstanding, and, as it is in the 5 verse, *He will touch the Mountaines and they*

1 King. 11. 30.

Psalm. 105. 19.
Exod. 23. 28.

Eccles. 10. 20.

Psalm. 133. 18.

Psalm. 144. 6.

Ezek. 1. 22.
2 King 6. 9.

Eccles. 10. 20.

Psal. 144. *they shall smoke*, every one. *Absolom*, now having usurped a Kingdome, grew as big as a mountaine. God will but touch *Absolom*, He will smite his braine with madnesse, that he might reject that very counsell which was most conducing to his designe. Thus in a moment God scattered them all. *Adonias* also liewelled into a mountaine. God will but touch *Adonias*, He will smite his heart with a causelesse feare, that then, when, he was almost fully enthroned, he durst neither go on forward, nor stir: Thus they all vanish into smoake. *All of them are become* (even when all was as sure as bird in hand) *as a bowing wall and tottering fence*; they either fall with their own accord, or with the least enforcing are cast downe, they are touched, turne into smoak, and vanish.

And thus God sets up Himselfe against their conspiracies, and shoves, that He will assert the *salvation of Kings*. Moreover, he undertakes this very thing, against the traytors themselves: *By making ready the strings of his bow against the face of them*, as it is, *Psal. 21.* and as it is here (vers. 6.) *By consuming them with His arrows*. That men seeing these most unhappy ends, might tremble at their accursed deeds. *Moses* hath rightly comprised the whole matter, then, when *Corah* first of all withstood him. Hereby (saith he) shall ye know, that Magistrates are from God; that God takes care for their safety. *If these men die the common death of all men, or if they be visited after the visitation of all men.*

Num. 16. 28. Then ye may make a doubt, whether it be He; But, if God do a new thing, and bring all of them forth, every one, to punishment, all of them, to fearfull ends: If Divine Justice follow them at the heels, and suffer them not to be carried to their graves in peace, *Morte vel manna vel scilicet*: Hereby shall ye plainly know, that *It is the Lord himselfe who gives salvation unto Kings*. Because the hand of the Lord is gone forth against them. And, verily so it is: For, what is become of those who boldly assayed, to cast downe that triple bulwark (of which I lately spake?) What is become of *Sheba*, who durst lift up his hand, and sound a trumpet, against *David*? *His head is thrown down, from the wall.* And, what become of *Shimei*, who durst open his mouth, and curse the annoynted of the LORD? *His haire head, went downe to the grave with blond.* What also became

2 Sam. 20. 1. of the Eunuchs, who only thought in their mindes, how they might lay hands on the King? *They were both hanged on a tree.* And what should I say more? The time would faile me, to speak of *Baana* and *Richab*, of *Absolom*, and *Achitophel*, of *Adonias*, and *Isab*, of *Zimri* and *Iozabad*: And all the rest, all who have sought the destruction of their Kings, they have all perished, and are gone to their grave by some shamefull death. All these, cry out as it were with one voyce; *From our example, let no mortall men dare, to take that salvation from Kings, which God hath given unto them.* DAVID, called God the horne of his salvation: He said truly. For by pouring out oyle from the horne (out of the lowest and hollow part of it) God annoynted Him. And with the same horne (the end of it being sharpened) God scattered his enemies, and brake them all in pieces. Thus, with one end, He Annoynted him King: with the other he gave him deliverance. Thus, is God indeed a horne of salvation to his annoynted.

But I may not keep you too long in the *Thesis*; Ye have seen (I suppose) already, both why it should be just with God, to give salvation unto Kings. 1 Because there is a wicked one who would destroy them. 2 Kings are in GOD's Place. 3 GOD's honour is concerned in Saving them. 4 In their Safety, the safety of many nations consists. You have also seen, how GOD brings this to passe; By His Word, and by His Work. 1 He reveales it by His Lightning. 2 He touches them and turnes their counsels into smoake. 3 The contrivers themselves, He shootes them thorow with His arrows. And thus He Workes salvation for Kings, in the middle of the earth.

1 Tim. 4. 10. The *Thesis* now finished, I descend to the *Hypothesis*. It is He who hath delivered *David* His servant, &c. But I begin with this, God is the Saviour of all Men, but especially those that believe. It is *S. Pauls* saying. Let me add, He is the Saviour of all Kings but especially of those that believe. For there is like reason in both. Thus I infer it. If Divine providence rest upon Kings, Kings indefinitely, Kings in generall: What, shall it do upon Kings, who also themselves believe, and are the Rulers of those that believe? If, God be wonderfull in the Kings of the earth, what is He in Kings, who, are both *Sons* and *Nursing Fathers* of the Church? If in *Assurnus* a Heathen, what is He in *David*, a religious and pious Prince. For (as the son of *Sirach* spake wisely of him) *Even, as fat is parted from the flesh of the Sacrifice, so is David from the Kings of the earth*: That look what Kings are amongst men; Such, is DAVID amongst Kings, what will God therefore do for Him? What, will He do for them, that are to Him, Faithfull as David, in all his house? For surely, what you may finde severally, in other Kings, are here in David conjoynd. Namely a King and a Servant of God. Wherefore both because he is a King, He, will give salvation unto him, and because He is His servant, He will deliver him from the perillous sword. That He is a King, He, hath that in common with other kings of the Heathen; for whom, that God should thus provide, there is no cause, but only this, because they are Kings. That He is Gods servant, this is peculiar to Him, above others.

And God will surely save all His servants, of whatsoever even of the meanest condition: But, Kings that are His servants, above others, both because, as Kings by Him they reigne, and because, as servants, they are governed by him. O Lord save the King. This is his prayer: Psal.

Pfal. 20. 9. O God save thy servant. This is his prayer, *Pfal. 86. 2.* This is one petition and yet not one. One in David: not one in all: For all are not *servants*. Yes, verily, all are His *servants*; all the Kings of the earth. And so it is indeed; all are, for all, although unwitting, although unwilling, yet all, doe His Will. All are, but (which is for our purpose) all do not so acknowledge themselves, all carry themselves like *servants*. *Nebuchodonozor* was His servant. Forso God n'pake by *Jeremiah*: *Behold, I have given all these lands to Nebuchodonozor my servant: Yet notwithstanding He did not acknowledge this. He acknowledged not, either himself to be a servant, or Him his Lord.* For he said as much to the three Children. *Let us see, who is that God which will deliver you out of my hands?* Neither indeed did *Pharaoh* acknowledge it. *Who is the Lord? I know not the Lord, neither will I let Israel go.* Our David did not so, no surely. But he acknowledged himself a servant: *Hear him speak for himself, Behold, O Lord, how that I am thy servant; I am thy servant, and the son of thy handmaid.* Neither is He this in word and speech alone, but also in deed and in truth: Not (as they) doing it, neither wittingly, nor willingly, but of set purpose, *Doing all his Will.* Being so carefull in the Lords businessse, that *He would not climb up into his bed, would not suffer his eyes to sleep, untill he had found out a place for the Arke of the LORD:* And in bringing it back, being girt with a linnen Ephod, he so behaved Himselfe, amongst the servants of God, so (I say) that he seemed to his wife, to be, too much a servant. But he could never, be humbled enough before his LORD, never carefull enough to do His Will. **DAVID** was a servant indeed: a humble servant: faithfull as a servant: a servant after His own heart. Truly therefore, and to the purpose is it said, in this verse, *His servant David.* Therefore God speaks so, of him His servant: *Pfal. 89. 21. My hand shall hold him fast, and my arme shall strengthen him: the enemy shall not be able to do him violence: the son of wickednesse shall not hurt him.* That is (in one word) *I will deliver him.*

And what he said, in his word, he fulfilled indeed; therefore, God often delivered him, both from many (I do not say) dangers; that word is too large, for our present purpose (weapons I do say, which is more apposite) from their arrowes, drawn, and shot at him, to destroy him. He delivered him from *Goliath's* spear: He delivered him from the javelin of *Saul*: and (which is proper to this place) He also delivered him from the sword.

From the sword yet, not from any mans at all, in common, and promiscuously: But (as it is in the verse) from the malignant sword: And is there indeed, a malignant sword? Do I say a malignant one? Perhaps there is an evil one, perhaps a wicked one: but to call it a malignant sword, that is too violent an expression. Indeed the sword is in no fault, there is no malignancy in the iron: all the malevolency is in him, and is diffused through his mind, at whose side it hangs. For in any other sense, there is no malignant sword.

Who therefore, I pray you, is that malignant one? Truly it is not he, who openly and in flat termes is mischievous, or malevolent: Nor he, who as an enemy professeth open hostility. He is that malignant one, who covertly and in secret is malevolent. Who under a smooth forehead, hath a festered mind: under a painted face, a rotten heart. Who (as *Salomon* skilfully describes him) *Speaks faire, but there are seven abominations in his heart, finally he is that malignant one, and his sword (in as much as he is malignant) is malignant; that is, it is like it's Master.*

Those Locusts which I lately mentioned are the malignant ones. They have a *Womans* face, but behind a *Scorpions* tail: whom I lately called strange children, they are those malignant ones: whose mouth is vaine: But for their swordpoint, that is not vaine, (as we see) neither wounds it in vaine, but gives a home, and more than that, a malignant wound.

And, is it so? Are there such about David, who covertly wish him evil? Cannot, so good a King, so faithfull a servant of God, cannot he however, escape those malignant ones? Surely he might, and so he did. David had such, whom David did not satisfie. David had also his malignant ones, and they, their swords: and by them and their swords, he was in greatest perill. The King as yet met with no *Doeg*, and men of *Keilah*: Now the King met with *Shimei* and *Sheba*. He had to deal with His companions, His guide, and *Achitophel*, His familiar friend. He had to do with *Abolom* His son, His son *Abolom*. He met with others, and those no few: For in many Psalmes, You may heare Him complaining of the worst (for they are not the best) sort of men. Yea even in this our Psalme, twice He complains of some Natives indeed by birth, but in affection forraigns, that is, painted subjects, in whose Mouth there is no truth, nor trust to their right hand. David had such as these, even he that's like David (if any be like Him) yet such as these He shall have. And from these, namely, once at the eighth verse: Nor there once alone; But againe also at the eleventh, that is againe, and againe, he prayes, to be Delivered. For He knew how perillous this sword was, that surely the enemies sword in respect of it, was full of courtesie. For this sword was no sword of Warre, nor of *Goliath*, nor of the *Philistims*, who openly invade, which because He saw, He might avoid: This sword is the Traytors sword: *Ioab* is a sword, even this sword; who friendly saluted *ABNER*, kindly embraced *Amasa*. Yet thrust both of them into the belly, and that in such sort, namely so Perillously, that hee needed not to give them a second wound: For with that alone, both their bowels gushed out upon the Earth. *Ioab* is a sword, a perillous sword: the fault, is in Him.

Now, (that all may know, how good God is to David,) God Delivered him from this sword, Him I say: For some there are, yea some Kings, whom He Delivers not: There are some Kings

Pfal. 20. 9;
Pfal. 86. 2;

1 Cr. 27. 6.

Dan. 3. 15;
Exo. 5. 2.

Pfal. 116. 14;

Pfal. 132. 3;
2 Sam. 6. 20;

1 Sam. 13;

Pfal. 89. 21;
22, 23.

1 Sam. 22. 9, 32;
Pfal. 55. 14;
2 Sam. 18. 33;

KING S, whom he destroyes, whom this *perillous sword* destroyes; Namely, over whom GOD doth not stretch forth His Helmet of *salvation*. He, destroyed *Ishbosheth*, who lay on his bed at Noon. He, destroyed *Elam*, as he was drinking himself drunk, in his Stewards house. He destroyed *Joash* a ffrighted with the peoples uproare. He destroyed *Gedaliah* fearlesly feasting, with *Ishmael*, his malicious murtherer. This *sword* destroyed all these: that is, GOD delivered them not. But GOD delivered DAVID, delivered Him (whoever that *malignant one was*) from his sword. And because GOD delivered Him, He sung this verse to GOD, as it were, his *Canticum* *awrigion*. And thus much for the *Hypothesis*, that is concerning David.

I now come, to our selves.

For as GOD formerly delivered his servant David: so lately He delivered his servant James; He delivered both, and both from the sword, both from the *perillous sword*: So, that this verse, may truly be applied to them both, that it may be rightly sung: both on this day, this year; and on this day, for every year.

For, now the sixt year is past, since on this day (this very day) *strange children* lay in wait for him: *strange children dissembled with him*. They inticed him home to their house; they entertained him, with all seeming courtesie, moreover they promised (some secret thing) vanities, and lies, all. And so at last, he that was not guilty of wickednesse himself, and therefore suspecting no evil, Him they brought, whether they desired, namely to a place, in the very inmost room in the house, where that *Perillous sword* was. There they set upon him (against the Law of *hospitality*) their guest; Nay against a far greater Law, for subjects assaulted their King: His retinue was included, the doores bolted, thus they set upon Him, alone, unarmed, voyd of all defence, and assistance. For then were *strange children* present, who brought forth that sword, true born Children, who might interpose their buckler, and (if need were) their body too, these were absent: All gone away. What, could here be expected, but a certain death? Surely, my mind trembles, to remember how near that sword was brandished, that He, even felt its cold iron edge, both applied, and more than that, dashed against that sacred breast. What (I say) but certain death, the sword being brandished, so near unto him? Even then, GOD freed and delivered him, GOD who gives *salvation unto Kings, to Kings, His servants*: Even then, GOD freed, and delivered him, the King, His servant, in the midst of danger, in the very jawes of death; from the midst of danger, from the very jawes of death, He saved, and delivered him. GOD Himself (I say) delivered Him.

First, by striking that armed man, with fear; who was ready instructed, and appointed, to act this great wickednesse: So, that he neither durst, nor could aslay any thing. Moreover He changed the mind of that armed man so suddenly, that he, who was appointed to do it, held back his hand, who appointed him thereto (when he would have acted this wickednesse.) Further yet by giving present courage, both power, and strength sufficient to the King *ad feralem illam palastram*. That the enemy was not able to do him violence, that the sonne of wickednesse could not hurt him. Lastly by leading those, the right way after a marvellous manner, through unknown passages, that knew not the place, unacquainted with the way, and by guiding those men, who being summoned by the Kings out-cry, hastened on each side, towards his reliefe; (men, for this, so happy and faithfull service, worthy eternal memory;) finally by freeing Him, both from this first, and also from that other sword, of the other brother, yet more malignant than the perillous one; and so freeing Him, that their sword went thorow their own heart, and their mischievousnesse was turned on their own pate. Thus the King is saved, *salvation given to the King, given from heaven* (if, ever salvation was given from heaven, to any) as if, GOD had sent His hand, from heaven, and brought Him help: at once delivering Him; and at once, overthrowing those perillous cut-throats, and killing them with their own *perillous sword*. Surely, this is no humane assistance; nor from man. It is the Lords doing, and it is marvellous in our eyes: In all mens eyes: and, it is wonderfull in our eares: In all mens eares: and for this cause, no posterity, no future age, shall passe it in silence.

But this also, seemed a small thing to God, unlesse afterward often, and indeed very lately He had delivered Him (for yet it is not a year ago) from a like, yea from a greater, from a far greater danger, not of the sword, but of the *Perillous Powder*: An act so horrid, so black, so foul, so accursed: that, it is to be cursed, with all execrations, that, it almost exceeds our belief, who yet our selves have seen it. Later ages, sure enough (I think) will scarcely credit it, that ever there were in a mans shape, such *Locusts* from the nether-most hell, who should devise so hellish practices. Such, as was the magnitude of the danger, such shall be the measure of our thanksgiving. And verily that late Powder-plot, might make us forget this dayes deliverance. But, far be it from us, For (as I said at first) new deliverances are so to be celebrated, that old ones are also to be renewed. We shall sing Him, His song for that in due season. Now it is enough to mention it.

I will no longer offend your patience: I will finish the remainder in few words.

Therefore as they, then, sung this song for their King: So, do we, now, for ours. For salvation, is not so like salvation, as is theirs, and ours. Nor verily, is there any where an example, whence we may take a pattern to our selves, what it behooves us now to do, so fit for us to imitate, as the manner and method of this Psalm (nor, do I far digresse) of this place, in the Psalm, which

which we have now in hand. *David* doth two things (which the *Hebrewes*, especially doe elegantly expresse :) He mixes *Tehilla* and *Tephilla*: (that is) petitions with *Thanksgivings*: Prayers with a Song. As soon as He had sung His hymn, instantly, with one and the same breath, He said His prayers. For in the foregoing verse, He brought forth His song, He tuned his Strings, takes his Lute, sings thus (as ye have heard) *It is He who gives salvation to Kings: it is he who hath delivered David his servant from the perillous sword.* And behold immediately (namely in the following verse) He layes his Lute out of his hand; He falls down on his knees, betakes himself to his prayers: and there dictates a prayer for himself and for us, in these words: *Save Me, and deliver Me, from the hand of strange children: whose mouth talketh of vanity, and their right hand is a right hand of iniquity.* This was the best way for himself, and for his people, whilst he mixed these: and let us imitate his example. And first, as the ground of our duty requires, let us praise this preserver of Kings, the Deliverer of his servant, our King. Let us praise Him with a new song, in singing, with stringed instruments, with Pipes, with wind instruments; with the best and choicest, that our breath, voyce, mind, hand, either hath, or can get. For even the best we have is due to this favour; is due to GOD, for this. Yea, all we have, even the best things are lesse than this favour, lesse than He deserves, for this. But yet, let us as lay the best we can, to sing something. And herein let all that is within us, all our bones, confesse unto thee, O Lord, that salvation is thine, that thou givest it, that thou givest it unto Kings, that thou hast given it to our King: and in Him, to us all, even, to Three kingdoms, in one; to one in Three. And now, what can we say more unto thee? For thou Lord knowest thy servants, though we expresse our minds unworthily; yet inwardly in our minds, and inmost thoughts, we are eternally bound unto thee, for this, the Kings salvation.

תהלה
תפלהPsalms 103.1,
& 35. 10.
2 Sam. 7. 29

But yet, because to have once delivered him, it is not enough, nor twice, or thrice, nor seven times (for as long as he lives, so long is there this danger, from those perillous ones) because all strange children are not in a strange Land. Some there are in ours, even with us: In regard all the sonnes of *Belial* are not yet dead, at least their father *Belial* is not dead: But yet is alive, yet he devises his mischievous plots, no lesse now, than in *David's* time: No lesse, than any time since *David*, till this day: No lesse? Yea certainly, and more, because he hath but a short time: Let us also after the manner of our Psalm, least we stay too long in the song, hang up our Lutes a while, and lay them aside for a season; Yea let us also kneel down, and adjoyn our prayes; Yea let us also after his example make publike prayers. No other, than he Himself doth make, here, and in other Psalmes. Here: *Save him: Yea deliver him from strange children; from their mouth, right hand, their perillous sword.* And out of other Psalmes: * *Save now I beseech thee, O Lord, O Lord, I beseech thee send now prosperity.* O God, send forth thy strength; stablish this good work that thou hast wrought for me. * *Shew thy marvellous loving kindnesse: † Shew great deliverance to thy King: * Precipe omnimodam salutem* J A C O B O. It is Thou, who hast given salvation: It is Thou, who hast delivered: Be thou alwayes the same that Thou art. Alwayes deliver, alwayes save Him, alwayes continue these blessings unto us.

Rev. 12. 13

Psalms 118. 25,
68. 28
Psalms 17. 7,
18. 5, 17
Psalms 44. 5.
Psalms 103. 27

But for those that remain (for I much fear, that yet some remain) strange children, what else pray we, than as *Cushy* did, 2 Sam. 18. 32. For *David* also, when he, was then in like sort delivered from the sword of a Sonne, both his own, and a strange one, *Abisalom*; * *The enemies of my Lord the King and all that rise against him, to do him hurt, let them be as those brothers, brothers in iniquity, mischievous brothers.* * *So let all thine enemies perish (the enemies of thine anointed)* O Lord. But those that love Thee, that love Him: be as the Sun when he goeth forth in his might. That thereby as we, so may our seed enjoy, who under the prosperous successe of his Reigne, have possessed, those eight earthly Beatitudes (in this Psalm) the eight Felicities of this life; Yea that ninth also (worth all the rest) of pure Religion; I pray GOD we may long, and many yeares enjoy the same, under Him, in safety, in health, in long life; (which this four yeares we have done) Yearly paying our voves, on this day, for this dayes sake, for the salvation given on this day: Alwayes inter-lacing this verse; in the beginning, in the midst, in the end: *It is he who gives salvation unto Kings: It is he who hath delivered JAMES his servant, from the perillous sword.* To him, be honour, praise, glory, thanksgiving, for ever and ever. Amen.

2 Sam. 18. 32

Judges 5. 31

F I N I S.

CERTAIN
SERMONS
PREACHED AT
Sundry Times
UPON SEVERALL
OCCASIONS.

Rrrr

CERTAIN

SERMONS

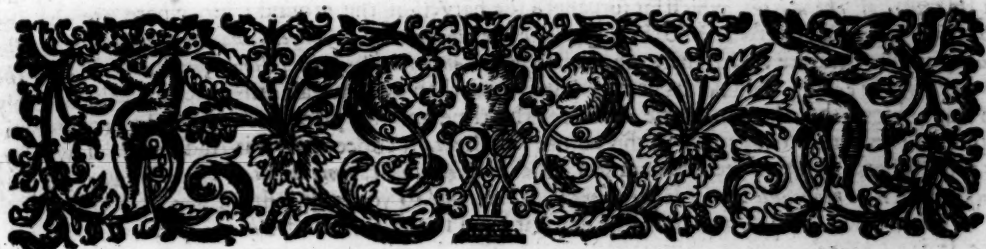
PREACHED AT

Sunday Times

UPON SEVERAL

OCCASIONS

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A
SERMON
PREACHED AT
S^T. MARIES HOSPITAL,
ON

The Tenth of April, being Wednesday in Easter-week;
Anno Dom. MDLXXXVIII.

I Tim. Chap. IV. Ver. XVII, XVIII, XIX.

Charge them that are rich in this world, that they be not high-minded, that they trust not in the uncertainty of Riches, but in the living GOD, which giveth us all things to enjoy plenteously;

That they do good, be rich in good works, ready to distribute, and to communicate.

Laying up in store for themselves, a good foundation; against the time to come, that they may lay hold of Eternal life.



THE commendation of the Word of GOD is, that Every Scripture is profitable for our instruction. Every Scripture is profitable; yet, not every Scripture in every place alike. For the Place and Auditory have great interest in some Scriptures; and a fit Scripture hath a greater and fuller force in his own Auditory. And GOD in so excellent a manner hath fortified His Scriptures, as there lie dispersed in them, several Texts, seasonable for each time, and pertinent to each place and degree; for Prince, for people; for rich, for poor: for each, his peculiar Scripture, in due time and place, to be reached them. This Scripture which I have read, whose it is, & to whom it speaketh, is at the very reading straight: as one saith of the XCI. Psalm (Blessed is he that judgeth rightly of the poor) that it is Scriptura Pauperum, the Poor mans Scripture: So of

2 Tim. 3:16;

this, it may be rightly said, that it is Scriptura Divitum, the Rich mans Scripture. And if this

Rrrr a

be

[a] Esay 23.3.
[b] Ezek. 18.12
[c] Deut. 33.19
[d] Esay 23.8.

be the Scripture for rich men, this place is the place of rich men: and therefore, if this Scripture have his place, no where so fit as in this place. For no where is there such store of riches, by the [a] Harvest of the water, which far surpasseth the harvest of the ground: No where are the like [b] Summes sealed: No where do they [c] suck the abundance of the sea, and the treasures hid in the sand, in like measure: No where are the [d] Merchants Noble-men fellows, and able to lend the Princes of the earth, so much as here. Therefore when as I gave all diligence to speak, not only to true things, but also seasonable, both for this time and this place, I was directed to this Scripture. I need not to say much in this point; to shew, it concerneth this Audience. I will say, as the Fathers say, upon the like occasion; *Faxit Deus tam commoda, quam est accommoda*. I pray God make it as profitable, as it is pertinent; as fruitful to you, as it is fit for you.

The Division

I
II
III

1. This whole Scripture hath his name given it even in the first word: *Charge* (saith he) *the rich*, &c. It is a *Charge*.

2. It is directed to certain men: namely, to the rich of this world.

3. It consisteth of four branches: whereof two are negative, for the removing of two abuses;

1. The first, *Charge them that they be not high-minded*.

2. The second, *Charge them, that they trust not in their riches*.

The reason is added, (which is a *Maxime*, and a Ground in the Law of Nature, that we must trust to no uncertain thing;) *Trust not in the uncertainty of riches*.

The other two are affirmative, concerning the true use of riches.

1. The first; *Charge them that they trust in God*. The reason: because, *He giveth them all things to enjoy plentifully*.

2. The second: *Charge them that they do good*: that is the substance: The quantity, that they be rich in good works: the quality, that they be ready to part with, (and a special kind of doing good) to communicate, to benefit the publick.

And all these are one *Charge*. The reason of them all doth follow; Because by this meanes they shall lay up in store, and that for themselves, a good foundation against the time to come. The end, That they may obtain eternal life.



I. A Charge.

P *Præcipe divitibus; Charge the rich of this world, &c.* Beloved, here is a *Charge*, a *Præcipe*, a Precept, or a *Writ*, directed unto Timothy, and to those of his Commission to the worlds end, to convent and call before him: He, the rich men of Ephesus; and we, the rich men of this City, and others of other places of the earth, and to give them a charge.

Charges (as you know) use to be given at *Affises* in *Courts* from the Bench. From thence is taken this judicial term *mensuræ*; as it appeareth, *Acts* 5. 28. *Did not we charge you straightly*: saith the Bench in the Consistory judicially assembled. Whereby we are given to understand, that in such Assemblies as this is, the Lord of Heaven doth hold His Court, whereunto all men, and (they that of all men seem least) the rich and mighty of the world owe both suit and service. For as earthly Princes have their *Laws*, their *Commissions*, their *Ministers* of the Law, their *Courts*, and *Court-dayes*, for the maintenance of their Peace: So hath the King of Kings His *Laws* and *Statutes*, His *Precepts* and *Commissions* by authority delegate, *Itē*, predicate, Go preach the Gospel. His *Connellers* at Law, whom *Augustine* calleth *Divini juris Consultos*, His *Courts* in *occulis conscientia*, in the hid and secret parts of the heart and conscience, for the preservation of his Peace, which the world can neither give nor take away; to the end, that none may offend, or be offended at it.

This we learn. And with this we learn, all of us, so to conceive of, and to dispose our selves to such Meetings, as this, as men that are to appear in Court, before the Lord, there to receive a *Charge*; which when the Court is broken up, we must think of how to discharge.

In which point, great is the occasion of complaint, which we must take up. For who is there, that with awe and reverence standeth before the Lord, at His charge-keeping, that he receiveth a charge with, at an earthly Bar? Or with that care remembreth the Lord and his Charge, wherewith he continually thinketh upon the Judge and His Charge? Truly the Lords Commission is worthy to have as great reverence and regard attending on it, as the charge of any Prince; truly, it is. Weigh with your selfe; is not Gods charge with as much heed and reverence to be received, as an earthly Judges? *Abhis ut sic* (saith St. Augustine) *sed utinam vel sic*: God forbid, but with more heed and reverence; Well, I would it had so much, in the mean time: And (which to our shame we must speak) I would we could do as much for the Bible, as for the Statute-books: for heaven as for earth: for the immortal God as for a mortal man. But whether we do or no, yet as our Saviour Christ said of St. John Baptist, *If ye will receive, this is that Elias which was to come*; so say I of this Precept, *If ye will receive it, this is the Charge the Lord hath laid upon you*. And this let me tell you farther, that it is such a Charge, as it concerneth your Peace, the plentiful use of all your wealth and riches (in the second Verse of my Text, *which giveth us all things to enjoy plentifully*, &c.) Which may move you. Or if that will not, let me add this farther; It is such a Charge, as toucheth your estate in everlasting life, the very last words of my Text. That is the well or evil hearing of this Charge, is as much worth as your eternal life is worth: And therefore, *He that hath ears to hear let him hear*.

Rom. 7.
Mat. 28. 19.
Psal. 7. 8.
Psal. 119. 165.

Mat. 11. 14.

Mat. 14. 5.

It is a *Charge* then, and consequently to be discharged. To be discharged? Where? *Charge*, saith he, *the rich man*. He speaketh to the *Rich*; You know your own names; you know best, what those *rich men* are. Shall I tell you? you are the *rich*, he speaketh unto you. It is the fashion and the fault of this world, to exercise their authority on them most, that need it least: For *rich men*, to feast them that least need it; for mighty men to preferre them that least deserve it. It is an old *Simile*, we have oft heard it, that the *Laws* are like *Cobwebs*, that they hold fast the silly *flies*, but the greater *Hornets* breake thorow them, as oft as they list. And as these *Cobweb-Laws*, which exempt mighty men; So the same corruption that was the cause thereof, would also make *Cobweb Divinity*. For, notwithstanding the *Commission* runneth expressly to the *Rich*, *Charge*, &c. Notwithstanding they be in great danger, and that of many *snare*s (as the *Apostle* saith in this *Chapter*) and therefore need it greatly; Yet (I know not how) it comes to pass, whether, because they think themselves too wise to receive a *charge*, any *charge* at all; or because they think themselves too good to receive it, at the hands of such mean men, as we be; (and if they must needs be charged, they would be charged from the *council*, from men more Noble and Honourable than themselves) they would not gladly hear it, surely they would nor; and because they would not gladly hear it, we are not hasty they should hear it. And great reason, why (as we think:) for as it is true which is in the *Psalm* 45. 18. *So long as they do good to themselves, men will speak good of them*; So it is true backward too, *So long as we speak well of them, spare them, call not on them, they will do good to us*. And otherwise, if we spare them not, but prosecute our charge, then cometh *Odi Michæam filium Imila*, I hate *Michea* the son of *Imilah*. And who would willingly live in disgrace, and sustain, I say, not the fierce wrath, but the heavy look of a man in authority? That makes the office of giving a *charge*; a cold office, and therefore to decay, and be shunned of all hands; that makes us, if we cannot of the *Eunuch* learn to *speak good of the King*: yet to follow *Balak*, counsel at the least, *neither to bless nor curse*: that makes, that though for shame of the world, we will not set up for *Upholsters*, and *stuffed cushions and pillowes*, to lay them under their elbows; yet for fear of men, we shun the Prophet *Esay's* occupation, to take the *trumpet* and *disease* them, lest we lose *Balak's* promotion, or *Abah's* friendship; *Esay's* portion, or I wot not what else, which we will not be without. In a word: this maketh, that *Jonah* was never more unwilling to deliver this message at *Ninev*, than is *Timothy* to give his *Charge* at *Ephesus*.

To the Rich.

Verse 9:

1 Reg. 12. 8.

Ibidem.

Num. 23. 25.

Esay 58. 1.

Verse 13.

Verse 15.

Verse 16.

Ibidem.

The *Apostle* saw this, and what it would come to: and that you may see, that he saw it, you shall understand, he hath besides this of yours, directed another *Writ* to us, ver. 13. *I charge thee*, &c, running in very rigorous and peremptory terms, able to make any that shall consider them a right, to tremble. Straightly commanding us, in the name of God the Father, and of the Lord Jesus Christ, laying before us the *Passion of Christ*, *If there be any grudge*, and the day of Judgement, *and there be any fear*, that we fulfill every part of our *charge*; and immediately after nameth this your *charge* for one. And knowing that we are given to fear *Princes* and *Lords*, he telleth us of the *Prince of all Princes*, and *Lord of all Lords*; Knowing, that we are given to fear, and be dazzled with the glittering of their pomp (which yet a man may abide to look on) he telleth us of Him, whose brightness no eye may once abide; Knowing, that we fear honour and power, though it last but for a small time: He seareth us with one, whose honour and power lasteth for ever.

Beloved in the Lord, I beseech you but weigh the place: weigh it, and have pity on us. For, *Nunquid nos recipimus? nunquid nos delere possumus? Si delenuis, timemus deleri* (saith St. *Augustine*.) We writ not this *charge*, our pens dealt not in it; it was not we that writ, and it is not we that can blot it out, unless we our selves will be blotted out of the book of life.

Such is our *charge*, as you see, to *charge* you: and but for this *charge*, but that we are commanded, but that we are threatened, and that in so fearful a manner threatened, we would never do it: of all men, we should never deal with the *rich*. For who would not choose to hold his peace, and to seek his own ease for his *charge*, many times *chargeable*, sometimes dangerous, evermore *unsavory*, but for this Process that is our against us? For my selfe, I profess, that in the same words that St. *Augustine* did sometime, *Ad istam visiosissimam securitatem nemo nos vinceret*; In this discreet kind of *fallens*, no man should go beyond me, if Saint Paul would be content; if order might be taken, to have these *Verses* cancelled: if we could deliver (I say not yours, but) our own souls with silence. But this standing in force, *Coget nos Paulus iste*, we are enforced by this Paul: His *precipio tibi*, *I charge you*, drives us to our *Præcipe illis*, to charge them. We charge not you, but when we are charged our selves; we terrifie not you, but when we are first terrified our selves. And I would to God we knowing this *terror*, might both fear together this day, at the *charge-giving*, that some might both rejoice together in the great day, at the *charge-answering*. This may serve: and I beseech you, let it serve to stand between us and your displeasure in this behalf: and seeing the *Commission* is penned to our hand, and that *Rich men* are in it *nominate* (except the *lessons* of affection shew it self too evidently in us) to think we cannot otherwise do: and therefore it is, because the commandment of our God is upon us, is heavy upon us. The *charge* it followeth.

Charge

II.

The first point
of the Charge:
Not to be High-
minded.

Charge the Rich, &c. This is the first point of the charge, *that they be not high minded*: 1. First, against that, which if it come with all the riches, yea, all the virtues in the world, it spoileth them all; that is, against *Pride*. 2. Secondly, against that which is the root of this bitter branch, and the prop and stay of an high raised mind; namely, a vain trust in our riches. Both these forbidden, by means of their uncertainty ἀσφάλεια: such, as a man cannot tell where to have them, therefore not to be boasted of, therefore not to be trusted in.

Ever since our first Fathers, by infection took this *morbum Satanicum*, this devillish disease (*Pride*) of the Devil: such tinder is in our nature, that every little spark sets us on fire: our nature hath grown so light, that every little thing puffeth us up, and sets us aloft in our altitudes presently. Yea indeed, so light we are, that many times, when the gifts are low, yet for all that, the mind is as high, as the bramble: low in qualities (GOD knoweth) yet had his mind higher than the highest Cedar in Lebanon. But if we be but of mean stature once, but a thought higher than others our fellows, if never so little more in us, than is in our neighbours, presently we fall into Simons case, we seem to our selves as he did, to be *τίσις ἑαυτοῦ*, no doubt *some goodly great thing*. But if we come once to any growth indeed, then presently our case is Hamans case: Who but he? Who was he, that the King would honour more than him? Nay, who was there, that the King could honour, but he? He, and none but he. Through this aptnesse in us that we have to learn the Devils lesson, the Devils *Discite a me*, for I am proud; (for so it is, by opposition of CHRIST's lessons, which is *Discite a me, quia mitis sum*, because I am meek and gentle;) we are ready to corrupt our selves in every good gift of GOD: in *Wisdom*, in *Manhood*, in *Law*, in *Divinity*, in *Learning*, or *Eloquence*: every and each of these serveth for a stirrup to mount us aloft in our own conceits. For, where each of the former hath (as it were) his own circuit (as *Wisdom* ruleth in *Counsel*; *Manhood* in the *Field*; *Law* in the *Judgement-seat*; *Divinity* in the *Pulpit*; *Learning* in the *Schools*; and *Eloquence* in *Persuasion*;) only *Riches* ruleth without limitation: *Riches* ruleth with them all, rulerth them all, and over-ruleth them all: his Circuit is the whole world. For which cause, some think, when he saith, *Charge the rich*, he presently addeth, *of this world*, because this world standeth altogether at the devotion of riches; and he may do what he will in this world, that is rich in this world. So said the Wise man long ago, *Pecunia obediunt omnia*: all things answer Money; Money mastereth all things; they all answer at his call, and they all obey at his commandement. Let us go lightly over them all; you shall see, that they all else have their several predicaments to bound them, and that *Riches* is only the transcendent of this world.

Wisdom, ruleth in *Counsel*; so do *Riches*: for we see, in the Court of the great King *Alexander*, there were *Counsellours*, whose wisdom was to be commanded by riches, even to hinder a public benefit, the building of the Temple: *Manhood* rulerth in the warre; so do *Riches*: Experience teacheth us, it is so: It is said, it was they, that wan *Deventer*; and that it was they, and none but they, that drove the *Switzers* out of *France*, and that without stroke stricken. *Law* governeth in the Seat of *Justice*; so do *Riches*: and oftentimes they turn *Justice* it self into *wormwood*, by a corrupt Sentence; but more often doth it turn *Justice* into *vinegar*, by long standing, and infinite delays, yet Sentence will come forth. *Divinity* ruleth in the Church and *Pulpit*; so do *Riches*: For, with a set of *silver-pieces* (saith *Augustine*) they brought *Concionatorem mundi*, the Preacher of the world JESUS CHRIST to the Barre, and the *Disciple* is not above his Master. *Learning* rulerth in the *Schools*; so do *Riches*: And indeed, there, *Money* fetherth all to school. For (to say the truth) *Riches* have so ordered the matter there, as *Learning* is now but the *Usher*; *Money* he is the Master: the Chair it self, and the disposing of the Chair, is his too. *Eloquence* rulerth in *persuasion*; and so do *riches*: when *Tertullus* had laboured a goodly flowing Oration against *Paul*, *Felix* looked, that another, a greater Oratour should have spoken for him: namely, *that Something should have been given him*: and if that Oratour had spoken his short pithy sentence, *Tantum dabo*, *Tertullus* his Oration had been cleat dashed. *Tantum dabo* is a strange piece of *Rhetorick*; Devils as cunningly, pen as curiously as you can, it overthrowes all. *Tantum* valens quatuor syllabas, such force is there in four syllables. Though indeed, some think (it being so unreasonable short as it is, but two words) that it cannot be the *Rhetorike* of it, that worketh these strange effects, but that there is some *sorcery* or *witchcraft* in them, in *Tantum dabo*. And surely a great Sorcerer. (*Simon Magnus*) used them to *Peter*; and it may well be so, for all estates are sorely bewitched by them. I must end: for it is a world to think and tell, what the Rich of the world, may do in the world.

So then, *Riches*, seeing they may do so much, it is no marvel though they be much set by. *Et divites cum habeant quae magni fiunt ab omnibus, quid mirum, si ab omnibus ipsi magni fiant*; & cum magni fiant ab omnibus, quid mirum si & a se? Rich men having that which is much set by, no marvel though of all men they be much set by; and if all other men set much by them, no marvel, if they set much by themselves; and to set much by a mans self, that is to be high-minded. It is our own Proverb in our own tongue: As riseth our good, so riseth our blond. And Saint *Augustine* saith, that Each fruit, by kind, hath his worm breeding in it: as the Pear, his; the Nut, his; and the Bean, his; So, *Riches* have their worm, *Et vermis divitiarum, Superbia*; and the worm of riches, is *Pride*. Whereof we see a plain proof in *Saul*: Who, while he was in a poor estate, and his boy and he could not make five pence between them, was as the Scripture saith, low in his own eyes: after, when the wealth and pleasant things of *Israel* were his, he grew so stern, as he forgot himself, his friends,

Judg. 9. 15.

Acts 8. 9.

Ester 6. 6.

Matth. 11. 29.

Eccl. 10. 19.

Ezra 4. 5.

Acts 24. 27.

Acts 8. 19.

2 Sam. 9. 21.

friends, and GOD too: and at every word that liketh him not, was ready to run *David, Jonathan,* and every one through *with his javeline.* It is very certain; where *riches are,* there is great danger of *pride.* I desire you to think, there is so, and not to put me to justify GOD'S wisdom herein, in perswading and proving, that this charge is needfull for you that be *rich*; that it was needfull for the *Prophet,* to preach under the Law. *If riches increase, set not your heart on the top of them:* Let not that rise as they rise: Nor for the other *Prophet,* Give me not riches, lest I wax proud: Nor for the *Apostle Paul* under the Gospel, to say: *Charge them that be rich in this world, that they be not high-minded.* I beseech you, Honour GOD, and ease me so much as to think, there was high cause, it should be in charge; and that, if a more principal sin had been reigning in the *rich,* this sin should not have had the principal place, as it hath.

Psalms 62. 10.

Prov. 30. 9.

How then? What, are you able to charge any here? will some say: It is not the manner of our Court, nor of any Court, that I know. To us it belongeth only to deliver the Charge, and to exhort, that if none be proud, none would be; and if any be; they would be lesse: and, if any be not humble, they would be; and if any be humble, they would be more. You that are the Court, your part is to enquire, and to present, and to endit; and that, every own in his own conscience, as in the presence of GOD, unto Him to approve your innocence, or of Him to sue for your pardon. You find none (you will say:) I would to GOD you might not.

When a Judge at an Assize, giveth his charge concerning treason and such like offences, I dare say, he would with all his heart, that his charge might be in vain, rather than any Traytour or offender should be found. A Physician, when he hath tempered and prepared his potion, if there be in him the heart of a true Physician, desireth (I know) that the potion might be cast down the kennel, so that the patient might recover without it: So, truly, it is the desire of my heart (CHRIST He knoweth) that this charge may not find one man guilty amongst all these hearers; amongst so many men, not one high-minded man. I wish, it might be in vain. The best Sessions and Potions, and Sermons are those, which are in vain: I say not, in vain, if there be cause of reproof and no amends. But, if there be no cause, and so it be in vain, I joy therein, and will joy. But, if it be far unlikely, amongst so great riches as is here, to find no pride at all; then, hear the charge and present your selves and find your selves guilty here in our Office, this day, while you may find grace, lest you be tried and found so, in that day, when there shall be no hope of grace, but only a fearfull expectation of judgement.

Which that you may do the better, so many as GOD shall make willing (as, some (I hope) He doth) I will inform you, how to try your selves; referring you, to the several branches, in our Statutes, in the High Court of Parliament in Heaven: laying them out unto you, as I find them in the Records of the HOLY GHOST.

The points are three in number. First, if the mind of any man be so exalted, that he looketh down on his brethren, as if he stood on the top of a Leads, and not on the same ground they do, that man is high-minded. Saint Augustine saith well: *Excipe pompatica hac & volatica,* they are the same that you are. They have not *vestem communem,* the same coat; but they have *cutem communem,* the same skin: and within a few yeares, when you die, if a man come with a foyner and measure all that you carrie with you, they shall carrie away with them as much: and within a few yeares after, a man shall not be able to discern the shoulder-blade of one of them, and one of you. Therefore no cause, why you should *incedere in statum infericam,* and from a high mind, bewraying it self by a high look, contemn them, as many of you do. I say then, if any of you be a child of *Ahak,* and look down so upon another, as in his sight his brethren seem as grasshoppers: 1. Whether it appear in the countenance, in drawing up his eie-browes, in a disdainfull and scornfull eye; such an one as *David* (though he found no penal statute to punish it) could never abide (and *David* was a man after GOD'S own heart, and therefore neither can GOD abide it:). 2. Or whether it appear in a proud kind of Dialect of speech, as was that of *Saul's*; *Ubi nunc est iste filius Israh?* Where is this Sonne of *Israh?* that he come to the Pharisees *Non sunt sicut:* 3. Or whether it be in the course of their life, and that they be like to the great fishes (to pikes) that think, all the little fishes in the stream were made for them to feed on. So that, it appeareth, they care not what misery, what beggerie, what slavery they bring all men to, so they may sike in the broth of the Cauldron, and welter in their wealth and pleasure: who are in their streets and Parishes as Lions, a great deal more feared than beloved; as implacable as *Lamech* to bear any injurie, and will have, for one drop of blood, no lesse than a mans life: what speak I of bearing injurie? which will do injurie, and that for no other reason but this, thus it must be, for *Hophni* will have it not thus, but thus; and except they may do thus (what they will; to whom they will, when and how they will) forthwith they do not govern, their authority is nothing; in this sort, over-bearing all things with their countenance and wealth, and whosoever standeth but up, drawing him before the Judgement-seat, and wearing him out with Law. These men who do thus, from a high in-bearing of the head, in phrase of speech, and in the order, or rather disorder of their dealing: over-look, over-crow, and over-bear their brethren of mean estate; it is certain, they be high-minded: Enquire and look, whether any be so.

Numb. 33. 34.

Prov. 30. 13.

Psalms 101. 5.

1 Sam. 20. 37.

Habac. 2. 14.

Ezek. 11. 3.

Zeph. 3. 3.

1 Sam. 21. 9.

1 Reg. 21. 7.

James 2. 6.

Secondly, if any mind climb so high, that the boughes will bear him no longer; by exalting himself above either his ability, condition, or calling (a fault, which hath like to cost our times dear) that mans footing will fail him, he will down; he and his mind are too high a great deal. The late treasons and conspiracies came from such kind of mindes. For, when the mindes of men will

will over-reach their abilities, what must be the end, but (as we have seen of late) to prove *Tray-tors*? Why, because they have *sworn themselves out of their skin*. Why so? because they had *lashed on more on their pleasures than they had*. For, so doing, when they had over-reached themselves, they became *αποδύται*, they must take some heady enterprise in hand, what is that? to become *αποδύται*; that, seeing their credit is decayed in this State, they may set up anew; and that is, by over-turning the old.

1 Tim. 3. 4.

And not only this passing the ability is dangerous to the over-turning of a Common-wealth; but the passing of a mans condition too: and tendeth to the impoverishing: and, at last, to the overthrow of the estate also. ¹ Whether it be excess of diet: as when being no Magistrate, but plain Mr. Nabal, his dinner must be like to the feast of a King. ² Or whether it be in excess of apparel, wherein the pride of England now, as the pride of Ephraim in times past, ³ *testifieth against her to her face*. ⁴ Or whether it be in ⁵ *lifting up the gate too high*; that is, in excess of building. ⁶ Or whether it be in keeping too great a traine (Esau's case) that he go with ⁷ *four hundred men* at his tail: whereas the fourth part of the fourth part would have served his Father well enough. ⁸ Or whether it be in perking too high in their alliance, the *Brambles son in Lebanon*, must match with the *Cedars daughter*. These are evidences and signes set down to prove a high mind: see and search into your selves, whether you find them or no.

1 Sam. 25. 36.

a Hof. 5. 5.

b Prov. 17. 16.

c Gen. 32. 16.

Reg. 14. 8.

There is yet of this feather another kind of exalting our selves above that we ought, much to be complained of in these dayes. S. Paul calleth it a *stretching of our selves beyond measure*. Thus, if a man be attained to any high skill in Law, which is the gift of GOD; or if a man be grown wise, and experienced well in the affaires of this world, which is also His good blessing: presently by vertue of this, they take themselves to be so qualified, as they be able to over-rule our matters in Divinity, able to prescribe Bishops how to govern, and Divines how to preach; so to determine our cases, as if they were professed with us; and that many times, ¹ *affirming things they know not*, and ² *censuring things they have little skill of*. Now seeing we take not upon us to deal in cases of your Law, or in matters of your Trade, we take, this is a *stretching beyond your line*. That in so doing you are ³ *a people that controll the Priest*: that you are too high, when you ⁴ *set your selves over them that are over you in the Lord*: and that this is no part of that ⁵ *sober wisdom*, which Saint Paul commendeth to you; but of that *cup-shotten wisdom* which he there condemneth. Which breaking compasse and out-reachings is (no doubt) the cause of these lamentable rents and ruptures in the Lord's Net, in our dayes. For, *Only by pride cometh contention*, saith the Wise man. Which point I wish might be looked upon and amended. Sure, it will marre all in the end.

1 Cor. 10. 14.

a 1 Tim. 2. 7.

e Jude 10.

f Hof. 4. 4.

g 1 Thes. 5. 11.

b Rom. 12. 4.

3

i Hof. 6. 6.

k 2 Cor. 10. 4.

Thirdly, if a man *lift up himself too high*, any of both these wayes, GOD hath taken order to abate him and take him down: for, He hath appointed His Prophets, to ¹ *prune those that are too high*; and He hath ordained His Word, to ² *bring down every imagination that shall be exalted against it*. Now then, if there be any man, that shall seek to set himself without the shot of it; and is so high-minded, as that he cannot suffer the words of exhortation, and where God hath said, *Charge them that be rich*, he cannot abide to hear any Charge (and such there be:) sure, that man without all question is very high-minded; and, if he durst, he would tear out this leaf, and all other where like charge is given thorow the Bible. Of Nabal it is recorded, ¹ *He was so surly, a man might not speak to him*: Of ² *Abner* (a great man, and a special stay of the house of Saul) that upon a word spoken, of his adulterous life with one of Saul's minions, he grew to such choler, that he forgot all, and laid the plot that cost his Master Ishboseth his kingdom. Micheah prophesied good things, that is to say, profitable to Ahab, the event shewed it: yet because he did not prophesie good things, that is, such as Ahab would hear, he spared not openly to professe, *he hated him*; and whereas the false Prophets were fed at his own table, and fared no worse then he and his Queen, he took order for Micheah's diet, that it should be the bread of affliction, and the water of trouble; and all for a charge-giving. These here (I dare boldly affirm) high-minded men in their generations: If any be like these, they know what they are. If then there be any that refuse to be pruned and trimmed by the Word of God; ¹ Who either when he heareth the words of the charge, ² *blesseth him in his heart*, and saith, *Tush, he doth but prate; these things shall not come upon me, though I walk still according to the stubbornnesse of mine own heart*: ³ Either in hearing the Word of God, takes upon him (his flesh, and blood, and he) to sit on it, and censure it: and say to himself one while, this is well spoken, while his humour is served; another while, this is foolishly spoken, now he babbleth, because the Charge fits somewhat near him: ⁴ Either is in the Pharisees case, which after they have heard the Charge, do (as they did at CHRIST) ⁵ *exuvius legem, iest, and scoffe*, and make themselves merry with it, and wash it down with a cup of Sack, and that ⁶ *because they were covetous*: If in very deed ⁷ *the Word of God be to them a reproach*, and they take like delight in both, and well were they if they might never hear it; and to testifie their good conceit of the Word, shew it in the account of the Ephod, which is a base and contemprible garment in their eyes, and the Word in it and with it (this is Michol's case.) Whosoever is in any of these mens cases, is in the case of a high-minded man; and that of the highest degree: for they lift themselves up, not against earth and man, but against heaven and GOD Himself. O beloved; you that be in wealth and authority, love and reverence the Word of GOD. It is the root that doth bear you; It is the Majestie thereof that keepeth you in your thrones, and maketh you be, that you are: But for *Ego dixi Dii estis* (a parcell commission out of this commission of ours) the madnesse of the people would bear no government, but run head-long, and overthrow all Chaires of Estate, and break in pieces

l 1 Sam. 25. 17.

m 2 Sam. 3. 7.

1 King. 22.

n Deut. 29. 19.

o Gal. 1. 16.

p Luke 16. 14.

q Jer. 6. 10.

r Mat. 23. 12.

pieces all the *Swords* and *Scepters* in the world ; which you of this City had a strange experience of in *Jack Straw* and his meiny, and keep a memorial of it in your *City Scutcheon*, how all had gone down, if this *Word* had not held all up. And therefore, honour it I beseech you ; I say, honour it. For, when the highest of you your selves, which are but *grasse*, and your Lordships *glory* and *Worship*, which is the *flower of this grasse*, shall *perish and passe away*, this *Word* shall *continue for ever*. *Esay 40. 3.*

And if you receive it now, with due regard and reverence, it will make you also to *continue for ever*. This is your *Charge*, touching the first branch. I beseech you, enquire of it, whether there be any guilty in these points : And if there be, suffer us to do our Office : that is, to humble you, or else sure the *L O R D* will do His : that is, pull down riches, and mind, and man, and all. *Patimini falcem occantem, ne patiamini securim extirpantem*. *G O D* will not suffer it certainly : He would not suffer it in a *King* ; He would not suffer it in an *Angel* : He cannot bear it, to rise, in an *Apostle*, for the greatness of revelations : therefore, He will not bear it in any man for any cause whatsoever. Let this be the conclusion of this point. *q Deut. 17. 10. Jude 6. 1 Cor. 13. 7.*

We shall never have *pride* well pluckt up, so long as the *root* of it sticks still ; that is, a *Vaine confidence in riches*. For if we doubted them, we would not trust in them, vve would not *boast* of them. But, vve *trust* in them : and that inordinately, as *counter-meanes* against *G O D* : not subordinately, as *under-meanes* unto *G O D* : and in so doing, we translate *G O D*'S Office unto us, and our *homage* unto Him, to a plate of silver, or a wedge of gold. And that is (*Saint Paul* saith) the *worldly mans idolatry*. And indeed there is little difference : It is but turning the sentence of the Prophet *David* ; of *Idolaters*, to say thus ; *Their Idols are silver and gold* ; and of the *Worldly men*, thus : *Silver and gold are their Idols*. *2*

We may examine our selves, in this point of the *Charge* : namely, whether our *trust* be in our *riches*, by two wayes : For it being a received ground ; that our *strength* is our *confidence* ; where we take our chief *strength* to lie, that is it certainly, which vve *trust* to. Now, vvhen that is, vve shall soon find. 1 If we can certifie our selves, in our *need*, among all meanes, vvhat doth first offer it self in our intention ; 2 And again, vvhen all our meanes forsake us, and fail, vvhat is our last succour in executions. *The second Point. Not to trust in uncertain riches. Coloss. 3. 5. Psalm 135. 15.*

By course of nature, every thing, when it is assaulted, ever rouseth that part first, wherein his principal strength lieth : if it be in his *trikes*, them ; or in his *hornes*, or whatsoever it is, that. To a poor man (if he have a cause in hand) there is nothing cometh to mind but *G O D* and *innocency*, and the goodnesse of his cause : there is his *strength*, and that is the *Horn of his salvation*. But, the rich, (saith *Amos*) hath gotten him *Hornes in his own strength* ; and not *iron hornes*, as were *Zedekia's*, but *golden-hornes*, with which he is able to push any cause, till he have consumed it. For, indeed, if he be to undertake ought, the first thing that cometh to his head is, *Thus much will dispatch it* : Such a gift will I assure such a man, and such a gift will stop such a mans mouth, and so it is done : *Neither is G O D in all his thoughts*. *Prov. 24. 22.*

Tell me then, if your affaires, vvhat cometh first to mind ? nay, tell your selves what it is *Aures omnium pulso* (saith *Saint Augustine*) *conscientias singulorum convenio* : Tell your selves, what it is ; and by this, try and know, wherein your *trust* is ; whether this charge meet with you or no, whether your *riches* be the strength of your *confidence*.

Now lightly, what we first think of, that we last fly to. It is so. *Salomon* saw it in his time and said, *The rich mans wealth is his castle* : that even as men, when they are foiled in the field, and beaten from the City-walls, flye last of all into the *Castle*, and there think themselves safe, as in their place of chief strength ; So, it falleth out with the rich of this world : in any of their causes ; when justice, and equity, and truth, and right, and *G O D*, and good men, and a good conscience and all forsaken them (and yet yield they will not, in the pride of an high mind) they know, when all other have forsaken them, their *purse* will stand to them : and thither, as to their *strongest salvation* they fly, when nothing else comforts them. So that, when they cannot in heart say to *G O D*, *Thou art my hope*, their matter is so bad they do say ('tis he, in *Job*) *to their Wedge of gold* : Well yet, *thou art my confidence*. And surely, he that deviseth or pursueth an unrighteous cause, because his hand hath strength, that man may be arraigned of the point. As again if any say, and say within truly (*dic, dic, sed imus dic*, saith *Augustine*) with all my riches, with all my friends, and all the meanes I can make. I can do nothing against the truth, vvhen a man is so rich, that he is poor to do evil ; so wise, that he is a fool to do evil ? so trusteth in his riches, that he dare not take an evil cause in hand, no more than the poorest Commoner in the City ; I dare discharge that man the *Court* for this point. Oh beloved, think of these things, and secretly betwixt *G O D* and you, use your self to this examination : Sure if *G O D* be *G O D*, if there be any truth in Him, you shall find grace, peace and comfort in it at the last. *Prov. 8. 11. Job 31. 24. Mic. 2. 2.*

Charge the rich, that they be not high-minded, nor trust, &c. And, why not high-minded ? and why not trust ? Inclusively the reason is added in these words, because of the *uncertainty* of riches. It is *Pauls* reason ; and it is *Salomons* too, vvho knew better what belonged to riches, than *Paul* or any other. *Travel not too greedily for them, bestow not all thy wisdom upon them* (saith he :) *for they have the wings of an Eagle, and will take their flight of a sudden*. Such is *Saint Paul's* word here, the very fame. We behold them, we hold them, they are here with us ; let us but turn our selves aside a little, and look for them, and they are gone. It is, as if he should say ; Indeed if vve could pinion the wings of our riches, if vve could nail them down fast to us, then were there some *Prov. 23. 5.*

shew or shadow, why we should repose *trust* in them: But it is otherwise; they are exceeding *uncertaine*; even the *harvest* of the water much above all *trades*. Yea, I take it, the *Merchants* confesse so much, before they be aware; For; by this, he claimeth to be allowed an extraordinary gaine, because he *ventureth* his trafficke as *uncertaine*, and that he is driven to *hazard* and put in a *venture* his goods continually, and many times his *person*, and (to make him a right *venture*) many times his *soule* too. And, if they be not *uncertaine*, how commeth it then to passe, the *rich men* themselves are so *uncertaine*? that is, that they that were but the other day a little before, of principall *credit*, within a while after, and a very short while after, their *bills* will not be taken? And if *riches* be not *uncertaine*, what need they upon a night of foule weather, Such *Assurances* upon the *Exchange*? What need the *Merchants* have *security* one of another? What need they, to have their *estates* *sure*, and so good? such *assurances* and *coveynances*, so strong, yea, more strong than the wit of man can devise, if both *riches* and *men* be not *uncertaine*? I know, they pretend the *mans mortality*: but, they know, they meane many times, the mortalitye of his *riches*, rather than himselfe; or at the least, of one as of the other. I will by judged by themselves.

I would have you marke Saint Paul's manner of speech. Before, he called them not *rich*, barely; but, with an addition, the *rich of the world*. Sure, it is thought of divers of the best Writers both old and new (I name of the new, M. Calvin; and of the old, Saint Augustine) that this addition is a diminution; and that it is (as it were) a *barre*, in the *Armes* of all *rich men*; and that; even by that word, he meanes to entwile them, and (as I may say) to cry them down; so, to make an entrance to his charge, that men should not be too proud of them. For, being of *this world*, they must needs savour of the *soile*; be as *this world* is (that is *transitory*, *fickle* and *deceitfull*). And now he comes in with *riches*, againe; and will not put it alone, but calleth it the *uncertainie* of *riches*. And I see, it is *Holy Ghost's* fashion, nor in this place onely, but all along the Scriptures, to speake nothing magnifically of them, as the manner of the world is to doe. Saint Paul calleth them not *rich*, but the *rich of this world*: Saint Iohn likewise calleth them not *goods* simply, but *this worlds goods*. Saint Paul calleth them not *riches*, but the *uncertainty* of *riches*: Our SAVIOUR CHRIST calleth them not *riches*, but the *deceitfulness* of *riches*. So David, the *plate* and *arras* and *rich furniture* of a wealthy man, calleth it of purpose, the *glory* of a *mans house*; not his *glory*, but the *glory* of his *house*; (that is Saint Chrysostomes not.) And Salomon calleth them (as they be indeed) *GODS blessings* of His left hand. For, *immortalitie*, *eternal life*, that onely is the *blessings* of His right hand. All, to learne us, not to *boast* our selves, to *stay* our selves, or (as CHRIST calleth it) to *rejoyce* (I say not, as He to His Disciples, that a few devills, but) that a few *minerals* be *subject* unto us; but that, by our *humbleness* of minde, *trust* in God, dealing truly with all, and mercifully with our poore brethren, we are assured, that our names are written in the *booke* of life. This then is the *uncertainty* of our *riches*; because, they are the *riches* of *this world* (the world, and they, are all within the compasse of our Text) that is, you must leave them to the world, they are none of yours. *Denique si vestra sint* (saith Gregorie) *sollite ea vobiscum*, If they be yours, why doe you not take them with you, when you goe? By leaving them behinde you to the world, you confesse, they are not yours, but the worlds. But, indeed, they are the *riches* of *this world*; *Hic enim acquiruntur, hic vel amittuntur, vel dimittuntur*: here you get them, and here you may lose them; here you get them, and here you must leave them. And in this disjunctive, you have the certainty of *riches*: the very certainty is *losing* or *leaving*, that is, *foregoing*; so, the very certainty is an *uncertainty*. Leave them, or lose them we must: leave them when we die, or lose them while we live. One end they must have, *finem tuum*, or *finem suum*; thy end, or their owne end. You must either leave them when you die, or they will leave you while you live, this is certaine: but, whether you, them; or, they you; this is uncertain. Iob carried himself, his *riches* went: The *Rich mans riches* carried, but he himself went: One of these shall be, we know; but which of them shall be, or when, or how, or how soone it shall be, that we know not.

Let us briefly consider this double *uncertainty*.

1. Of our *riches staying* with us first.

2. And then, of our *staying* with them.

1. In 2 Cor. 11. 26. when as he would glory, he saith, *He will glory in his infirmity*: which when he would recount; as a principall part of it, he reckoneth, that he had been in perills of waters, in perills of robbers, of his owne nation, among the *Gentiles*, in the *City*, in the *wildernes*, in the *sea*, and amongst *false brethren*. If this were frailty then (sure) frail and weak are *riches*. And sure, if the *rich* will glory, they must glory with Saint Paul: for, they are in all, and in more and greater than the *Apostle* ever was. He was in perills of water; they in perill both of water and fire: He was in perill of robbers, they in perill of Rovers by sea, and Robbers by land: He in perill of his owne nation; they are in perill of our own nation, and of other nations: both removed as the *Moore* and *Spaniards*, and neere home, as the *Dunkirker*: He in perill of strangers; they, not of strangers only, but of their own household, their servants and *fellowes*: He in perill of the *Sea*, they, both of the tempest at the *Sea*, and the *Publican* on land: He in perill of the *wildernes*, that is, of *wild beasts*; they, not only of the wild beast, called the *Sycophant*, but of the tame beasts too, called the *flatterer*: He in danger of *false brethren*; and so are they in perill of certaine *false brethren* called *wilfull Bankrupts*, and of certaine other called *deceitfull Lawyers*; for the one, their *debts*; for the other *estates* and *deeds* can have no certainty.

Musculus on that place (where CHRIST willeth Our treasure to be laid, where no moths come) saith

1 Iohn 3. 17.

Mat. 13. 23.
Psal 49. 16.

Luk. 12.

Mat. 6.

faith, his Auditors did laugh in conceit, at CHRIST; that frayed them with *moths*, their maids should deal with the *moths* well enough: (Saith he) you think, he meant the silly poore *flies*: Tush, you are deceived, what say you to *Tinea urbana*, *evill Creditors*? You must needs *credit*, you can have no *vent*, for your merchandize: and what say you to a second kind of *moths*, called *Tinea forenses*, *Westminster-Hall-moths*? (for I trust, I may speak of the *corrupt Lawyer*, with the favour of the better sort) you must needs credit them with your *evidence* and *estates*, it is not certaine what wealth these *two moths* doe waste, and in what *uncertainty* mens *riches* are, by their meanes.

These are out of *Saint Paul's* perils: he was free from these *moths*. But many *rich men* might be brought forth in a fair day and shewed, whose substance hath by these *moths* been fretted to pieces. Thus little certainty have we, of their *staying with us*.

2 But grant, Let it be that they were *certaine*: yet, except we our selves were sure to stay with them also, it is as good as nothing. That there may be a certainty between two things (as a man and his *wealth*) to continue together, they must either of them be *sure*: else, if the one faile, where is the others assurance? Grant then, we were *certaine* of them, we are not *certaine* of our selves; and in very deed, we are no more *certaine* of them, than they of us. *Leases* of them we have for *sixtie yeares*; but they have no *leases* of us for *three houres*: If they might take *leases* of us too, it were somewhat. Now, when the *Lease* is taken, nay when the *Fee-simple* is bought, and the *house*; and the *ware-house* filled, and the purse too, if GOD say but *Hac nocte*, it dashes all. For which cause; I thinke, *Saint James* (speaking in two severall places of our life, and our *riches*) our *riches* he compareth to the *grasse*, of no certainty; it will either *wither* or be *plucked up* shortly: but this is a great certainty in respect of that of our life, which he resemblance to a vapour which we see now, and by and by we turn us to look for it, and it is *vanished away*. To us then that are *uncertaine* of our selves, they cannot be but *riches of uncertainty*.

Luk. 12.
James 1. 11.

But, let us admit, we were sure of both these, what is it to have *riches* and not to enjoy them? And the enjoying of *riches* dependeth upon two *uncertainies* more.

1 First, a mans *uncertainty*, which hangeth upon the *favour* of a *Prince*; which is many times wavering & uncertain. I know not, whether I shall make you understand it, because of the want of examples in our time, by meanes of the mild and blessed government that we live in. For, a practice it hath been, and many *Records* doe our *Chronicles* afford, in the daies of some Princes of this Realme, when a man was growen to wealth, to picke holes and make quarrels against him; and so seize his goods into the Princes hand: to use wealthy Cittizens as *sponges*, to roule them up & down in moisture till they be full, and then to wring all out of them again. God wot, an easie matter it is, if a *Prince* stand so minded, to finde matter of disgrace against a subject of some wealth; and then he might fare never a with the better for his wealth, for fine and forfeiture whereof, rather than any fault else, the businesse it selfe was made against him. We cannot tell, what this meaneth; we may thanke the gracious government, we live under; so that, I thinke, I do scarce speak so that I am understood. But, such a thing there is, such an *uncertainty* belonging to *riches*, whether we conceive it or no,

2 Again, if the times which we live in, happen to prove *unquiet* and *troublesome*, then againe comes another *uncertainty*. For, the dayes being *evill* and *dangerous*; a man can have no joy, and indeed no certainty neither of *riches*. For, if there fall an *invasion*, or *garboile* into the State by *forrein* or *Civill warre*, then (if ever) is *Iobs simile* verified, that *Riches are like a cobweb*; that which a man shall be weaving all his life long; with great adoe and much travell, there comes me a souldier, a barbarous souldier, with his broom, and in the turning of a hand sweeps it cleane away. How many in our neighbour countries, during their misery have tasted this *uncertainty*? How many have gone to bed *rich*, and risen *poore* men in the morning? Great troubles are looked for, and great troubles there must be and will be, doubtles. The world now knoweth his *Masters will* and doth it not, it must therefore certainly be *beaten with many stripes*, with many more than the ignorant world was. And therefore this word [of this world] in this Text, we may with a *Emphasis* pronounce and say, *Charge them that are rich in this world, that they trust not in the uncertainty of riches*.

Iob. 8. 4.

There are but three things in *riches*: 1 The *possessing*, 2 the *enjoying*, 3 and last the *conveyance* of them. Little assurance is there in the two former, and what shall we say of the *conveyance*? If our pompe cannot descend with us; well yet, if we were *certaine* to whom we should leave them, somewhat it were for the certainty of them. These considerations oft had in mind would loosen both our assurance in, and our liking of them.

What for the *conveyance*: do we not see daily that *men* make *heritages*, but *God* makes *heires*; that many sons roste not that, their fathers got in hunting? that they that have been in the chief account for their wealth, their sons should be driven even to flatter the *poor*, and have nothing in their hands, no not bread? that never snow in the Sun melted faster, than do some mens *riches* as soon as they be gone.

Iob. 10. 16.

These things are in the eyes of the whole world. O beloved, these are the judgments of GOD. Deceive not your selves with vaine words: say not in your hearts, this is the way of the world, some must get and some must lose. No, no: it is not the way of the world, it is the way of GODS judgement. For, to the reason of man nothing can be alledged, but that consider the infinite number of infinite *rich men* in this place, the posterity of them these many yeares should by this

time filled have the whole land, were it much bigger than it is, with their progeny, even with divers both *Worshipfull* and *Honourable Families* from them descended: and it is well known, it is otherwise, that there is scarce a handfull in comparison. This is not *the way of the world*; for we see divers Houses of divers lines remain to this day in continuance of the same wealth and worship, which they had five hundred yeares since. It is not therefore *the way of the world*; say not it is so; but it is a heavy judgment from the Lord. And these *uncertainties*, namely this last came upon some of them for their *wicked and deceitfull getting* of them: upon some of them, for their *proud and riotous abusing* them: upon some of them, for their *wretched and covetous retaining* them. And except ye now heare this the *Lords Charge*, tooke unto it, howsoever you wrastle out with the *uncertainties* your selves; assuredly this last *uncertainty* remaineth for your children. *The Lords hand is not shortened*. I shall never get out of this point; if I breake not from it.

Esa. 59. 1

These are but three fruits of all your getting. 1. the *tenure*: 2. the *fruition*: 3. the *parting* with. See, whether the Lord hath not laid one *uncertainty* on them all. 1. *Uncertainty*, in their *tarrying with us*, and *Uncertainty*, in our *tarrying with them*. 2. *Uncertainty* of *enjoying*, by reason of the danger of the time; 3. *Uncertainty* of our *leaving them*, by reason of the danger of our childrens scattering. The estate in them, the enjoying of them, the departing with them, all being *uncertaine*, so many *uncertainties*, might not *Saint Paul* truly say, the *uncertainty* of riches?

There is yet one behind, worse than them all. I will adde no more but that: and that is, that our *riches* and our *worship* they shall leave us, because they be *uncertaine*; but the *pride* of our *minds*, and the *vain* trust in them, them we shall be certaine of, they shall not leave us. And this is *grave jugum*, a heavy misery upon mankind: The *Goods*, the *Lordskip*, the *Offices* that they got, them they shall leave here: the *sin*, that they commit in getting and enjoying them, they shall not leave behind them for their hearts, but that shall cleave fast unto them. This is a *certainity* you will say: it is indeed a *certainity* of sinne, but therefore an *uncertainty* of the soule: so doth *Iob* reckon it amongst the *uncertainties* of riches. For *what hope hath the hypocrite when he hath heaped up riches, if God take away his soul?* Where is his hope or his trust then? Never will they shew themselves in their owne kinde, to be a *staffe of reed*, as then: both deceiving them which leane on them, and besides going into their soules and piercing them. For, very sure it is, many of that calling die in great *uncertainty* this way; wishing, they had never seene that *wealth*, which they have seen, that so they might not see that *sin* which they then see. Yea, some of them (I speake it of mine own knowledge abroad) wish, they had never come further than the *shovel* and the *Spade*: crying out at the houre of death, both of the *uncertainty* of their *riches*, and of the *uncertainty* of the estate of their *soules* too.

Iob. 27. 8.

Esa. 36. 6.

This point, this, is a point of speciall importance, to be spoken of by me, and to be thought of by you. I would *God*, you would take it many times (when *GOD* shall move you) into sad consideration. With great affection, and no lesse great truth (said *Chrysostome*) that heaven and earth, and all the creatures in them, if they had tears, they would shed them in great abundance, to see a great many of us, so carelesse in this point as we be. It is the hand of the Lord, and it is his gracious hand, (if we could see) it that He in this manner, maketh the world to *reel* & *reel* under us: that we might not stay and rest upon it, where *certainity* and *steadfastnesse* we shall never finde; but in Him, above, where only they are to be found. For, if *riches*, being so brittle and unsteadie as they be, men are so mad upon them; if *God* had settled them in any *certainity*, what would they have done? What *poore mans right*, what *widowes copy*, or what *Orphanes legacie* should have been free from us.

The III. point
Trust in God.

Well then: if *riches* be *uncertaine*, whereto shal we *trust*? If not in them, where then? It is, in the third point, *Charge them that be rich in this world*, that they be not high minded, neither trust in the *uncertainty* of riches: but that they trust in *GOD*. It is the third point of the *Charge*, in general, and first of the *affirmative* part: and containeth, Partly a *Homage* to be done for our riches to *GOD*, and that is, *trust in Him*: And partly a rent-charge laid upon our *riches* which is *doing good*. And indeed, no other than *David* had said before, *trust in the Lord and be doing good*.

Prov. 37. 5.

Prov. 18. 10.

Saint Paul will batter downe, and lay flat our *Castle*, but he will erect us another, wherein we may *trust*. Yea indeed, so as *Salomon* did before, setteth up a *Tower* against the *Tower*; The *Tower* of the *righteous*, which is the *Name of the Lord*, against the *Rich mans Tower*, which is as you have heard before, his *riches*. Instead of the *Worldlings* faith, which is to make *money* an article of his faith; teacheth us the faith of a *Christian*, which is, to vouchsafe none but *God* that honour. Even so doth the *Apostle* here; and that, for great reason. *Nam qui vult securus spirare, speret in eo, qui non potest perire*, He that will *trust*, and be *secure* in His trust, let him trust in *Him*, who Himselfe never failed, and never failed those that put their trust in Him: in whom is no *uncertainty*, no not so much as any *shadow* of *uncertainty*.

James. 1. 17.

Trust in Him, by looking to Him first; yer we admit any else into our conceipt: and by looking to Him last, and not looking beyond Him to any, as if we had a safer or trustier than He.

And that, because He is the *living God*: as if He should say, That you phansie to your selves,

to trust in a dead idoll, and not a living God; and if ever you come to any dangerous disease, you shall finde, it is an idoll, dead in it selfe, not able to give it selfe life; much lesse to another: not able to ransom the body from the death, much lesse the soule from hers; not able to recover life when it is gone, nay, not able to preserve life when it is present; not to remove death, nay not to remove sickness, not any sickness, nor the gout from your feet, nor the palse from your hands, nay, not so much as the ache from your teeth: not able to adde one haire to your head, nor one haire breadth to your stature, nor on houre to your daies, nor one minute to the houres of your life. This moth-eaten God, as our Saviour Christ calleth it, this canker-eaten God, this God, that must be kept under lock and key from a thiefe, trust not in it for shame. O let it never be said, the living trust in the dead. Trust in the living God, that liveth Himselfe, nay that is life Himselfe; in His Son, that was able to quicken Himselfe, and is able to quicken you; of whose gift and inspiration you have already this life; by whose daily spirit and visitation your soul is preserved in this life, in this mortal and corruptible life; and of whose grace and mercie we look for our other immortal and eternal life.

Who onely not liveth, but also giveth you, &c.] A living and a giving God: that is, that liveth, and that giveth: of whose gift you have not onely your life and terme of yeares, but even also your riches themselves, the very hornes that you lift so high, and wherewith naturally many times you push against Him that gave them. He giveth; for the earth was the Lords, and all that therein is, till the earth He gave unto the children of men: And silver and gold were the Lords till, not by a casual scattering, but by His appointed giving; not by chance, but by gift, He made them thine. He gave them: thou broughtest none of them with thee into the world, thou camest naked. He gave them; and when He gave them, He might have given them to thy brother of low estate: and made thee stand and aske at his doore; as He hath made him now stand and aske at thine. He giveth your riches; you get them not; it is not your own wisdom or travell that getteth them, but His grace and goodnesse that giveth them. For, you see many men of as great understanding and foresight as your selves, want not only riches, but even bread. It is not your travel; except the LORD hath given them, all the early up-rising, and late downe-lying had been in vaine. It is God that giveth: make your recognisance, it is so, for fear lest if you deny Dominus dedit; you come to affirme Dominus abstulit. God teacheth, it was He that gave them, by taking them away.

Psal. 124. 1. 5.
16.

Agg. 2. 9.

Eccle. 9. 12.

Iob 1. 21.

This is S. Pauls reason: let us see how it serves his conclusion to the overthrow of our vaine pride and foolish trust in them. If it be gift, Si accepisti, quid gloriaris? be not proud of it. And if it be gift, He that sent it, can call for it again; trust not in it.

1 Cor. 4. 7.

Who giveth us all things, &c.] All things, spirituall or corporall; temporall or eternall, little or great, from the least and so upward; from the greatest and so downward: from panem quotidianum, a morsell of bread, to Regnum celorum, the Kingdome of heaven. He giveth us all even unto Himselfe: yea, He giveth us himselfe and all, and more we cannot desire.

Why then, if He gives all, all are Donatives; all that we hold, we hold in franck almoigne; and no other tenure is there, at Gods hands, or in our Law. For, quid habes quod non accepisti? What is there, that is to say, name one thing, thou hast, that thou hast not received; and if there be any one thing, boast of that and spare not. But if that be nothing, then let Cyprians sentence take place (so much commended and so often cited by Saint Augustine) De nullo glorandum est, quia nullum est nostrum: and adde unto it, De nullo fidendum est, quia nullum est nostrum: we must glory of nothing, for that we have nothing of our owne; neither must we trust any thing, for that we have nothing of our owne.

1 Cor. 4. 7.

That giveth us all things to enjoy.] Not onely to have, but to enjoy. For, so to have them, that we have no joy of them; so to get all things, that we can take no part of them, when we have gotten them; so to possesse the labours of our hands; that we cannot eat the labours of our hands; as good be without them: This is a great vanity and vexation; and indeed (as Salomon saith) an untimely birth were better, than so to be. But blessed be God, that besides these blessings to be enjoyed, giveth us healthfull bodies to enjoy them with, the favour of our Prince to enjoy them under, the dayes of peace to enjoy them in; whereby our soules may be satisfied with good things, and every one may eat his portion with joy of heart.

Eccle. 6. 2. 3.

That giveth all things to enjoy.] that is, dealeth not with you as He hath dealt with the poore, hath given you things, not onely of use and necessity, but things also of fruition and pleasure: Hath given you not onely Manna for your need, but also Quails for your lust: Hath given you out of Ophir not onely linnen cloth and Horses for service, but also, Apes, Ivory, and Peacocks, for your delight. Unto them He giveth indumenta, covering for their nakedness; but unto you ornamenta, cloathing for your comeliness. Unto them He gives alimenta, nourishment for their emptinesse; unto you delictamenta, delicious fare for daintinesse. Therefore you above all men, are to rejoyce in Him, there is great cause: that He may rejoyce over you, unto whom He hath given so many wayes, so great cause of rejoycing.

Psal. 78. 19.

That giveth us all things to enjoy plentifully.] Plenteously, indeed, may Israel now say, (saith the Prophet;) may England now say (say I) and I am sure upon as great cause. He hath not dealt so with every Nation, nay, He hath not dealt so with any nation. And plentifully may England now say; for it could not alwaies: Nay it could not ever have said the like. Plente-

Psal. 7. 12.

Pfal. 144. 15.
Ibid.

ously indeed, for He hath not *sprinkled*, but *poured* His benefits upon us. Not onely *Blessed be the People whose God is the Lord* (that blessing which is highly to be esteemed, if we had none besides it,) but *Blessed be the people that are in such a case*. That blessing He hath given us; *all things to enjoy plentifully*; we cannot, nay our enemies cannot but confesse it. O that our thankfulness to Him, and our bounty to His, might be as *plenteous*, as His gifts and goodness have beene *plenteous* to us!

To move us from the two evils before, the *Apostle* used their *uncertainty*, which is a reason from *Law* and the course thereof. So he might now have told us; if we *trusted* not in God, we should have the table turned; and His *giving* changed to *taking away*; our *all things*, into *want of many things*; and having nothing neer all; our *plenty* into *pennury*; and our *enjoying more than we need*, into *no more than needs*, nor so much neither. Thus He might have dealt: but He is now in a point of *Gospel*, and therefore taketh his perswasion from thence. For this indeed, is the *Evangelical argument of Gods goodness*; and there is no goodness to that, which the consideration of Gods goodness worketh in us.

Iob. 19.

The argument is forcible; and so forcible, as that choose whether this will move us or no: Sure, if this will not prevaile with us, we shall not need *Moses* and *Christ*, to sit and give sentence upon us; the *Divell* himselfe will doe it. For, as wicked as he is, and as wretched a *spirit*; yet thus he reasoneth upon *Iob*: *Doth Iob feare thee for nought*? As if he should say: seeing thou hast dealt so *plenteously*, yea so bounteously with him, if he should not serve thee, if he should so forget himself, it were a fault past all excuse, a fault well worthy to be condemned. A bad fault it must be, that the *Divell* doth abhor: yet so bad a fault it is (you see) that the *Divell* doth abhor it. When men receive blessings *plenteously* from God, and returne not the *homage* backe againe, *unthankfull rich men* shall need no other Judge but the *Devill*, and then, as you see, they are sure to be condemned, For if God will not do it, the *Divell* will.

James. 1. 5.

Let me then recommend this third part of the *Charge* to your carefull remembrance and regard. It concerneth your *homage*, which is your *trust in Him*, that you *trust in him* with your service of body and soule, who hath trusted you with His plenty and store, and hath made you in that estate, that you are trusted with matters of high importance both at home and abroad. For it is the argument of all arguments to the true Christian, because GOD hath given him (saith S. James) without *exprobration*; and given *all things*, without *exception* of any; and that *to enjoy* which is more than competency; and that *plenteously*, which is more than sufficiency, therefore, even therefore, to *trust in him* only. If there be in us the hearts of true *Christians*, this will shew it; for it will move us: and so let it, I beseech you. Let us not, as men under the *Law*, be tried with the *uncertainty* of the creatures; but as men under *grace*, have our heart broken with the goodness of our God. In that God to place our *trust*, who beyond all our desires *giveth*: if we respect the quantity, *all things*; if the manner, very *plenteously*; if the end, to joy in them; yet so, that our joy and repose end in Him: a very blessed and heavenly condition.

The III. Part
That they doe
good.
Psal. 37. 3.

Trust in the Lord and be doing good, said David: S. Paul saith the same, *Charge the rich of this world, that they do good*. The last was a very plausible point, which we have dwelt in with great delight. What? the *plenty of all things*; that we enjoy, and long may enjoy, I beseech God: who is not moved with joy to hear it reported?

But little know they, what a consequent S. Paul will inferre upon this antecedent. For thus doth Paul argue. God hath done good to you by *giving you*; you also are bound to do good to others, by *giving them*. If he hath given you *all things*, you ought to part with something: (and the more you part with, the liker yee become to Him, that *giveth all things*.) If He have given you *to enjoy*, you ought to receive others into the fellowship of the same joy: and not to thinke, that *to doe others good*, is to do your selves hurt. If *plenteously* He have given you, you ought to be *plenteous* in giving; and, not when the LORD hath His *Epha* great, wherein He hath mete to you, to make you *Hinsmall*, whereby you measure to the poore; turning the plenty of heaven into the scarcity of earth.

Thus doth the *Apostle* fetch the matter about, and thus doth he inferre your *doing good* to these little lambs and such like, out of *GODS doing good* unto you.

Heb. 11. 25.

And that which he inferreth, he doth exceeding fitly, and sheweth great art and learning in it. For, speaking of *enjoying* (his very last word) he is carried in a very good zeale and affection of the *rich of this world*, to desire of GOD, and to entreat of them that they may not have onely *πρόκαιρον ἀπόλαυσιν* of them (that is) *enjoy them for a season*, but that they may enjoy them for ever; not onely for a few yeares, or weeks or daies (we cannot tell well which, but from everlasting to everlasting: And that is, by doing good, So enjoy that we may doe good too.

Gen. 41. 4.

To say truth: Saint Paul could not better devise, than here to place it. For, our too much *enjoying*, eateth up our *well doing*, cleane. Our too much lashing on in *doing our selves good*, maketh that we can *doe good* to none but our selves. Our present *enjoying* destroyeth our *well-doing* utterly, and consequently the *eternall enjoying* we should have of our riches. As *Pharaoh's leane kine devoured the fat*, and it was not scene on them; so doth (saith Basil) our *ἐπ' αὐτῶν*, our riotous mispending (where we should not) eat up our *ἐπ' αὐτῶν*, our *Christian bestowing* where we should: and a man cannot tell

tell, what is become of it. Very well and wisely said that, Father, *Αὐτὸν ὁ τῆς ἀσώτίας ἡ φιλοψυχία*. *Pride is Prodigalities Whet-stone*, and it sets such an edge upon it, in our enjoying, that it cuts so deep into our wealth, and shares so much for our vain and riotous enjoying, that it leaves but little for our well doing.

Look how the *trust in God*, and the *trust in riches* are set one against another, here by the *Apostle*: so are our *high minds*, and our *doing good*. One would not think it at the first, but (sure) so it is; we must have *lower minds* and *less pride*, if we will have more *good works*, and greater plenty of *well-doing*. You may therefore enjoy your wealth, that is true: but you must also take this with you, you must do good with it, and learn of the *Apostle*: There be two uses of your *riches*, and that therefore GOD hath given them, 1 *To enjoy*, 2 *To do good*: not to enjoy only, but to enjoy, and to do good.

Enjoying, is doing good: But to our selves only; but by doing good, here, *Saint Paul* meaneth, to do it to others, that they may be the better for us. The very same two doth *Salomon* in very fit terms set down: That *Water is given into our cisterns*, 1 *that we may drink of it ourselves*, 2 *that our fountain may flow out*, and they that dwell about us fare the better for them. The very same two doth a greater than *Salomon*, our *Saviour* Himself count of too: for of His purse, we read He had these two uses, *To buy that He had need of Himself*, and *to give something to the poor*. It is good reason, that man consisting of two parts, the *soul* and *body*, the *body* only should not take up all, but the *soul* should be remembered too. Enjoying is the *bodies* part; and *well-doing* is the *souls*; your *souls* are suiters to you to remember them, that is, to remember *well-doing*, which is the *souls* portion.

Remember this second: the other (I doubt not) but you will remember fast enough. This was the use of our *Saviour Christ's* purse, and if yours be like His, this must be the use of yours also. For surely, it is greatly to be feared, that many rich at this day, know not both these: indeed know no other use of their wealth than an *Ox* or an *Ass*, or other brut beasts would know: to have their *crib* well served, sweet and clean provender of the best in the *manger*, and their *furniture* and *trappings* fit, and of the finest fashion: No other than the *Glutton* did, to go in *soft linnen* and *rich silk*, and to fare *deliciously every day*. Or than the other, his *pew-fellow*, that professed, it was all the use he counted of, and therefore we see he saith to his *soul*, *eat thy fill (soul)* and *drink thy fill*; fill and *fat thy self*, and enjoy this life: never look to enjoy any other.

We must learn one use more, one more out of our *Charge*, and consequently, When we look upon our sealed sums, our heaps of *Treasures*, and continual commings in, thus to think with our selves: This that I see here, hath *God given me to enjoy*, but not only for that, but to do good with also. The former use of my *riches* I have had long, and daily still have; but what have I done in the other? The *rich men* in the Gospel, they had the same; they did enjoy theirs, but now (it is sure) little joy they have of them: why? for want of this other. *Abraham* he did both: he enjoyed his *riches* here, and now another, an *eternal joy* of them. Yea, he received *Lazarus* into his bosome. Why? he received him into his bosome, and cherished him, and did good here on earth. And so did *Job*, and so did *Zacharias*. Now good Lord, so give me grace, so to enjoy here, that I lose not my endless joy in thy heavenly Kingdome. Let me follow their steps in my life, with whom I wish my soul after death. These things are good and profitable for the rich, oft to think on.

Well then, if to do good be a part of the *Charge*, what is it to do good? It is a positive thing (good) not a privative, to do no harm. Yet, as the world goeth now, we are fain so to commend men: He is an honest man, he doth not hurt: of which praise any wicked man, that keeps himself to himself, may be partaker. But it is to do some good thing: what good thing? I will not answer, as in the *Schools*: I fear I should not be understood; I will go grossly to work. These that you see here before your eyes, to do them good, to part with that, that may do them good, use the goods that you have, to do but that, which sundry that they have heretofore occupied those roomes where you now sit (whose remembrance is therefore in blessing upon earth, and whose names are in the books of life in heaven) have before you in divers works of charity, to the maintenance of the Church, the benefit of Learning, and the Relief of the Poor of the land. This is to do good. This, I trust, you understand.

This know, that *God* hath not given sight to the eye, to enjoy, but to lighten the members; nor wisdom to the honourable man, but for us men of simple shallow forecast; nor learning to the divine, but for the ignorant: so, neither riches to the wealthy, but for those that want relief. Think your *Timothy* hath his *depositem*, and we ours, and you have none? it is sure, you have. We, ours, in inward graces and treasures of knowledge: You yours, in outward blessings and treasures of wealth. But both are *deposits*, and we both are *Trustees of trust*. I see, there is a strange hatred, and a bitter gain-saying every where stirred up against unpreaching Prelates (as you term them) the *Pastors* that feed themselves only: and they are well worthy: If I might see the same hatred begun among your selves, I would think it sincere. But that I cannot see. For that which a slothfull Divine is, in things spiritual; that is, a *Rich man for himself and no body else*, in things carnal, and they are not pointed at. But, sure you have your harvest as well, as we ours; and that a great harvest. Lift up your eyes; and see the streets round about you, the *harvest* is verily great, and the *Labourers few*: Let us pray (both) that the Lord would thrust our *Labourers* into both these harvests, that the treasures of knowledge being opened, they may have

Prov. 5.15

Mat. 22.41

John 13.29

Luke 16.13

Luke 12.19

Mat. 9.37

have the *bread* of eternal life: and the treasures of *well-doing* being opened, they may have the *bread* of this life, and so they want neither.

I will tell you it, another as easie a way: Saint *Augustine* making it plain to his auditory (some-what backward as it should seem) was fain to tell them thus, thus to define *doing good*: *Quod non vultis facere, hoc bonum est* (saith he:) that that you will not do, that that I cannot get you to do, that is, to *do good*. Shall I tell so to you? No indeed, I will not, *I hope better things*, and partly I know them. But this I will say, that which the *Papists* with open mouth, in all their books, to the slander of the *Gospel*: that which they say, you do not: nay, you will not do; that is, to *do good*.

One of them saith, that our religion hath comforted your force *attractive* so much, and made it so strong, that nothing can be wrung from you. Another, he saith, that our religion hath brought a hardness into the bowels of our professors, that they pity little, and the cramp of *chiragra* into their hands, that they give less. Another, that our preaching hath bred your minds full of *Salomons* horseleeches, that cry, *bring in, bring in*, and nothing else. All of them say, that your good works come so from you, as if indeed your religion were, to be saved by faith only. Thus through you, and through want of your doing good, the *Gospel* of CHRIST is evil spoken of among them that are without. They say, we call not to you for them: that we preach not this point, that we leave them out of our Charges. *Libero animam meam*, I deliver here mine own soul: I do now call for them, I have done it elsewhere yee now. Here I call for them now, I take witness, I call you to record, I call heaven to record, *Domine scis quia dixi, scis quia locutus sum, scis quia clamavi*: Lord, thou knowest, I have spoken for them, I have called for them, I have cried for them, I have made them a part of my charge, and the most earnest and vehement part of my charge, even the charge of *doing good*.

James 1. 27.

Unto you therefore that be rich, be it spoken; hear your charge I pray you. There is no avoiding, you must needs seal this fruit of *well-doing*, you must needs do it. For, having wealth, and wherewithal to do good, if you do it not; *Imprimis*, talk not of Faith, for you have no faith in you; if you have wherewith to shew it, and shew it not, Saint James saith, you have none to shew. Nor, tell me of your religion; there is no religion in you: *Pure Religion is this* (as to very good purpose was shewed yesterday) *To visit the fatherless and widows*: and you never learned other religion of us.

Secondly, if you do it not, I warn you of it now; you shall then find it, when you shall never be able to answer the exacting of this charge, in the great day: where the question shall not be of the *highness* or *lowness* of your minds, not of your trust and confidence, or any other virtues, though they be excellent, but of your feeding, clothing, visiting, harbouring, succouring, and in a word, of your *well-doing*, only. This I say to you, bear witness I say it.

2 Kings 2 12:

Now to them, in your just defence I say: (for God forbid, but while I live, I should alway defend this honourable City in all Truth.) to them whom the mist of envy hath so blinded, that they can see no good at all done, but by themselves, I forbid them, the best of them, to shew me in *Rhemes* or in *Rome*, or any popish City Christen, such a shew, as we have seen here these two dayes. To day but a handfull of the heap, but Yesterday and on Munday, the whole heap; even a mighty Army of so many good works, as there were relieved Orphanes, the *Chariots* of this City, I doubt not, and the *horsemen* thereof.

Psal. 115. 1:

They will say, it is but one; so they say: Be it so, yet it is a matchless one. I will go further with them; spoken be it to GODS glory, *Non nobis Domine, non nobis, sed nomini tuo da gloriam*. Not unto us, not unto us, O Lord, but unto thy Name give the praise; for thy loving mercy, and for thy truths sake which we profess. I will be able to prove, that Learning, in the foundation of Schools, and encrease of revenues within Colleges; and the Poor, in foundation of *Almes-houses*, and encrease of perpetuities to them, have received greater help in this Realm within these forty years last past, since, (not, the starting up of our Church, as they fondly use to speak, but since) the reforming ours from the error of theirs, than it hath, I say, in any Realm Christen, not only within the self same forty years (which were enough to stop their mouthes) but also than it hath in any forty years upward, during all the time of *Papery*: which I speak, partly of my own knowledge, and partly by sufficient grave information to this behalf. This may be said, and said truly.

1 Pet. 2. 15.

And when we have said this, what great thing have we said? that, time for time, so many years for so many; *thirty years* of light have made comparison with *thirty years* of trouble. But this is not as we would have it: We would have it out of all comparison. This, that hath been said, is strange to them (I know) and more, than they reckoned of. But I would have you in these times of peace and truth, so far beyond them, as that you might *quiver*, snaffle them in this. So that they durst not once offer to enter into this Theam with us, or once to mention it more. So it should be, I am sure, so the *Gospel* deserves to have it.

2. The quantity:
Be rich in good works.

You have the substance of that you must do, to do good. Now here is the quantity: *Be rich in good works*: that seeing you are rich indeed, you would not be poor men, but rich in good works.

Good works (Saint Paul saith) not good words. Good, with the goodness of the hand; not with the goodness of the tongue, and tongue only; as many now are, (well therefore resembled to the tree that *Pliny* speaketh of, the leaves of it as broad as any target, but the fruit is no bigger

ger than a bean :) to talk targets, and to do beans. It were better reversed; if we were (as St. Paul saith) perfect in all good works, than perfect in certain curious and quaint terms, and set phrases; wherein a great part of many mens religions do now a dayes consist: plain speech and sound dealing; plain speech and good works, best.

And rich in them. The rich man in the Gospel; would (as he said) build his barns bigger to put in them *πάρτα ἀγαθά*, all his goods he had: no good out of his barn. Yes; yes some in good works too. Saint Paul hath here within the compass of this Text two rich men; his desire is, they may both meet together in every rich man. Rich; *ἐν τῷ νῦν αἰῶνι*, in the world that now is, so ye are: Rich; in the world that shall be after this; be that too. Rich in Coffers, so ye are: Rich in conscience, be so too. Your consciences you shall carry with you: your coffers you shall not. Thus you are valued in the Queens books: what are you in Gods books? So much worth in this land of the dying: how much worth in the land of the living? Saint Paul's advice is; that you strive for both, which you shall be, if ye be rich in good works. The true riches are the riches of his glorious inheritance. They be the true riches; which except a man can assure himself of, after the lease of his life is out, he shall be in a marvellous poor case, as was the rich man; and beg of Lazarus there, that begged of him here. Those riches must be thought of, marry then you must be rich in good works. Not to give something, to some body, at some time: Why? Who doth not so? That is not to be rich. To give *πενδοῦν* sparingly; a piece of bread; or a draught of drink; and that only; that belongeth to him whom GOD hath sparingly blessed, to the brother of low estate; it is not your work.

In the Law, to the building of the Tabernacle, the poor gave Goats hair; and Badgers skins; that was for them, and that was accepted: the rich, they gave purple, gold and Jewels to the Tabernacle; they were rich in good works. And in the Gospel; to whom much is given, of him proportionally much shall be required: that is, in a word, as you are sessed in the Queens books, so are you in Gods books, each one according to his ability. And God will look, that according to that iustement they should be done: that you should *περισσεύειν*, abound in good works, as you do in wealth, that you should *ὑπερέχειν*, Go before, and sit highest, and have a precedence in works, as you have in your places. And in a word, that you should be Lords, Knights, Aldermen, Masters, Wardens, and of the livery in good works, as you be in your several Wards and Companies. And indeed to say the truth, to commit so many sinns, as no Auditor can number them, and to afford so few good works, as a child may tell them: To receive such profits, as great count-books will not hold them; and to yield so small store of good works, as a little paper, not so broad as my hand, may contain them; To lash out at a banquet, you know what; and to cast to a Captives redemption all the world knows what: to cast your pride with pounds, and your good works with pence; what coherence is there in these? This is not to be rich: But that is a part of the charge too. I pray you remember it: Remember to be Rich: not only to do good, but to be rich in doing good. That will make you in case well to die, as now (God be thanked) you are well to live.

And with the quantity, take the quality too; I pray you: for the quantity, richly; for the quality, readily. *Ἐξ ἀνάγκης*, with compulsion, not willingly; and *ἐκ λόγους*, with grudging, not cheerfully, these are the faults contrary to this vertue. God must have it done with a facility, with a readiness easily. And good reason, easily; for easily you may. We that want; cannot without difficulty; we would, and we cannot: we have a heart without a hand: though we be willing, nothing is done; why? we are not able. You are well able (God be thanked) if you be well willing, there is no more to do, it is done. This readiness is a necessary vertue in our daies; where, yer a benefit come (nay many times, yer a debt) so much ingenuity is spent, so many Roge's, such a *Vade & redi*, go and come such a time; such a dauncing on the threshold, such a faining of the eyes, yer it can be seen; such a cleaving to the fingers, yer it will come off; such intillation by now a drop, and then a drop; as to a liberal nature, when it commeth, it is like to bread full of gravel; for hunger a man must needs have it; and but for needs must, a man, had as leefe be without it. O beloved, matre not all you do before God and man, for want of this one thing. You have a fair seed-time; all of you; *Hilaris datio*, serene sario; cheerfull giving is like a fair seed-time. As you, for your seed, to bury it, with a seasonable time: so no less GOD desireth for His, that His seed may not be sown with an over-cast mind; but with the gladness of heart, and cheerfulness of countenance. Even as he doth himself, who what he bestoweth, bestoweth so, as He taketh as much; yea more delight in giving, than we in receiving. So do, and then this Charge is at an end. Be ready to communicate.

There is of this word, some difference among Writers; but such as you may easily reconcile. Some think; the Apostle would have rich men to be *improbus* easie to be spoken with, and to be spoken to. Some, that He would not only have them give readily, but lend freely, and not practise the Devils Alchymistrie (as they do) by multiplication in lending. Some, that they should not think their beneficence to be a taking from them without receiving back, inasmuch as there is an entercourse of the givers grace; and the receivers prayer. Some, that His mind is; that they should not do good to some few; but even to a multitude. All are good and godly, and agreeable to the analogie of faith: and you by doing all, may verifie and agree all, and make of a discord in opinions, an harmony in practice. Saint Hierome (me thinketh) saith best, that *Communicare est communis datio, aut ad aliquid commune*, to be beneficial to a Society, or to bestow to some common use.

T t t

This

3: The quality.
Ready to distribute.

Prov. 3: 34.

Cor. 4. 15.

This is the perfection or pitch of *well-doing*, that *most plenteous grace* by the *thanksgiving* of many, may redound to the glory of God. The *Apostle* therefore is a further suitor to you that be rich, and will not end his *Charge*, till he hath laid this on you too, to do good to *Societies* and *Foundations*, either necessary to be erected, or more than necessary to be maintained, lest through our *evil-doing*, our *Fathers well-doing* perish. It is not for every man to reach unto them; there is no hope to have them upholden but by you; that you would therefore have them in remembrance, and to think upon them to do them good.

Jer. 49. 31.

But alas, what hope is there to hear, that good will be this way done, since it is thought, that many may be enticed for seeking to eat up *Companies*, and to convert that which was the good and making of many, into their own *singular commodo*, by *out-buying* and *out-bidding* all besides themselves, that they alone may appropriate civil things, turn common into private: the whole bodies nourishment into one foregrown member, and in the end dwell alone upon the earth.

That the world is toward an end, other men may be perswaded by other reasons; none more effectual to perswade me, than this one, that every man doth what in him lieth to *Discommon communities*, and to bring all to the first privation. For the world being it self a main *Society*: these men, by dismembring *under-Societies*, seek and do what they can to dissolve the whole. So that, GOD must needs come to make an end of the world, or else, if this hold on, we should shortly make an end of it our selves.

It is further complained, that whereas there hath been and is given charitably to the poor and their maintenance, that the *poor* themselves want, and they that have the *receiving* of the profits do yet encrease mightily. Had not these things need to be put in the *Charge*? Are they not in the eares of the Lord? Is it not a *sinne crying* to heaven? Shall he not visit for these things? for this discredit of His *Gospel*, for this unexcusable, unfaithfull dealing, in the eares of Jew and Gentile, of Turk and Christian, of GOD and man? I beseech you still, suffer the words of exhortation: it is good for you to know, what things are said abroad. For my part, in GOD's presence I protest, I know none; and if there be none, present none. It is that I desire; the *charge* is now given, may be given in vain.

1 To the Church.

a Gal. 6. 6.

b Rom. 12. 13

Now, if you enquire, to whom your *doing good* should stretch it self? Saint Paul himself will tell you, To them that instruct you, they are to a *communicate with you in all good things*: that is, the Church; and to the necessity of the Saints, and to the *Saints that be in necessity*: that is, to the Poor.

c Esth. 4. 14.

d Neh. 1. 11.

e Ezek. 28. 14.

The Church first: c For this end, came Ester to the Kingdom, and d Nehemiah to his great favour with the Prince, even to do good to the Church: And for this end hath e Tyrrus, that rich City, that abundance bestowed on her, even to be a *covering Cherub* to the Church of GOD, and to stretch out her wings over it. The Prophets meaning was, the rich men must be a shadow of maintenance and defence to the Ark, to Divinity, their riches must serve them as wings to that end; they must be *covering Cherubs* on earth to the Church militant, if ever they will be *singing Cherubs* in heaven with the Church triumphant.

And much good might be done, and is not, in this behalf, and that many wayes: I will name but one, that is, that with their wings stretched out, they would keep the filth and pollution of the sin of finnes (whereof you heard so bitter complaint both these dayes) of *Simony* and *Sacrilege*, from falling on the Ark, and corrupting and putrifying it, which it hath almost already done. That seeing the Pope do that he doth (howsoever some have alleadged the Papists great detestation of this sinne, and of us for this sinne, for a motive; it is all but dissembling, their hand is as deep in this sin as any mans:) I say, seeing the Pope doth as he doth: that is, as he hath dispensed with the oath and duty of Subjects to their Prince, against the fifth Commandment: with the murder, both violent with dagges, and secret with poison of the Sacred Persons of Princes, against the sixth: with the uncleanness of the stewes, and with incestuous marriages, against the seventh: So, now of late, with the abomination of *Simony*, against the eighth; having lately (as it is known by the voluntary confession of their owne Priests) by special and expresse warrant of the See Apostolike sent hither into this Land, his *License dispensative* to all Patrons of his mark to set up *Simony*, and to marr and make sale of all *Spiritual livings* which they have or can get, to the uttermost penny, even (if it were possible) by the sound of the *drumme*; and that with a very clear conscience (so that some portion thereof be sent over to the relief of his *Seminaries*, which by such honest meanes as this, come to be now maintained.) Seeing thus do the *Papists*, and we (loath to be behind them in this gain of blood) make such merchandise with this sinne, of the poor Church and her patrimony, as all the world crieth shame of it: To redeem the orderly disposing them to the Churches good, were a special way for you rich men to do good in these dayes. Neither as these times are, do I know a better service, nor which (I am perswaded) will please GOD better, than this, or be better accepted at His hands.

2 To the poor.

John 12. 8.

This for the Church: you must have a wing stretched abroad to cover it. And for the poor, you must have a bosome wide open to receive them. Lazarus in a rich mans bosome, is a goodly sight in heaven; and no lesse goodly in earth. And there shall be never a rich man with Lazarus in his bosome, in heaven, unless he have had a Lazarus in his bosome here on earth.

The poor are of two sorts: Such as shall be with us alwayes (as CHRIST saith) to whom we must do good by relieving them: such is the comfortlesse estate of the poor Captives: the succourlesse estate of poor Orphanes; the desolate estate of the poor Widowers; the distressed estate

of poor *Strangers*; the discontented estate of poor *Scholars*: all which must be suffered and succoured too.

There are others, such as should not be suffered to be in *Israel*, whereof *Israel* is full: I mean *beggers* and *vagabonds*, able to work; to whom good must be done, by not suffering them to be as they are, but to employ them in such sort, as they may do good. This is a good deed no doubt; and there being, as I hear, an honourable good purpose in hand for the redresse of it, God send it good successe. I am as one, in part of my charge, to exhort you by all good meanes to help and further it.

Me thinketh it is strange, that the exiled Churches of *Strangers*, which are harboured here with us, should be able in this kind to do such good, as not one of their poor is seen to ask about the streets; and this City, the harbourer and maintainer of them, should not be able to do the same good. Able it is no doubt, but men would have doing good too good cheap. I know, the charges will be great: but, it will quit the charges, the good done will be so great. Great good to their bodies, in redeeming them from divers corrupt and noysome diseases, and this City from danger of infection. Great good to their souls: in redeeming them from idlenesse, and the fruit of idlenesse, which is all naughtinesse, no where so rife as among them; and this City from much pilfering, and losse that way. Great good to the *Common-wealth*, in redeeming unto it many rotten members, and making them men of service, which may hereafter do good in it, to the publike benefit, and redeem this City from the blood of many soules which perish in it for want of good order. Last of all, great good to the whole estate, in bringing the blessing of God upon it; even that blessing, that there shall not be a *begger* in all *Israel*, So much for doing good.

Deut. 15:47

[Laying up in Store, &c.] That is, your work shall not be in vain in the end, but receive a recompence of reward: which is a prerogative, the which GOD'S Charges have above all other. In mans, there is death to the Offender; but if any have kept his charge; he may claim nothing but that, he hath. Only the Lords Charges are rewarded.

The last point:
The Reason.

So that, besides the two reasons which may be drawn out of the former: 1. one of the uncertainty, 2. the other of Gods bounty. 1. Of the Uncertainty, *Da quod non potes retinere*: That we would part with that, that we cannot keep long; that we must part with yer long, whether we will or no: 2. Of the bounty of God; *De meo peto, dicit CHRISTUS*: That God which gave, asketh but His own; but of that, He gave us, a part to be given Him, and we (if there be in us, the heart of David) will say, *quod de manu sua accepimus*. 3. Besides these, a third; Though God might justly challenge a free gift without any hope of receiving again, He will not; but tell us, His meaning is, not to impoverish or undo us, but to receive these, which He gave us, and came from Him every one; and those that within a while forgo we must, to give us that, we shall never forgo. That is that, He teacheth us: commendeth not but losse, but commendeth to us a way to lay up for our selves, if we could see it; nor, to leese and leave all, we know to whom.

1 Chr. 19:40

Well said *Augustine*, preaching on these very words: At the very hearing these words [Part with and Distribute] the covetous man shrinks in himself; at the very sound of parting with; as if one should pour a bason of cold water upon him, so doth he chill and draw himself together; and say *Non perdo*: he saith not, I will not part with, but, I will not lose; for he counteth all parting with to be losing. And will ye not lose, saith Saint *Augustine*? Yet, use the matter how you can, lose you shall: for, when you can carry nothing away of all you have, do you not lose it? But, go to, (saith he) be not troubled, hear what followes, shut not thy heart against it.

[Laying up for your selves.] I know, *Judas* was of the mind, that all that went besides the bag, was *ut quid perditio*? and so be all they that be of his spirit. But, Saint *Paul* is of that mind, that *ἀναδεδεικται*, to lay out to good uses, is to lay up to our own uses: that, in parting thus with it, we do not *dimittere*, but *præmittere*; not lose it, by leaving it here from whence we are going, but store it up, by sending it thither before, whither we are going. And indeed, one of the two, we must needs, either leave it behind and lose it for ever; or send it before, and have it our own for ever. Now choofe whether you will hold of *Judas's*, or *Paul's*.

Laying up for
your selves.

For indeed, it is not laying up, Saint *Paul* findeth fault with: but the place where: not building, or obtaining, or purchasing; all which three are specified, and the *Apostle* speaketh in your own terms, and the things you chiefly delight in: but, the laying up in the flesh, which will rot, and with it whatsoever is laid up with it; or in the world, which is so variable now, and will be consumed all to nought, and with it, whatsoever is laid up in it. But, he would have us to lay it up in heaven: which (besides that it is our own Countrey, and this but a strange land) is the place, whether we passe leaving this place behind; and from whence we must never passe, but stay here, and either for ever want, or have use for ever of that, we part with here. And to say truth, *Ut quid respicimus*? With what face can we look up and look upon heaven, where we have laid up nothing: or what entertainment can we look for there, whether we have sent no part of our provision; but for ought of our sending, the place is clean empty?

You will say; how can one reach heaven to lay any thing there? I will ask you also another question: How can a man being in France, reach to England to lay any thing there? By Exchange. And did you never hear of our exchange, *Cambium celeste*? You know, that to avoid the danger of Pirates, and the inconvenience of forraign Coin, not currant at home, it is the use of Merchants to pay it there, to receive it here. Such a thing is there in this laying up. We are here as *Strangers*: the place here we wish our selves, is our Countrey, even *Paradise* (if so be, we send

our carriage thither before; if not, I fear, we intend some other place: it is not our Country.) When we shall take our way thither, thorow the way of all flesh, through death, certainly we lose all; he strips every one he layes hold of: and put case, we could get thorow with all our bags; here it is currant (for it is the coin of the world;) but there it is base, and goeth for nought; what shall we then do? *Quare non facis?* Why deal you not with exchange; paying here so much, to have so much repaid you there. *Alires trapezitas*, you should go to the Bankers: who be those? *Cum quaesiveris*, when you have sought all, *Pauperes sunt campores*, they be the poor: *Da pauperibus & accipies thesaurum*. Where is our bill? *Quod, vel quantum uni*. Who will repay it? *Ego resoluam: Nec repetit mercedem, sed dat mercedem*. What? refuse you to take CHRIST's bill? If you dare trust your servants without fear of losing; if you trust your LORD, fear you to lose? If them, of whom you receive nothing, but, they of you: what, not of him of whom earst you professed to receive all things? If CHRIST be of credit, and heaven be not *Utopia*; if we think there is such a life after this, we shall ever have to do there, *Lay up* here. Think, it is a *laying up*. Upon the believing of this one word, the weight of doing and not doing, all the Text lieth.

When we recount our good deeds, we commonly say: For him, and for him, we have done this and that: It is true, saith Saint Paul. That good you do, you do for them, and for your selves too: but more, for your selves than for them. To *lay up*, and to do good; yea, to others: Nay, to do your selves good, to *lay up* for your selves. Before, you thought it scattering, it was indeed *laying up*: Now, you think, it is for them; it is, for you, and your sakes, God commandeth it.

Deut. 15. 11. GOD hath no need of you to feed the poor: No need of the Widow to feed *Elias*; He could still have fed him by Ravens: and, as he fed *Elias* by one; so could He them, by others, or other meanes, and never send them to *Sarepta* among you. He could have created sufficient for all men: or so few men, as all should have been sufficient for them. He would not: He ordered, there should ever be poor in the Land, Why? To prove them; and to prove you by them: that, He which feedeth you, might feed them by you; that your superfluities might be their necessities: that they of their patience, in wanting; and you, of your liberality in supporting, might both together, of Him that made you both, receive reward. They with you, in your bosomes there, as here: a good fight in heaven, and a good fight in earth. For sure, there shall never be a rich man in heaven, without a *Lazarus* in his bosom. Therefore, we have need of them, as they have need of us: yet, that, we make theirs, remaineth ours still.

It liketh the HOLY GHOST, as to term our preaching our seed, so to term your wealth, your seed. The seed, the Husbandman casts it, the ground receives it: Whose is it? the ground's? No, the Husbandmans. And, though it be cast out of his hands, and rot in the bowels of the earth, and come to nothing, and there becomes of it, no man can tell what: yet, this count he maketh, it is his still; and that every grain will bring him an *ear*, at time of the year: and so, that he hath in casting it from him, stored it up for himself. Whereas, in foolishly loving it (as many do their wealth) he might have stored it up for wormes and mustinesse, and by that meanes indeed have lost it for altogether. The seed is your almes: The ground is the poor: You are the Sowers. When it is therefore sown among them, how it is spent, and what becomes of it, you know not: yet, this you know, and may reckon; that at the fulnesse of time, at the harvest of the end of the world, for every grain of temporal contribution, you shall receive an *ear* of eternal retribution. Whereas, storing it up here, it may after your decease be stored for harlots, and gamesters, and rioters: in whose hands it shall corrupt and putrifie, and your selves lose the fruit thereof for ever. By this comparison you may know, that when you are dealing for the poor, it is your own businesse, you intend: that, not forgetting them, you remember your selves; pitying them, you have pity on your own soule, and that your labour shall not be in vain in the Lord.

1 Cor. 13. 51.]

Men use to reason with themselves: it will not alwayes be health, let us lay up for sicknesse; it will not alway be youth, for age: and why not (saith Saint Paul) it will not alway be this life, not alway present life: *lay up for your selves against the life to come*. In this place, here, we shall not be alwayes, but in another of our eternal abode. This time, that is, will not be alwayes: but such a time will come, as in which, that we call a thousand yeares, shall be no more than a day, now. That place and that time would be thought of: and good wisdom it will be, for a man to forget what he is, and to weigh what he shall be. Surely, for any present matter GOD did not make us, *Sed ad nescio quid aliud*, to some further matter yet to come. Not yet present: as yet, in promise, not yet in performance; as yet in hope, not in possession. I know, that even in this place the LORD doth reward, and sheweth us plainly, that *Dare* and *Dabitur* are two things: We our selves have by good triall found it true; when our careful *Dare* and provision for the poor last year save one, was requited in present with a great *Dabitur* of the last yeares encrease. But this is but ah, &c. making nothing to the main promise which is to come, which our Saviour would never have out of our eye; *Habebitis hic*, here you have your comfort, *Habete illic* have it there too, for here you cannot ever have it. For the present time; you have officers and servants to wait on you; in the time to come, none will accompany you, all will leave you, when to the grave they have brought you, save mercy only; none will wait or make room, but *opera eorum*, your works which you have here laid up for the time to come.

Luke 6. 24:]

Heb. 11. 9.
2 Cor. 15. 15

The Scripture speaketh of this life, and all the felicity therein, as of a tent or booth, spread for a day, and taken down at night. Even like *Jonas's* gourd for all the world; fresh in the morning, and stark withered yet evening. But, of the life to come, as of ground-work, never to remove it self, or

or we from it ; but to abide therein, ἐν τῇ φυλακῇ or ἐν τῇ βασιλείᾳ in the prison, or the palace for evermore. We shall not therefore lose, but lay up in store : not for others, but for our selves : Not, for a few dayes now, but for hereafter : Not a tent to be taken down, but a foundation never to be removed.

Of all the words in the Text, not one was meet for the teeth of Rhemists, save this only : here you have a perillous note close in the margin : *Good works are a Foundation*. A Foundation, very true : who denies it ? but whether a foundation in our graces, as CHRIST is without us, that is the point. The ground whereon every building is raised, is termed *fundamentum*. The lowest part of the building immediately lying on it, is so termed too. In the first sense, CHRIST is said to be the only foundation : Yet the Apostles, because they are the lowest row of stones, are said to be foundations, in the second. So, among the graces within us, faith is properly in the first sense, said to be the foundation : yet, in the second, we do not deny, but as the Apostle calleth them, as the lowest row, next to Faith, Charity, and the works of charity may be called foundations too. Albeit the margin might well have been spared at this place : for, the note is here, all out of place. For, beeing so great Schoolmen as they would seem, they must needs know, it is not the drift of the Apostle here, in calling them a foundation, to carry our considerations into the matter of justifying, but only to presse his former reason of uncertainty there, by a contrary weight of certain stability here ; and so, their note comes in like *Magnificat* at *Mattins*.

1 Cor. 3. 11.
Ephes. 2. 20.
Col. 1. 23.
Ephes. 3. 17.

Thus reasoneth Saint Paul : This world is uncertain, of a sandy nature ; you may rear upon it, but it is so bad a soil, as whatsoever you raise, will never be well settled, and therefore ever tottering ; and when the rain, and the wind, and the waves beat against it, it cometh down on your heads. Therefore to make choice of a faster soil, build upon GOD'S ground, not upon the worlds ground : for, πάντα ἐν αὐτῇ βέβαια, μεταβολὴ ἰδεῖται (faith Chrysostome ;) there all is firm, there you may build and be sure : fall the rain upon the top of it, blow the wind against the side of it, rise the waves against the foot of it, it stands irremoveable. Wherein the Apostle (faith Chrysostom) doth teach a very goodly and excellent Art, how to make of our fugitive riches a trusty and fast friend ; how to mak Gold out of Quick-silver, and of the uncertainty of riches, a sure and certain ground-work.

Math. 7. 19.

Chrysost. in locum, Hom. 18.

Assurance and security are two things (we know) that rich men many times buy dear : here they may be had ; not for thus much, or thus long, but for as much as you list, and as long as eternity is long, that never shall have end. The meaning is ; that if you lay out, or lay on that you have, on these earthly things (the plot ; which the world would fain commend unto you) with this life, or at the furthest, with this world, they shall be shaken in pieces and come to nought ; and you possibly in the hour of death, but most certainly in the day of judgement, shall shake, when the world your ground-work shakes, and be in trembling fear and perplexed agonie touching the estate of your soul : knowing, there is nothing coming to you but the fruit of this world, which is ruine ; or the fruit of the flesh, which is corruption. But, if you shall have grace to make choice of GOD'S plot, which He hath here levelled for you to raise upon, *O quanto dignum pretio !* that will be vvorh all the world in that day : the perfect certainty, sound knowledge, and precious assurance, you shall then have, vvhich you shall be assured to be received, because you are sure you are CHRIST'S, because you are sure you have true faith, because you are sure you have framed it up into good works. And so shall they be a foundation to you-ward, by making evident the assurance of salvation : not, natura, to GOD-ward, in bringing forth the essence of your salvation.

Look you, how excellent a ground-work here is ! (not for a Cottage :) whereon you may raise your frame to so notable a height, as standing on it, you may lay hand on, and lay hold of eternal life. O that you would mind once these high things, that you would be in this sense high-minded ! Saint Paul's meaning is to take nothing from you, but give you a better to requite it by farre. He would have you part vvith part of your wealth to do good, he will lay you up for it, treasure in heaven for your own use. He vvould have you forsake the worlds land and uncertainty, vvherein you cannot trust ; but therefore, he marks you out a plot out of the rock whereto you may trust. He would not have you high-minded in consideration or comparison of ought on this earth ; but he would have your minds truly exalted to reach up to heavenly things higher than the earth. And last, instead of this world, the lusts and riches thereof, to match that, if you will lay hold of it, he holdeth out eternal life and the glory thereof.

Job 2. 4

To take a short prospect in eternal life. Life it self first (you know) is such a thing ; as were it to be sold, would be staple ware ; if it stood where hold might be laid on it, some vvould thrust their shoulders out of joynt, but they would reach it. It was a great truth out of a great liar's mouth : kinne and all. And I mean not eternal, but this life : and therefore some readings have, to lay hold of true life : as if, in this, were little truth. Indeed Saint Augustine saith, it is nothing but a disease : We say of dangerous sickness, he hath the plague, he is in a consumption, sure he will die ; and yet it failes ; divers die not : whereas [saith he] of life it self, it may be said, and never failes : He vvill, therefore he vvill certainly live.

Job 2. 4

Well yet, this life, such as it is, yet we love it, and loth we are to end it: and, if it be in hazard by the *Law*: what running, riding, posting, bribing, and if all will not serve, breaking prison is there for it! Or, if it be in danger of disease, what ado is there kept, what ill favoured drugges taken! what scarrifying, cutting, searing! and when all comes to all, it is but a few yeares more added: and when they are done, we are where we should have been before; and then, that which is now life, then shall be no life. And then, what is it the nearer? What if *Adam* had lived till this morning, what were he now the nearer? Yet, for all that, as short and frail as it is, we do, what possibly man can do, to ecke it still; and think our selves jolly wise men when vve have done, though we die next year after for all that. If then with so great labour, diligence, earnestnesse, endeavour, care and cost, we busie our selves sometimes to live for a while, how ought we to desire to *live for ever*? if for a time to put death away, how to take death away clean? You desire *life* I am sure, and *long life*; and therefore a long life, because it is *long*: that is, cometh somewhat nearer in some degre to *eternal life*: If you desire a *long lasting life*, why do you not desire an *everlasting life*? If a life of *many yeares*, which yet in the end shall fail; why not that life, whose yeares shall never fail? If vve say, it is lack of wit or grace when any man runs in danger of the law of man, whereby haply he abridges himself of half a dozen yeares of this life; vwhat wit or grace is there, wilfully to incur the losse of *eternal life*? For indeed, as in the beginning vve set down, it is a matter touching the losse of *eternal life*, vve have in hand; and withall touching the pain of eternal death. It is not a losse only, for vve cannot lose life, and become as a stone, free from either: if vve leese our hold of this life, *eternal death* taketh hold upon us: If vve heap not up the treasure of *immortality*, vve heap up the treasure of *wrath against the day of wrath*. If your wealth be not with us to life, *pecunia vestra vobiscum est in perditionem*. We have not farre to seek for this. For, if now we turn our deaf ear to this Charge, you shall fall into temptations? fear ye not that? Into many foolish and noysome lusts, nor fear ye that neither? yet fear whether these lead; which drown men in perdition and destruction of body and soul. Fear ye not these? doth the Lord thunder thus, and are ye not moved? *Quibus verbis te curabo*? I know not how to do you good. But, let *eternal life* prevail. Sure, if life come not, death comes. There is as much said, now, (not as I have to say, but) as the time would suffer: Only let me in a few words deliver the charge concerning this, and so I will break up the Court for this time.

Psalm 101. 28.

Rom. 26. 5.
Acts 8. 20.
Verse 9.

Wisd. 1. 12.

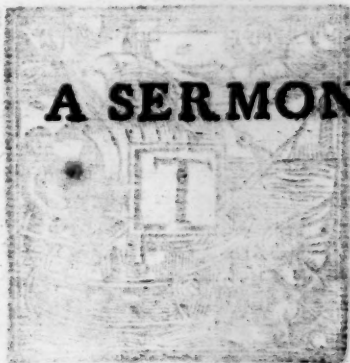
And now (*Right honourable, beloved, &c.*) albeit that according to the power that the LORD hath given us, I might testifie and charge you in the presence of GOD the FATHER, who quickeneth all things: and of the LORD JESUS, who shall shew himself from Heaven with His mighty Angels in flaming fire, rendring vengeance to them, not only that know not GOD, but to them also that obey not the Gospel of our LORD JESUS CHRIST, that ye think upon these things, which you have heard, to do them: yet *humanum dico*, for your infirmity, I will speak after the manner of men, the nature of a man best loveth to be dealt withall, and even beseech you by the mercies of GOD, even of GOD the FATHER, who hath loved you, and given you an everlasting consolation and a good hope through grace, and by the coming of our LORD JESUS CHRIST and our assembly unto Him, that you receive not this Charge in vain; that ye account it His charge, and not mine; received of Him, to deliver to you. Look not to me, I beseech you: in whom, whatsoever you regard (countenance or learning, yeares or authority) I do most willingly acknowledge my self farre unmeet to deliver any; more meet a great deal, to receive one my self, save that I have obtained fellowship in this businesse, in dispensing the Mysteries, and delivering the Charges of the LORD. Look not on me, look on your own soules, and have pity on them: Look upon Heaven, and the Lord of Heaven and earth, from whom it cometh, and of whom it will be one day called for again. Surely there is a Heaven; Surely there is a Hell: Surely there will be a day, vwhen enquiry shall be made, how we have discharged that vve have received of the Lord; and how you have discharged that, you have received of us in the Lord's Name. Against which day, your consciences stands charged with many things, at many times heard. O seek not death in the error of your life, deceive not your selves: think not, that vwhen my words shall be at an end, both they shall vanish in the ayr, and you never hear of them again. Surely you shall; the day is coming, when it shall be required again at your hands. A fearfull day for all those, that for a litle Riches, think basely of others: upon all those that repose in these vain Riches (as they shall see then) a vain confidence; upon all those, that enjoy only with the belly and the back, and do either no good, or miserable sparing good with their Riches: whose Riches shall be with them to their destruction. Beloved, vven your life shall have an end (as an end it shall have) vwhen the terrour of death shall be upon you; vwhen your soul shall be cited to appear before GOD, in *novissimo*; I know and am perfectly assured, all these things will come to mind again, you will perceive and feel that, which possibly now you do not. The Devils charge cometh then, who will presse these points in another manner, than we can: then it will be too late. Prevent his charge, I beseech you, by regarding and remembring this, now. Now is the time, while you may and have time wherein, and ability

ability wherewith ; think upon it ; and provide for *eternal life* : you shall never in your life stand in so great need of your *Riches*, as in that day ; provide for that day ; and provide for *eternal life*. It will not come yet, it is true, it will be long in coming : but when it comes, it will never have an end.

This end is so good, that I will end with *eternal life*, which (you see) is *Saint Paul's* end. It is his, and the same shall be my end, and I beseech GOD it may be all our ends. To GOD *immortal, invisible, and only wise, GOD* ; who hath prepared this *eternal life* for us ; vvhho hath taught us this day how to come unto it ; vvhose grace be ever with us, and leave us nor, till it have thereto brought us ; the *Father, the Sonne, and the Holy Ghost*, be all glory, power, praise, and thanksgiving, now and for ever. *AMEN.*



A SERMON





One of the

SERMONS

Upon the SECOND

COMMANDEMENT.

Preached in the Parish Church of

ST. GILES CRIPPLEGATE.

Jan. IX. Anno Dom. MDXCII.

ACTS, CHAP. II. VER. XLII.

And they continued in the Apostles Doctrine, and Fellowship, and Breaking of Bread and Prayers.

THere had been two sundry dayes before, Sermons concerning the positive outward Worship of GOD, out of this Text, consisting of these four parts.

1. The Apostles Doctrine. 2. Their Society or Fellowship. 3. Breaking of Bread. 4. Prayers.

The effect of this last, was to acquaint the Auditory with sundry Imaginations by divers erected, which many unstable persons do run after, and worship in stead of those four, the Apostles Doctrine, &c. The order was to begin with the Doctrine first, and so after, through the rest, as they stand.

I^l
Eccle. 7. ult.

Ephes. 4. 14.

Heb. 13. 9.
Apoc. 2. 14.
2 Cor. 2. 10.



HAT such imaginations there are, Salomon complaineth of *Ratiocinia plurima*, whereby men were with-drawn from the simplicity of their creation. And under the Gospel, S. Paul likewise of *Venti doctrinarum*, whereby Christian people began to be blown and carried about from the stedfastness of the truth.

But especially under the Gospel. For that, as St. Augustine saith (*De Civit. 18.*) *Videns Diabolus templa Daemonum deseri, & in nomen CHRISTI currere genus humanum, &c.* Seeing idolatrous images would down, he bent his whole device, in place of them to erect and set up divers imaginations, that the people, instead of the former, might bow down to these and worship them. Since which it hath been, and is his daily practice, either to broach, *Doctrinas novas & peregrinas*, new imaginations never heard of before: or to revive the old, and with the Apostles doctrine, &c. that at the least yet, he may so vent them.

And

And this indeed is the disease of our age, and the just complaint we make of it. That there hath been good riddance made of *images*: but for *imaginations*, they be daily stamped in great number, and instead of the old *Images*, set up, deified, and worshipped, carrying the names and credit of the *Apostles doctrine, Government, &c.*

Touching these *Imaginations* then, to find some heads of them: They be, in respect of the Devil, who inspireth them, called *Doctrina demoniorum*. In respect of the instruments; by whom he breathes them out, *Doctrina hominum*: As the doctrine of the *Pharisees*, The doctrine of the *Nicolaitans*.

These men were of two sorts, as *S. Paul* sorteth them, *1 Wolves* which from without entered into the Church: *2 Men* arising from among themselves teaching perverse things.

1. Those which from without entered, were *Philosophers* from the *Gentiles*: *Pharisees* from the *Jewes*. Both which bred many *imaginations* in *Christian Religion*.

Against them both, *St. Paul* giveth a double *Caveat*. Not to be seduced by *Philosophy* (meaning as he sheweth, the vain deceit of that profession:) that is the former. 2 Not the *humane traditions* and *rudiments* of the *Pharisees*; that, is the latter. To avoid *oppositions* of science falsely so called: there is the first. To avoid *Jewish fables and traditions*: there is the second. For, from these two forges, came a great part of the *imaginations* which ensued. Each of these Sects esteeming his *old wine good*, and consequently brewing it with the *new wine* of the *Gospel*.

Imaginations by Philosophy. First, by the course of the Ecclesiastical History, it appeareth, that *Simon Magus* (who of a heathen *Philosopher* became a *Christian*, and was baptized) after through the gall of *bitterness* wherein he was, fell away again, and proved the first of all *Hereticks*. He, first; and after, *Valentine*: and then, *Basiliides* devised many strange *speculative phantasies*. And indeed, whosoever they be, that dote about unprofitable curious speculations, from this kind they sprung first.

After these, those two main *Heresies*, that so mightily troubled the Church: First, that of the *Manichee*, who brought a necessity upon all things by means of his *duo principia*: making men secure how they lived, because it was ordained what should become of them. Secondly, the other of the *Pelagian*, who ascribed to mans *free-will*, and ability to *keep Gods Lawes*; and thereby made void the grace of *Christ*. Both these were but two battard slips of corrupt *Philosophy*: The former, an *imagination* issuing from the sect of *Stoicks*, and their *fatal destiny*. The latter, from the sect of the *Peripateticks*, and their *pure naturals*.

Imaginations by Judaism. As the curious speculations came from the *Philosophers* of the *Gentiles*. So whatsoever superstitious observations were imagined, came from the *Pharisees* and sects of the *Jewes*. As *Simon Magus* is reckoned, the first *Heretick*, So *Ebion* the Jew, is the second. And from him sprang the opinion of the *Necessity* of *Jewish observances*: which was the occasion of the Counsel in *Acts 15*, and the opinion of *worshipping Angels as Mediators*, as *Theodoret* testifieth upon *Cylos. 2. 18*. And for those Ceremonies, as at the first they desired to retain those very same that were *Judaical*; So (when it was withstood by the *Apostles*) they did after but turn them, and new varnish them over into others like, and with them so clogged the Church, as the *Jewes* estate was much more tolerable than the *Christians*, *Saint Augustines* complaint, *Ep. 19*:

Now from these two sorts of persons proceeded those two several means, whereby (as it were in two moulds) all *imaginations* have been cast, and the Truth of *Gods word* ever perverted.

1. From the *Pharisee*; that piecing out the *new Garment* with *old rags* of *traditions*, that is, adding to, and eeking out *Gods truth*, with mens *phantasies*; with the *Phylacteries* and fringes of the *Pharisees*, who took upon them to observe many things beside it. 2: From the *Philosopher*, that wresting and rentring of the *Scriptures* (which *St. Peter* complaineth of) with *expositions* and *glosses* newly coyned, to make them speak that, they never meant. Giving such *new and strange senses* to places of *Scripture*, as the Church of *CHRIST* never heard of. And what words are there or can there be, that (being helped out with the *Pharisees* addition of a truth unwritten, or tuned with the *Philosophers* wrest of a *divided sense*) may not be made to give a colour to a new *imagination*? Therefore the ancient Fathers thought it meet, that they that would take upon them to interpret the *Apostles Doctrine*, should put in *sureties*, that their senses they gave, were no other than the Church in former time hath acknowledged. It is true. The *Apostles* indeed spake from the *Spirit*, and every affection of theirs was an *Oracle*: but, that (I take) was their peculiar privilege. But all that are after them, speak not by *revelation*, but by labouring in the word and learning: are not to utter their own *phantasies*, and to desire to be believed upon their bare word; (if this be not *dominari fidei*, to be Lords of their Auditors faith, I know not what it is;) but only on condition, that the sense they now give, be not a *feined sense* (as *S. Peter* termeth it) but such an one, as hath been before given by our Fathers and Fore-runners in the *Christian faith*. Say I this of my self: (saith the *Apostle*) saith not the *Lave* so too? Give I this sense of mine own head, hath not *Christs Church* heretofore given the like? which one course, if it were strictly held, would rid our Church of many fond *imaginations* which now are stamped daily, because every man upon his own single bond, is trusted to deliver the meaning of any *Scripture*, which is many times nought else, but his own *imagination*. This is the disease of our Age. Not the *Pharisees* addition (which is well left) but (as bad as it) the *Philosophers* *gloss*, which too much aboundeth. And I see no way but this to help it.

1 Tim: 4: 1
Mat: 16: 9, 12
Apoc: 2: 13
Acts 20: 29.

1
Imaginations
without the
Church.
Col: 2: 8:
1 Tim: 6: 20
Tit: 1: 14
Luke 5: 26.

Acts 8: 23.

1 By Philosophy.

2 By Judaism.

Mat: 9: 17.

Mat: 7: 4.

2 Pet: 3: 16.

² Imaginations from the *Christians*. Secondly; from among the *Christians* themselves arose men speaking perverse things, whom S. Paul well calleth *fratres subintroductos*. Who also by their *imaginations*, mainly corrupted the *Apostles Doctrine*, which we heretofore divided

into the { 1 Matter, in which } 1 The Substance, and therein { 1 the foundation.
2 Manner, } 2 The Ceremony. { 2 the Building upon it.

Concerning all which, *imaginations* have risen.

1 In the matter and substance.
a Touching the foundation.

Heb. 6. 2.

Mat. 1. 15.

Acts 20. 20.

1) Repentance.

Acts 6.

* Apoc. 2. 15.

Imaginations touching the foundations. Which are two (so called by the name of foundations, first laid by our Saviour Christ, and after kept by the Apostles) Even a Repentance, and b Faith.

Imaginations touching Repentance. Nicolas one of the seven, (as Eusebius testifieth) became a man of *Imaginations*, and began the sect of *Nicolaitans* * whom God hateth! After whom arose *Carpocrates* in the same, of whom came the sect of the *Gnosticks*. A sect that blew up that part of the foundation, which is called Repentance from dead works. For (as Epiphanius testifieth,) they held; that all other things besides faith, were indifferent, Repentance and all. And that; so a man knew and embraced certaine dictates and positions, they would deliver him, live how he list, he could not choose but be saved. And of these high points of knowledge they intituled themselves *Gnosticks*; that is, men of knowledge. And all other Christians that could not talke like them, *Simplices*, good simple soules. Such is the *imagination* in our dayes, of carnal *Gospellers*; That, so hee forget not his Creed, he cannot miscarry. These be the *Gnosticks* of our age.

Imaginations touching faith. On the other side, against the other part of the foundation (faith;) *Latiarius* a Christian and a great learned man cast his Mine, of whom was the sect of the *Encratites*: who offended at the licentious lives of the *Gnosticks*, fell into the other extreame, that *Non est curandum quid quisque credat, id tantum curandum est, quid quisque faciat*: that the Creed might be cancelled well enough, for, an upright and strait course of life, God onely regarded: And in every Sect, a man might be saved, that lived well. These, for their sober, and temperate kind of life, termed themselves *Encratites*, that is *strict livers*; and all other Christians that lived not in like austerity, *Psychicos* (that is) carnal men. Such is in our daies the *imagination* of the *Civill Christians*; who, so his conversation be blamelesse and honest, careth not for Religion and Faith at all, but for the most part lives and dies in brutish ignorance. We may call these the *Encratites* of our Age.

b Touching the building.

Gal. 6. 16.

Acts 16. 4.

1 Cor. 11. 10.

Jude 12.

1 Cor. 11. 20.

2

1 Cor. 7. 10.

1 Cor. 7. 15.

1 Tim. 4. 11.

1 Cor. 10. 23.

1 Cor. 4. 2.

Imaginations touching the Building. A secondary part of the *Apostles Doctrine*, and not of like necessity with the former. Epiphanius writeth (Heres. 61) There were a sect, a branch of the old *Cathari* or *Puritanes* (as he saith) which calleth themselves *Apostolici*, *propter exactum disciplina studium* &c. For an extraordinary desire they had above other men to have discipline and all things, to the exact patterne of the *Apostles dayes*; which is it selfe an *imagination*.

For, it were *cacozelia* an apish imitation, to retaine all in use then; seeing divers things; even then, were but *temporaria*. For beside their Canon in matters of knowledge, they had their *dogmata* or *decreta*, not of equall importance; as was that of eating things strangled, and bloud which no man now thinketh himself bound to abstaine from. And, besides their *Epitaxes*, commandements in matter of practice, they had their *Diataxes*, Injunctions, not of equall regard with the former. Such were their *Agape*, love-feasts after the Sacrament and their celebrating the Sacrament after Supper; which no Church at this day doth imitate. Therefore, to presse all that was in that time is an *imagination*.

And, as to presse all; so, of these things that remaine, to presse all alike, or thinke an equall necessitie of them, which was a parcell of the *imagination* of the *Donatists*. For, some things the *Apostles* peremptorily commanded: Some things they had no commandment for, but onely gave counsell: Some things they commanded and taught: some things they taught and exhorted: whereof each was to be esteemed in his own value and worthinesse: Neither to dispense with the commandment; nor to make a matter of necessity of the Counsell. Both which have not a little harmed the Church.

Lastly, for these matters of Counsell; which for the most part are things indifferent, they also fall upon two *imaginations*: 1 Some say *Omnia mihi licent*: and, so it be not condemned as unlawfull, make no bones of it: which tendeth to all prophanesesse. Others say, *Touch not, Taste not, Handle not*; which speake of things indifferent, as merely unlawfull: which *imagination*

tion ends in *superstition*. A meane way would be holden between them both, that neither a snare be cast on mens' consciences, by turning *Non expedit* into *Non licet*: nor our liberty in *Christ* be made an occasion to the flesh, by casting *non expedit* out of doores. For the Spirit of *CHRIST* is the spirit of ingenuity, which will freely submit it selfe to that which is expedient, even in things of their owne nature lawfull. The not observing whereof with good heed and discretion, hath in old time filled the world with many a *superstitious Imagination*; and in our dayes hath healed the *imagination* and *superstition* and *hypocrisie*; with another of riot and *licentious liberty*, as bad as the former, yea a great deal worse.

1 Cor. 7. 35.
Gal. 5. 13.

Imaginations touching the ceremony. First, I take it to be a phancie, to imagine, there needs none: for, without them, neither comeliness, nor orderly uniformity, will be in the Church. Women will pray uncovered (an uncomely sight) unless the *Apostle* enioyne the contrary: therefore, Let every thing be done decently and in order. Now, to advise what is comely and orderly in each Age and Place, is left in the power and discretion of each Church; *Visum est Spiritui Sancto & nobis*. And the custome of each Church is peaceably to be observed by the members of it. In a matter ceremonial, touching the veiling of women (after some reasons alledged, whil yet a troublesome body might quarrell with) thus doth *S Paul* determine the matter definitively: If any list to be contentious, *Nos non habemus talent consuetudinem; nec Ecclesia Dei*. As if he should say: In matters of that quality, each Churches custome is to over-rule, as from that place *S Hilary* (Ep. 28) and *S. Aug.* Ep. 86. & 118. do both resolve.

2 *Imagination* in the ceremony,
1 Cor. 11. 13.
1 Cor. 14. 40
1 Cor. 11. 16.

It hath been thought meet (saith *S. Gregory*) that there should be *In unitate fidei consuetudo diversa*: that is, the diversity of *customes*, should be in divers Churches, all in the unity of one faith, to shew the Churches liberty in those matters. And therefore, the eating of things offered to Idols wholly restrained the Churches of *Syria & Cilicia*, seemeth in some sort permitted the Church of *Corinth*, in case no man did challenge it.

1 Cor. 10. 17.

And as for divers Churches, this hath been judged requisite; so hath it likewise been deemed no lesse requisite, that every person should inviolably observe the rites and customes of his own Church. Therefore those former ordinances, which, were not urged upon the *Corinthians*; upon the *Galatians*, within the compasse of the Regions where they took place, (as we see) they were urged (as the fathers interpret those places,) under the paine of *Anathema*, which censure is due to all those that trouble the Church: as those doe, who for setting light by the customes and orders of the Church, are by *S Paul* concluded within the number of persons contentious and troublesome.

Gal. 1. 9.
Gal. 5. 12.
1 Cor. 11. 16.

Imaginations touching the manner of delivery. For, even in it also, for failing, men must imagine something, that, when they can take no exception to the matter, yet they may itch after a new manner, and hear it after such and such a sort delivered, or they will not heare at all, and therefore after their owne liking get them a heap of Teachers. 1. They must hear no *Latine* nor *Greek*; no, though it be interpreted. A meere *imagination*. For, the *Apostle* writing to the *Corinthians*, which were *Grecians*, hath not feared to use terms as strange to them, as *Latine* or *Greek* is to us (*Maranatha*, *Belial*, *Abba*.) All which he might easily enough have expressed in their vulgar, but that it liked him to retaine his liberty in this point.

1 In the manner of delivery.
2 Tim. 4. 3.
1 Cor. 16. 23.
2 Cor. 6. 16.
Rom. 8. 15.

2 Nor none of the *Apocrypha* cited. Another *imagination*: For, *S. Jude* in his Epistle, hath not feared to alleadge, out of the booke of *Enoch* (*Jude* 14.) which booke hath ever been reckoned *Apocrypha*. And, by his example all the ancient Writers are full of allegations from them: ever these Writings yielding the next place after the Canon of the Scriptures, and preferring them before all foraine Writers whatsoever.

3 Nor any thing alledged out of the *Jewes Thalmud*, a third *Imagination*. For, from their Records, *S. Paul* is judged to have set downe the names of Sorceres that withstood *Moses*, to be *James* and *Jambres*; which in *Exodus*, or the whole Canon or Scriptures are not named. As many other things in the new testament, from them receive great light. And the *Jewes* themselves are herein clearly confuted.

2 Tim. 3. 8.

4 But, especially no heathen example or authority (for, with allegation of the ancient Fathers I have often dealt) a matter which the Primitive Church never imagined unlawfull. For *Clement Alexandrinus* (in Strom. 7.) by allusion to *Sara & Agar*, teacheth the contrary. So doth *Basil*, in a set Treatise de legendis Ethnicorum Scriptis; and *Gregory Nyssen* de vita Moysi, out of the XXI. of *Deut.* by the rites touching the marrying of heathen women taken captive: and last of all *S. Augustine* most plainly, De Doctrina Christiana, 2. 46. And these all reckoned of the contrary, as a very *imagination*. Which they did the rather, for that, besides divers other places, not so apparent, they find *S. Paul*, in matter of doctrine, alledging *Aratus* a heathen Writer, in his Sermon at *Athens*. And againe, in matter of life, alledging *Alexander*, a Writer of Comedies, in his Epistle: And thirdly, in matter of report only without any urgent necessity, alledging *Epimenides*, or as some thinke *Callimachus*.

Acts 17. 28.
1 Cor. 15. 33.

And surely, if it be lawfull to reason from that which Nature teacheth, as *S. Paul* doth against mens wearing long haire; it is not unlawfull neither, to reason from the wisest and most pithy sayings of naturall men. Especially, with the *Apostle*, using them (as in a manner they only are used) thereby to provoke Christian men to emulation, by shewing them their own blindness in matter of knowledge, that see not so much as the heathen did by the light of Nature: or their

Cor. 11. 14

slacknesse, in matter of conversation; that cannot be got so farre forward by Gods Law, as the poore Pagan can by his Philosophy. That if Grace will not remove, shame may.

II.

Touching the
Apostles fellow-
ship.

John 2. 10.
Heb. 10. 25.
1 Cor. 11. 19.
1 Cor. 11. 17.
Phil. 3. 18.

Imaginations touching the Apostles fellowship. For, this doctrine received, doth incorporate the receivers of it into a fellowship or Society, which is called the *fellowship*, or coporation of the Gospel: and they, that bring not this doctrine, are no wayes to be received thêreto. Which fellowship is not to be forsaken, as the manner of some is (men of *imaginations*) in our daies, either because there be *heresies*, for oportet esse: Or, for that many at communions, *come together, not for the better, but for the worse*; for so did they in Corinth: Or lastly, for that many and many Christians walke (which S. Paul wrote with teares) as *enemies to the Crosse of Christ*; for so it was in the Church of *Philippi*.

1 Cor. 12. 8.
1 Tim. 5. 19,
1 Cor. 8. 12.
Mat. 18. 17.

Now it is plaine, there can no Society endure without *government*. And therefore God hath appointed in it *Governours* and *Assistants*: which seeing they have power from God, to reject or receive *accusations*, and to judge those that are within and of the fellowship; it is an idle *imagination* that some have imagined, to hold, the Church hath not her *Judgement-seat*, and power to censure her disobedient children. It hath ever been holden good Divinity, that the Church from Christ received power to *censure* and *separate* wilfull offenders. Both, with the *Heathen man's separation*, who might not so much as enter into the Church-door (which is the *greater censure*) and with the *Publicans separation* (which is the *lesse*) who might enter and pray in the Temple, but was avoided in common conversation, and in the fellowship of the private table, and therefore much more of the *Alter*. Of which twaine, the former, the Apostle calleth *cutting off*, Gal. 5. 12. the latter *abstaining from*; 2 Thes. 3. 6. The Primitive Church calleth the former *excommunication*, the latter *abstencos*. So that, to phansie no *government*, is an *imagination*. A *Government* there is.

Acts 21. 18.
Luke 18. 10.

Acts 2. 42.
Luke 9. 1.
10. 1.

Touching the forme of which *Government*, many *imaginations* have lately been bred; in these our daies specially. At the writing of this *Verse*, it is certaine, that the Government of Christian people consisted in two degrees onely. (Of both which our Saviour CHRIST himselfe was the Author.) 1 Of the *twelve*, 2 Of the *seventy*: both which were over the People, in things pertaining to God.

Acts 15. 23.
1 Cor. 14. 16.
Acts 4. 19.

These two, were one superiour to another and not equall. And, that the Apostles established an equality in the Clergy, is (I take it) an *imagination*. No man could *perish in the gaine-saying* of *Coreb*, under the Gospel; which Saint Jude saith, they may) if there were not a *superiority* in the Clergy; For, *Coreb* *mutinie* was, because he might not be equall to *Aaron*, appointed his superiour by God, Num. 16 10. Which very humour (observe it who will) hath brought forth most part of the *heresies*, since the time of the Gospel: that *Coreb* might not be *Aarons* equall. Now, of these two orders, the Apostles have ever been reckoned the superior to the other, till our times; as having even under our Saviour CHRIST, a power to forbid others, Luk. 9. 49. And after, exercising the same power; *Silas* (one of the Seventy) receiving a commandment (*imprimis*) from Saint Paul an Apostle to come unto him. As the *Auditory* had their roome by themselves. So among the persons Ecclesiasticall, the Apostles had a *higher seate*, as may be gathered; and in the very place it self, were distinguished. Now in the place of the *Twelve*, succeeded *Bishops*; and in the place of the *Seventy*, *Presbyterie*, *Priests*, or *Ministers*, and that by the judgement of *Irenaeus* (lib. 3. cap. 3) who lived immediately upon the Apostles age: Of *Tertullian* (*de prescript.*) Of *S. Augustine* (in *Psalm*. 44.) And this, till of late was thought the forme of that fellowship, and never other imagined.

But, not long since, some have phansied another, that should consist of *Lay-elders*, *Pastors* and *Doctors*, and whether of *Deacons* too, is not fully agreed yet. Which device is pressed now upon our Church: not, as a forme of more convenience than that, it hath; but, as one absolutely necessary, and of our Saviour CHRIST'S owne only institution, which maketh it the lesse sufferable. I know that by vertue of Saint Peters wrinch before mentioned, some places may be brought; which may seeme to give it colour: but, that is, if we allow those new glossed senses. But, if we seek what senses, the Primitive Church gave of them, not one of them, but will suffer it to fall to the ground. And, finding it a stranger to them, I know not how to terme it, but an *imagination*. To touch it briefly in a word.

If we aske *Scripture* for it, and where wee may finde it, they passe by the two most evident places in appearance; 1 Cor. 12. 28. Because, there are no *Pastors*; and Eph. 4. 11. Because, there are no *Lay-elders*; and lay it upon, Rom. 12. 6. 7. 8. And there, by a strange and unheard of *Exposition*, they will finde them all foure. But not, except that *Exposition* be allowed them: Nor if the ancient Writers may be heard, what the true sense of it is. There is no Epistle on which so many of them have written: Sixe only I will name: *Origen*, *Chrysostom*, *Ibasodorus*, *Amphrose*, *Hierome*, *Oecumenius*; All which have entreated of it. Let their Commentaries be looked upon that place. Not one of them applieth it to the Church-Government (which by any likelihood cannot be imagined, but they would, if it were the maine place for

it) or findeth those offices in those words, which they in good earnest tell us of, as that *Sidaxos* in the seventh verse) is not the *Deacon*: but the *Distributor* (in the eighth verse) is heior that *qui miseretur*, is latine for a *Widow*, or such like.

But if jointly they find them not: let us see how severally they warrant their Offices. 1. Of *Elders*, some both *preach* and *govern*: some *govern* only: and there they imagine they have found their *Lay-elder*: 1 Tim. 5. 17. by implication, that there are *Presbyteri*, that *labour* not in *preaching*. Hear *Saint Chrysostome* on 1 Cor. 1. 17. You shall find a far other sense; *Evangelizare* (saith he) *per paucorum est*; *baptizare autem cujuslibet, modo fungatur Sacerdotio*. And a little after, *Siquidem Presbyteris quidem, qui simplices sunt, hoc munus tradimus, ut baptizent; verbum autem ut doceant, non nisi Sapientioribus: hic sapientia est labor*. *Quamobrem & alibi inquit: qui bene præsunt Presbyteri, duplici honore digni sunt, maxime qui laborant in verbo*. Whereby it is plain, that in *Saint Chrysostome's* time, it was not reckoned meet, that every one that ministered the *Sacraments*, should also *preach*. That the meaner sort dealt with the *Baptizing*; and they only that were of the more wise sort, with the *Word*. And to prove, it should thus be, he citeth this their *Scripture*, as if in the *Apostles* dayes, the like had been thought *Wisdom*. But as for *lay-elders*, He, nor any that waiteth on it, can find in this verse; nor any such in all antiquity ever understood by the name of *Presbyter*.

The *Elders Preachers* they divide into *Pastors* and *Doctors*; and these they sever in function; limiting the one to his *exhortation* only, the other to point of *Doctrine* only. An *imagination*, which none of the *Fathers* would ever acknowledge, search their Writings. *Saint Chrysostome* upon this Verse, *Ephes. 4. 11.* taketh them both for one, and maketh no difference. So *Saint Hierome* in both his Commentaries upon that Epistle: *Omnis enim Pastor Doctor est*. But *Saint Augustine* may serve for all, to shew, how unknown this was then. Who being purposely written to, by *Paulinus* to assign a difference between them, thus answereth; *PASTORES autem & DOCTORES, quas maxime ut discernere veluisti, eosdem pato esse, sicut & tibi visum est; ut non alios PASTORES, alios DOCTORES intelligeremus, &c. Hos enim sicut unum aliquod duobus nominibus complexus est, Aug. Ep. 59. ad Paulinum.*

Lastly, For their *Deacons* too: that they should be men of occupation and Trade, to deal with the Church-stock, and care of the poor only, is also (I doubt not) an *imagination*: seeing all Antiquity hath ever reckoned of that Calling, as of a step or degree to the Ministry, out of 1 Tim. 3. 13. And that the Churches practice hath been alwayes to imploy them in other parts and functions besides that, is plain by *Iustine Martyr* (who lived in the *Apostles* daies) *Apol. 2. ad Antoninum*, namely, To distribute the *Communion*: by *Tertullian* (*de Bap.*) *baptizans*: by *Cyprian* (*Ser. 6. de lapsis*) and divers others. So that to conclude, these are *imaginations* touching the *Apostles* fellowship, howsoever, a great number of deceived people bow down to them and worship them.

Imaginations touching the breaking of bread: which is joyned to that fellowship, as the chiefest badge of that fellowship. For by it is gathered the *Communion*, as may be gathered by conference with *Acts 20. 7.* and as the *Syrian Text* translateth it. For that, as by the other *Sacrament* in the verse immediately going before, they are received into the body of the Church; so by this, they are made to drink of the Spirit (1 Cor. 13. 13.) and so perfected in the highest Mystery of this Society.

III:
Imaginations
touching the
breaking of bread

Concerning which, as the Church of *Rome* hath her *imaginations*: First, in that she many times celebrateth this mystery *sine fractione*, without any breaking at all. Whereas (as heretofore hath been shewed out of 1 Cor. 10. 18.) it is of the nature of an *Eucharist* or *Peace-offering*: which was never offered but it was eaten, that both there might be a representation of the memory of that sacrifice, and together an application to each person by partaking of it. And secondly, in that she had indeed no breaking of bread at all. For, it being broken (ever) after it is consecrated, there is (with them) no bread remaining to break: and the body of *CHRIST* is now impossible, and cannot be broken, so that they are fain to say, they break *Accidents*, and indeed they well know not what. Contrary to *Saint Luke* here, who calleth it *fractionem panis*; and to *St. Paul* (1 Cor. 10. 16.) who saith, *Panis quem frangimus*. As these are their *imaginations*, so we want not ours. For many among us, phrase only a *Sacrament* in this action, and look strange at the mention of a *Sacrifice*: whereas we not only use it, as a nourishment spiritual (as that, it is too) but as a mean also, to renew a covenant with *GOD*, by virtue of that *Sacrifice*, as the *Psalmist* speaketh, *Psalm 50. 5.* So our *Saviour Christ* in the institution, telleth us, *Luke 20. 10.* And the *Apostle*, *Heb. 13. 10.* And the old Writers use no less, the word *Sacrifice*, than *Sacrament*; *Altar*, *chan Table*; *Offer*, *chan Eat*; but both indifferently, to shew there is both.

And again too, that to a many with us, it is indeed so *fractio panis*, as it is that only, and nothing beside: Whereas, the bread which we break is the partaking of *Christ's true body*, (and not, of a *Signe*, *Figure* or *Remembrance* of it) 1 Cor. 10. 16. For the Church hath ever believed, a true fruition of the true body of *Christ*, in that *Sacrament*.

Esay 58.7.

Luke 22.4.

Further (as heretofore hath been made plain) it is an *imagination*, to think, that this *breaking of bread* can be severed from the other, *ver. 46.* which is *Esaias breaking of bread to the needy.* Whereby, as in the former, CHRIST communicateth Himself with us; so we in this latter, communicate our selves with our poor brethren, that so, there may be perfect communion. For both in the *Sacrifice* which was the figure of it, it was a matter of *Commandment, Deut. 6. 10.* inasmuch, as the poorest were not exempt from *Gods offerings*: And our Saviour Christs practice was, at this feast, to command somewhat to be *given to the poor, John 13. 29.* And last of all, the *Agape* or *love-feasts* of the Christians for relief of the poor, do most plainly express that, I mean. In place of which (when they after proved inconvient) succeeded the *Christian Offertory.*

And lastly, whereas we continue in the *Doctrine* and *Prayers* of the Church, we do many times discontinue this action a whole year together. These long intermissions, (so that, if it be *panis annuus*, once a year received, we think our duty discharged) and also (no doubt) a second *imagination* in our common practice. For sure, we should continue also in this part, and the frequenting of it, if not so often as the Primitive Church did (which either *thrice* in the week, or at the furthest *once*, did communicate) yet, as often as the Church doth celebrate; which (I think) should do better to celebrate more often. And those exceptions which commonly we alledge to disturb our selves for that action, make us no less meet for prayers than for it. For except a man abandon the *purpose of sin, Psalm 66. 18.* And except he be in *Charity, Mat. 6. 14.* he is no more fit to *pray* than to *communicate*; and therefore should abstain from the one, as well as from the other. Or to say the truth, should by renewing himself in both these points, make himself meet for both, continuing no less in the *breaking of bread*; than in *Prayers* and *doctrine.*

IV.
Imaginations
touching
Prayers.

Luke 11.12.

Imaginations touching prayers. As the former was the most special exercise of a Christian, and chiefest in dignity; So this is the most general and chiefest in use. Therefore he puts it in the plural number: as if, both in *preaching, censuring* and *communicating*, it had his use; as indeed it hath. *Before all things (1 Tim. 2.1.)* In all things (*1 Thes. 5.17.)* After all things (*Ephes. 6.18. Num. 6. verse ult.*) And in this also we want not phantasies: In this age especially, wherein an idle conceit is taken up, that never came into the heads of any of the old Hereticks, though never so brain-sick once to imagine: Our Saviour Christ thus willeth us, *When ye pray, say our Father*; &c. A most fond imagination is start up in our times, never once dreamed of before, that telleth us, in no case we must say, *Our Father*, &c. with which form (if *Saint Augustin* be to be believed as a witness of Antiquity) the universal Church of Christ, hath ever used to begin and end all her prayers, *Ep. 59.* as striving indeed by divers other formes more largely to express the sense of that prayer, but not being able to come near the high art, and most excellent spirit of perfection in that pattern, they alwayes conclude with it; as being sure, howsoever they may for divers defects not attain to the depth of it; and by it, they shall be sure to beg all things necessary at GODS hands. This I named first, because it is appropriate to our times.

Besides, as the Church of Rome hath her *imaginations* touching Prayers: First, against *Saint Pauls Oratio & mente*, in setting the people to pray they wote not what; and so making their understanding *unfruitfull, 1 Cor. 14. 14.* And again, against our Saviour Christs *Caveat*, *Mat. 6. 7.* in setting them to go over whole *Rosaries* and *Psalters*; as if *much babbling after the heathen manner, were acceptable to God.* So likewise, do others also among us, erre in their *imagination*s, no less, and that even against the same places.

Mat. 23.14.

First, against *Oratio spiritu (1 Cor. 14. 15.)* in the same verse, by finding fault with a set *Lyturgie* (which they call *stinted prayers*) and giving themselves to *imagine prayers* at the same instant: whereby it is plain, they so occupie their mindes, with divising still what to say next, their *spirit is unfruitfull*, no lesse than the others *understanding*; And both these: 1 the *understanding* of the mind, and the *affection* of the spirit are there necessarily required. And again, that instead of *Rosaries* and a number of prayers, they bring in the *Pharisees* imagination of *long prayers* (that is) a prayer as long as a whole *Rosarie*. And this they take to be a great part of holinesse: but indeed it is nothing but the former superstition drawn in backward. In which, who so marks them, shall find, they commit both faults: that of the *Pharisee*, in *tedious length*, procuring many times *nauseam spiritus*, a dangerous passion: and the other of the *Heathen*, in *fond repetitions, tautologies, inconsequences*, and all the absurdities that may fall into such manner of speech. *Saint Cyprian* saith, *It was ever in Christs Church counted an absurd thing (which some count their glory) venilare preces in conditis vocibus.* The absurditie whereof would better appear, if (seeing under prayers here, *Psalmes*, and *spiritual songs* are contained, both being parts of invocation) they would have no *stinted Psalmes*, but conceive their *songs* too, upon the present out of the spirit, and so sing them. For to say truth, there is no more reason for the one, than for the other. But GODS Church hath ever had, as a form of doctrine, both of faith in the Creed; and of life, in the Decalogue; so of prayer too. Which, from *Acts 13. 2.* the Fathers in all ages have called a *Lyturgie*, or service of GOD.

These

These are, of many imaginations, some set up and magnified by some, and by others adored and worshipped, under the names of the 1 *Apostles Doctrine*, 2 *Government*, 3 *Sacraments*, and 4 *Prayers*.

Saint Stephen telleth us, out of the fifth of *Amos*, that if we do thus make to our selves, *Tabernacles and figures* to worship them, our punishment shall be to be carried away beyond *Babylon*, *Acts 7. 43*. And good reason, for these idle phantasies, are not from *Christ's Church*, from *Sion*; but from *Babylon* they came, and if we delight in them, thither shall we be carried.

And sure we are in a good way thitherward; for of *Babel* *St. Augustine* saith; *Confusio illa confusiois indifferenter habuit Philosophos inter se diversa, & diversa sentientes*. In Gods city it was never so; there was ever correction for Coyners; but in *Babel*, the City of confusion, every *Philosopher* might set up; as now every *Sect-master* may broach any imagination that taketh him in the head, without punishment. For in *Babel*, it is reckoned but an indifferent matter. Sure the *Prophets* tell us, that if *Babylons confusion* go thus before, the captivity of *Babylon* is not far behind. From which, Almighty God deliver us, and make us carefull, as to continue the *Apostles Doctrine*, &c. So neither to engrave, nor to bow down, and worship any of these imaginations. Amen.



A SERMON



One of the

SERMONS

Upon the THIRD
COMMANDMENT.

Preached in the Parish Church of
ST. GILES CRIPPLEGATE.

June XI. Anno Domini MDXCII.

JEREM. CHAP. IV. VER. II.

Et jurabis, vivit *Dominus*, in veritate, & in iudicio, & in iustitia.

And thou shalt swear, the LORD liveth, in truth, in judgement, and in righteousness.



In this Commandement, there are two main Propositions. 1. *Thou shalt take the Name of GOD*: Else, it should have been, *thou shalt not take it at all*. 2. *Thou shalt take it orderly* and not in *vain*. Of the first: thou shalt take it to those ends and uses, to which *Gōd* lendeth it. Of which one is, *Thou shalt swear by it*: which limited by two ways:

First, by what: *The Lord liveth.*

Secondly, how: *In truth, judgement, justice.* As in the former *Commandments*, so in this, there be two Extreams. 1. The one, of the *Anabaptists*, which hold all swearing unlawfull, contrary to the first, *Thou shalt swear.* 2. The other of the *licentious Christian*,

which holds (at least in practice) *A man may swear how, and in what sort he list: By Creatures, &c. Contrary to The Lord liveth, &c. Falsely, rashly, lendly; contrary to In truth, judgement, justice.*

That

That it is lawfull to swear, it appeareth by the Law, *Deut. 6. 15.* By the Prophets: *Jeremy here. Esay, (Chap. 45. Ver. 23.)* more earnestly: *I have sworn by My Self, the word is gone out of My mouth and shall not return: That every knee shall bow to Me, and every tongue shall swear by Me.* *Thou shalt swear.* *David, Psalm 63. ult. Laudabuntur omnes, qui jurant per Eum.* By the practise of the Saints, not only under *Moses*; but, under the Law of Nature. *Abraham sweareth, Gen. 21. 24. Isaac sweareth, Gen. 26. 31. Jacob sweareth, Gen. 31. 33.* Now, our Saviour Christ came not to destroy the Law and the Prophets, in those things wherein they agree with the Law of Nature. Therefore, not to take away an Oath.

Whereas, they object first: That it standeth not with Christian profession, but was tolerated, as an imperfect thing, under the Law.

We answer: It cannot be reckoned an Imperfection, to swear. For that, not only *Abraham*, the pattern of humane perfection, both swore himself, *Gen. 21. 25.* and put his servant to an Oath, *Gen. 24. 3.* But, even the Angels, nearer than we to perfection, swear both under the Law (*Dan. 12. 7.*) and under the Gospel (*Apoc. 13. 10.*) And, not only they, but even God Himself (in whom are all perfections) *Gen. 22. 16. and Psalm 110. 4.* So that it cannot be imagined an imperfection.

Besides, the holy Apostles, the most perfect Christians, have in urgent causes done the like, *2 Cor. 1. 23. I call God for a record against mine own soul; and 1 Cor. 15. 31. By our rejoycing which I have in Christ Jesus our Lord: which place cannot be avoided, having in the Greek, the word (Nē) never used, but in an oath only.*

Whereas secondly, they object our Saviour's saying, *I say unto you swear not at all: The Ancient Writers answer, that our Saviour Christ in the very same place, not reproveth the other part: Reddes autem Domino Juramenta tua,* meant not to take all oaths away: But must be understood according to the Pharisees erroneous gloss of this Commandment, which He intendeth to overthrow, by opposing to *dictum est antiquis, Ego autem dico:* Which was of two sorts: 1. For first, it seemeth they understood it of perjury alone: So that, if a man forswear not himself, he might swear an oath. And so Christ reproveth not only false, but all rash and unadvised swearing.

2. Secondly, it seemeth, they had this conceit: So a man swear not by the great Name of God, all was well; He might swear by any creature at his pleasure: and so Christ willeth, not to swear at all, by any creature.

Though indeed, we hold in Divinitie, that *Jurare*, of an by it self considered, is an act forbidden, no lesse than *occidere*. And that, as it is an absolute countermand, *Non occides*, and yet the Magistrate, by due course of Justice, executing a Malefactor is commanded: So is it likewise *Non jurabis*, and yet being (as we term it) *vestitum debitis circumstantiis, Laudabuntur omnes qui jurant per Eum*, as King David saith, *Psalm 63. ult.*

Lastly, there is also a barr in the word *Jurare*. For, God in His Law; ever putting it passively (that is) rather, *thou shalt be sworn, or called to an oath*, than, *thou shalt swear*, actively: our Saviour Christ here utterly condemneth the active, voluntary swearing of men, of their own heads: which was indeed never permitted: howsoever the Pharisees glossed the matter: If the matter were true, and so it were by *Jehova*.

So that, an oath is lawfull: but with this condition limited; that the partie do therein *habere se passive*, come to it not of his own accord, but pressed (as Saint Augustine well saith) *vel auctoritate deferentis, vel auctoritate non credentis*, as to the lifting of a burden, as to the entering of a Bond, *Numb. 30. 3.*

Thou shalt swear, The Lord liveth: or (as *Moses* saith *Deut. 6. 13.*) by God's Name. Which clause first doth limit, by what we are to swear: and doth exclude 1 Swearing by those which are no gods, *Jer. 5. 7.* Either Idols, forbidden in the Law, *Exod. 23. 13. Josh. 23. 7.* Either to swear by them alone, *Amos 8. ult.* Or to joyn God and them together, *Zeph. 1. 5* 2 Or creatures, which our Saviour Christ forbiddeth, *Matth. 5. 34.* 1 Limitation.
The Lord liveth,

And sure, as to swear by them is derogatorie to ourselves, seeing thereby we make them our betters; for that every one that sweareth, sweareth by a greater than himself, *Heb. 6. 16.* So it is highly injurious to the Majesty of God; seeing to swear by a creature, is to ascribe unto it power, to see and know all things, and do vengeance on perjury: Which in Divinitie, to think or say, is manifest blasphemie.

Ho be wit yet the Fathers (well weighing that speech of Saint Paul, *1 Corinth. 15. 31.* where he speaketh on this wise, *By our rejoycing which we have in Christ Jesus our Lord, &c.* wherein his oath, is not immediately by the Name of God, but by a secundarie thing, issuing from it:) have thought it not absolutely necessarie, that in every oath, the Name of God should be expressly mentioned; but sufficient, if *reductivè*. It is ruled in Divinitie, that such things as are presently reduced to God, will bear an oath. In which respect, to swear by the Holy Gospel (considering our rejoycing will bear an oath; and that, in the Gospel, our matter of rejoycing is principally contained) hath in the Primitive Church been holden lawfull. As in the Council of Constantinople, 6. A.D. 13. Especially, seeing there is no direct contestation used, but rather by way of oppignoration, Engaging unto God our Salvation, Faith, Rejoycing, part in his Gospel and promises, the Contents, &c. if we utter an untruth.

II.
The manner or
second Limitati-
on.

Secondly, the forme and manner of swearing: Which is of three sorts: 1. Either by *contestation* as here, *the Lord liveth. Before God*, Gal. 1. 2. Or *God knoweth it is so*, 2 Cor. 11. 11. *God is my witness*, 1 The. 2. 5. 2. Or by a more earnest *asseveration*: as *sure as God liveth*, Jude 8. 19. 3. Or by *detestation and execration*, as in other places: and that againe is of two sorts: 1. By *imprecation of evil*: *God be my Iudge*. Gen. 31. 53. *God behold it and rebuke it*, 1 Chro. 12. 17. *God do so, and founto me*, 1 Sam. 14. 44. *I call God a record against my soul*, 2 Cor. 4. 23. 2. Or by *appignoration* or engaging of some good which we would not lose: as *Our rejoycing in Christ*, 1 Cor. 15. 3. *Our Salvation, Gods helpe, &c.*

Both are oft, and may be jonyed together, if it be thought meete. *God is my witnesse*, that thus it is, and *G O D be my Iudge*, if thus it be not. Wherein, as in Prayer; when all meanes faile, we acknowledge, that *G O D* can help, as well without, as with second causes: So we confesse that He can discover our truth and fallhod, and can punish the same by waies and meanes to Him known, though no creature in the world beside, know the thing or can take hold of us.

Thou shalt sweare: In Truth, Indgement, Justice. The three Enclosures and companions of a Christian oath, are.

In { Truth
Judgement
Justice } against { Falshood
Lightnes
Unlawfullnesse } the { matter.
matter and manner both.
end.

I.
In truth.

In truth: Ye shall not sweare by my name falsely, *Levit. 19. 12.* Which vice forbidden we call *perjury*. Each addition, we say, is too light *super debitam materiam*. The due and own matter of swearing, is a *Truth*. If it fall or light *super indebitam materiam* (as, *falsehood*) it proveth a sin.

At all times are we bound to *speak truth* to our neighbour, *Eph. 4. 5.* But because men are naturally given to have their *mouth fraught with vanity*, 1 *Psa. 144. 8.* in solemne matters, to be sure, to bring the truth from us, *G O D* is set before us. If then when we confesse the truth, we give glory to *G O D*, *Ios. 7. 21.* So if, when *G O D* being set before us, we testifie an untruth, it is exceeding contumelious to Him: it is to make Him one, that knoweth not all things; or that can be deceived; or that if He know, cannot do any harme or (which is worst) which will willingly be used to bouldster out our lyes. *Pejorare, est dicere Deo, Descende de Caelo, & asserere mecum mendacium hoc.*

I. Of Promise

In an oath of Promise, we are to sweare in Truth, *He that sweareth an oath, and by it bindeth his soul with a bond, shall not violate his word, but do according to all that proceedeth out of his mouth*, *Num. 30. 3.* *Reddes autem Domino Iuramenta, Mat. 5. 33.* Yea, by the very light of nature *Pharaoh* will-eth *Ioseph*, *Go and bury thy Father*, seeing he made thee sweare to do so. Against which oath, men are two waies faulty. 1. If at the swearing they purpose not (as *David* saith, *Psa. 119. 106. I have sworn and am utterly purposed*) Such is the nature of an oath. 2. If they then purpose, but after, a damage, being likely to ensue, they disappoint their former oath, *Psa. 15. 15.* Touching which, we see, that when *Josua* & the *Israelites* had sworn to the men of *Gibeon*, though that oath cost them foure great and fair Cities, which should otherwise have come to their possession; they would not breake though. As contrarywise, *Zedekias* having given his oath of Allegiance to the King of *Babylon* (2. *Chro. 36. 9.*) when he regarded it not, but rose against him notwithstanding, *God* sendeth him word, he shall never prosper for so doing, *Ezek. 17. 12.* And to say truth, there is nothing more forcible to move us herein, than to consider *G O D*'S own practise: who having sworn for our benefit, *Psal. 110. 4.* though by many our unkindnesse and hard usages provoked, we (as Himselfe saith) will not breake His Covenant, nor alter the thing that is gone out of His lipps, *Psal. 89. 35.* Which is it, that keepeth us all from perishing, even the immutable truth of *G O D*'S Oath, that we the rather may take it to imitation.

I. Of Prose.
Rom. 9. 1.

In an oath of Prose: the charge ought to be, that we speak nothing but that which is true in the Name of the Lord, 1 *Reg. 32. 16.* That we say the truth and lye not, our consciences bearing us witnesse in the Holy Ghost: which if we do not, being charged by a Iudge, we bear our own iniquite, *Leviticus 5. 1.*

Against which oath, men are two waies faulty: 1. If either they swear to that, which they know to be false; as if a man finde, and deny it, *swearing falsely*, *Levit. 6. 3.* 2. Or, if they purpose to swear directly, in a matter, wherein themselves are doubtful, or have no sure ground of, As if a man swears, and the thing be hid from him, *Leviticus 5. 4.*

The breach of these two sorts of oathes, in regard of the truth, is called *perjury*; and both in oldtime and now, we greatly complaine of it in two places: 1. The one, they call *Iuramenta Officinarum*: When men in their shops, so they may utter to their gaine, care not how untruly they abuse the Name of *G O D*. Men, which (as the wise man saith reckon our life as a market; wherein they must be getting on every side, though it be by evil meanes, *Sap. 15. 12.* Or, as the Apostle saith, 1 *Tim. 6. 15.* That do in practice seem to hold, that gain is godlinesse, for all the world as the prophane man in the Comedie, *Iuramentum, rei servanda non peragenda conditum*; that Oathes were made to thrive by. Full little knew those men, that whatsoever

ever is gotten by false swearing, must by GOD'S Law, both be restored in the whole Summe, and adde an *overplus* beside. Else no atonement can be made for them, *Leviticus* 6.5. And if that atonement be not made, that GOD by His Prophet hath denounced, that their gain shall not prosper. For He will send the flying book into their house, a Curse appropriate to those that both swear and steale, (that is steale by swearing) which shall consume both the goods, and the very stone, timber and all, of the house it self, *Zac.* 5.4.

2. The other they call *Iuramenta Tribunalium*, much more fearefull and heynous than the former: when a man (or rather as Saint Augustine calleth him, *detestanda bellua*, no man but a detestable beast) shall so farre presume, as in the Iudgement it self, which is GOD'S (*2 Chro.* 19.8.) before the Magistrates, which are GODS (*Psal.* 82.6.) to prophane the oath of GOD, *Ecclesi.* 8.2. Even, as it were, to come into GOD'S own place, and there to offer Him villanie to His face. A crime so grievous, as no Nation, were it never so barbarous, but have thought it severly to be punished; Some with losse of tongue: Some, of fingers: Some, of eares; and some, of life it self. And howsoever they escape man, the Prophet saith, the very Book of the Law, which they have touched in testifying an untruth, shall have wings given it, and shall pursue them, and cut them off on this side, and on that side till they and their name be rotted from the earth. It is a fearefull thing to fall into GOD'S hands on this wise: and of no one sin, more dreadfull examples. For it is indeed, *facere Deum mendacii consortem*. We hold it worse Divinity, to lay upon GOD, that evil which we call *malum culpa*, than the other which we terme *malum pena*, which hath been inflicted on many an innocent, good man. Consequently, a lesse evill to crucifie Christ by any bodily paine, than to draw Him into the society of Sin, which every perjured person doth, as much as in him lieth. Yea, we say that the Name of GOD being fearefull to the devils themselves, and bringing them to tremble, that that party that treadeth that most glorious and fearefull Name, under his feet, is in worse estate, not only than the wickedest of all men, the Murderers of Christ, but even than the devill himselfe. And all this, that we conceive aright of *In veritate*.

In Iudicio. For, thus far the Pharisees themselves come; to thinke perjury condemned. But, our righteasnesse is to exceed theirs, *Mat.* 5. 20. and therefore we must seek yet farther.

² In Iudgements

This Clause (we say) standeth against a double vanity, 1 as well in matter, if for a vaine, light, trifling matter we sweare; 2 as in manner also, if with a vaine, light, unadvised mind or affection. For, both the matter is to be weighty, grave, and judiciall: and we are with due advice and judgement to come to the action.

Against which Judiciall swearing, we complain of two evill kinds: 1. The one *Iuramenta Platearum*, such as going through the streets, a man shall every day heare (yea, even out of the mouthes of children;) light, indiscreet, frivolous oaths. 2. The other *Iuramenta Popinarum*, much worie yet than they. When men in *Tabling-houses*, at their game blaspheme the Name of GOD most grievously. Not content to sweare by Him whole, dismember Him and pluck Him in pieces, that they may have oaths enough. And that person of the Holy Trinity, to whom and to His name, for taking our flesh upon Him, and performing our redemption, even by GOD'S own charge, a speciall regard is due: and that action of His, which among the rest is most venerable of all others, which is His Death, Passion, and shedding His Blood.

For the Matter: The very words of the Commandement teach us, it is to be weighty; which speake of GOD'S Name, as a thing, to be lifted up with strength, as if it were heavy: and we use not to remove things heavy but upon good occasion. ¹ For the Matter.

The nature of an Oath, is as of a bond; which none that is wise will easily enter: it is to be drawn from, or pressed out of a man upon necessarie cause. Yea, it is no further good, than it is necessary. For so is our rule, *Necessarium, extra terminos necessitatis non est bonum*: As, purging, blood-letting; which are no longer good than needfull. The Name of GOD is as a strong Castle, which men flye not to, but when they have need. These shew, that for every frivolous matter, and of no importance, we are not vainly to take up GOD'S Name. GOD'S Name is said to be holy, *Psal.* 111.9 and holy things may not be put to common and vulgar uses, *Numbers* 18. ult. And in plaine words, *Levit.* 22.32. Ye shall not pollute my Name. Polluting, by GOD'S own word being nothing else, but to make common, *Acts* 10.15. Therefore they, to be condemned, that no man urging them, upon no sufficient ground, make it common.

For the Manner with great regard, *Ecclesi.* 8.1. we must sweare to the LORD, with all our heart. They are highly praised that did so, *1 Chro.* 15. 16. that is, When they are to take an Oath, they are to call together the powers of their soul, and with sad and serious deliberation to undertake it; that is do it in *Iudicio*. Therefore in the Law GOD maketh it the entry, *Thou shalt fear the Lord thy GOD, and shalt sweare by His Name*: that is with due fear and reverence thou shalt swear. For, as GOD'S Name is holy; not for every common matter: so is it also reverend; not with an unregarding affection to be taken in our mouthes. ² For the Manner.

To this end is it, that the Church of GOD excludeth such persons from oaths, as are presumed, that in judgement they cannot, or will take them: as persons already convicted of perjury, that they will not: Those that are under yeares, that they can not; To this end also, there have ever been

been used *Ceremonies*, that by that meanes, there might be a reverend regard stricken into the mind of the swearer. Therefore the very *Angels*, when they swear, do it not without *ceremony*, but with *lifting up their hands to heaven*, Dan. 12. 7. Apoc. 10. 5. The *Patriarchs*, under the *Law of Nature*, not without *ceremonie*, but *laying their hands on the thigh*, therein have reference to the incarnation of the *Blessed Seed*, Gen. 24. 3. and 47. 29. The people of *GOD* under the *Law*, came into the *Temple*, and before the *Altar* (1 Reg. 8. 31.) and in the presence of the *Priest* (Deut. 12. 8.) *uncovered* (Numbers 5. 18.) so took their *Oath*: all these serving to stir up their reverence, that what they did, they might do in judgement.

Therefore, they are to be condemned, that *passionately swear*, Eccl. 5. 1. (which *Passion* alwayes bereaveth men of judgement:) either in *anger*, as *David*, which he repented of, 1 Sam. 25. 33. Or in *desire*, as *Saul*, which proved prejudicial to him and his people, 1 Sam. 14. 28. And they, that as not of any passion, so without all manner of respect, to avow any idle, fond fancy of their own, even as it were *water*, pour out the *Name of GOD*.

And they yet more, that not only unadvisedly sometimes, but continually (as it were by a custom) make it an *Interjection of filling*, for all their speeches, and cannot utter one sentence without it: yea, which thereby come to a *diabetica passio* of swearing, that *Oathes* run from them, and they feel them not.

But, above all, they that are come to that pitch, that even in contempt they swear, and will swear, and the rather, because they be told of it. These persons the *Church of GOD* hath so detested, that they are excommunicate without sentence of any Judge or Canon, and Christian people forbidden to have any fellowship with them.

I
In Justice.

In Justitia. As the *Matter of the Oath* is to be true and weighty: and the *Manner*; with due advice and judgement: so is it to be taken also, to a good and just end. And of this there is to be had chief regard, for that divers times, both false and rash *Oathes* are not hurtfull save to the swearer only. But these tend alway to some mischief, beside the sin of the swearing.

An *Oath* is of the nature of a *Bond*, and bindeth a man to do that, he sweareth: Now, it is sin enough, to do evil of it self; but to bind himself to do evil, and to make the *Name of GOD* the *Bond*, that is sin out of measure sinfull. *GOD* hath ordained, that only for truth and right, His *Name* should be used: to abuse it, to uphold falshood, and to enforce men to evil dealing, is to change a *Sanctuary*, and make it a *brothel-house*. These we call *Latronum Iuramenta*; such *Oathes*, as *thieves* and such kind of persons take one of another; For, they do not only joyn hand in hand (as *Salomon* telleth us, Prov. 26. 5.) but do even also by *Oath* bind themselves to do mischief, Nehem. 6. 28. *Tobiah* the special hinderer of the *Temple*, had many in *Juda* his sworn-men.

I Not of things
impossible.

That an *Oath* may be in justice: It is required that it be of a thing possible, No man ever required an *Oath*, to an impossibilitie apparent: So *Abraham's* servant saith, Gen. 24. What if I cannot possibly get any maiden to come with me? *Abraham's* answer is, then he shall be free from the oath: So that, if at the present it seem possible (otherwise not to be sworn to) and after, there do emerge impossible, the party is innocent. The same is observed, touching our knowledge: for, so the *Law* saith, A man shall testifie that only, which he hath seen, heard or known, and more shall not be required of him. So, the *Law of Nature*, only de quibus sciam poteroque.

Levit. 5. 1.
Nor unlawful-
nesse.

Now because (as *Joseph* well telleth us, Gen. 39. 9.) that we only can do that, which lawfully we can, and *Christian* possibility implieth lawfulness; that is the second point of *Injustitia*, and the second Caveat *Ne illicitum*. Which is either *prima facie*, as *Saul's* oath, 1 Sam. 28. 10. and Acts 23. 14. Or it is likewise *emergens*, as in *Herod's* oath, at the first no harm being understood: but after the demand made, it was sin to keep it. So saith *Ezra* in the *Law*, Secundum legem fiat, Ezra 10. 5. and *Saint Paul* in the *Gospel*, Acts 23. 3. They sit to judge secundum id quod in Legge est.

Math. 26. 68.

Put these together, that we be required to swear nothing but the truth, *In veritate*: that we do it upon due advice and consideration, *In judicio*: that we do it but of those things we know and can tell, and of those whereto *Law* bindeth us: There is no more required in a *Christian* oath. This to be remembred, because divers which will be accounted Christians, refuse in our dayes, the *Oath* which hath all her attendents. If the *Magistrate*, either *Civil* (Exod. 22. 8. Nehem. 5. 12.) or *Ecclesiastical* (Numb. 5. 19.) 1 Either by a curse, where the party is not known, as Prov. 29. 24. Judg. 17. 2. Levit. 5. 1. 2 Or by tendering an oath, and that again double: 1 Either by way of adjuration, 1 Sam. 3. 27. 1 Reg. 22. 16. 2 Or by way of swearing them, as Exod. 23. 11. Numb. 5. 13. 1 Reg. 8. 31. 1 Reg. 18. 10. Where the party is accused by complaint, detection, (Gen. 3.) presumption (Gen. 4.) common fame (1 Cor. 5. 4.) He is bound to purge himself, and satisfie the people, in *Adultery*, *Theft*, or any crime.

But what if it tend to his damage, or to the prejudice of his liberty? Our rule is; *Qui potest ad poenam, potest ad qua pena consequitur*. Therefore in a matter of life or limme, we admit not the *Oath*: because, no man can lawfully swear, to cast away or maim himself. But a man may directly swear to his losse, in his goods, as *Genesis* 25. 33. and to become a prisoner, as (1 Reg. 1. 43.) *Shimei* did. Therefore, swear, and be sworn in those causes and questions, whereto *Law* doth bind to give answer, though, *Fine* and *Commitment* do ensue upon them.

This

This question remaineth, If a man have sworn without those, what he is to do? when an oath binds, when it doth not.

We hold: *No man is so straightened between two sins, but without committing a third, he may get forth.* Herod thought he could not: and therefore, being in a strait, betwixt murder and perjurie, thought he could have no issue, but by putting John Baptist to death. It was not so: for, having sworn, and his oath proving unlawfull, if he had repented him of his unadvisednesse in swearing, and gone no further, he had his issue, without any offence.

1. If then We have sworn to be simply evil: the rule is, *Ne sit Sacramentum pietatis, vinculum iniquitatis:*

2. If it hinder a greater or higher good, the rule; *Ne sit Sacramentum pietatis, impedimentum pietatis.*

3. If it be in things indifferent, as we term them, *absque grano salis*; it is a rash oath; to be repented, not to be executed.

4. If the oath be simply made; yet (as we say) it doth *subjacere Civili intellectui*: so as GOD's oath doth, *Jeremy 18. 8.* and therefore those conditions may exclude the event, and the Oath remain good.

5. If in regard of the Manner, it be extorted from us: the rule is, *Injusta vincula rumpit justitia.*

6. If rashly, *Pœnitenda promissio, non perficienda presumptio.*

7. If to any man, for his benefit, or for favour to him; if that party release it, it bindeth not,





A
SERMON
 Preached at
WHITEHALL
 Upon the *Sunday* after
EASTER,
 being March XXX. *Anno Dom.* MDC.

IOHN. CHAP. XX. VER. XXIII.

Quorum remisistis peccata, remittuntur eis: Et quorum retinueritis, retenta sunt.

Whose-soever sinnes yee remit, they are remitted unto them: and whole-soever ye retain, they are retained.

The conclusion of the Gospell for the Sunday.



THESE be the words of our Saviour CHRIST to His Apostles. A part of the first words, which He spake to them at His Epiphany, or first apparition after He rose from the dead. And they containe a Commission by Him granted to the Apostles, which is the Summe or Contents of this Verse.

Which Commission, is His first largesse after His rising againe. For, at His first appearing to them, it pleased Him not to come empty, but with a blessing, and to bestow on them, and on the world by them, as the first fruits of His resurrection, this Commission; a part of that Commission, which the sinfull world most of all stood in need of for remission of sinnes.

To the granting whereof, He proceeded not without some solemnity or circumstance, well worthy to be remembered.

For first, Verse 21. He saith, *As my Father sent me, so I send you:* which is their authorizing or giving them their credence.

Second

Secondly, *Vers* 22. He doth breathe upon them, and withall inspireth them with the *Holy Ghost*, which is their enabling or furnishing thereto.

And having so authorized and enabled them, now in this *Vers*. here, He giveth them their *Commission*, and thereby doth perfectly inaugurate them, into this part of their office.

A *commission* is nothing else, but the imparting of a power which before they had not. First therefore, He imparteth to them a power, a power over *sinnes*; over sins, either for the *remitting*, or the *retaining* of them, as the persons shall be qualified.

And after, to this power He addeth a *promise* (as the *Lawyers* terme it) of *Ratification*, that He will ratifie and make it good, that His power shall accompany this power, and the lawfull use of it in His Church for ever.

And very agreeable is this power now bestowed by Him upon his resurrection. Not so conveniently before His death; because till then, He had not made His sole an offering for sinne, nor till then, He had not shed His blood, without which there is no remission of sinnes. Therefore it was promised before, but not given till now, because it was convenient, there should be *solutio*, before there were *absolutio*. Not before He was risen, then.

The dependance in respect of the time Why not before? Esa. 53. 10. Heb. 9. 12. Mat. 16. 19. 18. 18. Why now.

And againe, no longer than till He was risen, nor till he was ascended. First, to shew that the remission of sins is the undivided and immediate effect of his death. Secondly, to shew how much the world needed it, for which cause he would not with-hold it, no not so much as one day (for this was done in the very day of His resurrection.) Thirdly, but especially, to set forth his great love and tender care over us, in this, that as soone as he had accomplished his own resurrection, even presently upon it, he sets in hand with ours, and beginneth the first part of it, the very first day of his rising.

The Scripture maketh mention of a first and second death, and from them two, of a first and second resurrection. Both, expressly set downe in one verse; Happy is he that hath his part in the first resurrection; for over such the Second death hath no power. Understanding by the first, the death of the soul by sin, and the rising thence to the life of grace: by the second, the death of the body by corruption, and the rising thence to the life of glory.

Apoc. 20. 6.

Christ truly is the Saviour of the whole man, both soule and body, from the first and second death.

But beginneth first with the first, that is, with sin, the death of the soul and the rising from it. So is the method of *Divinity* prescribed by himself 1. to cleanse that which is within (the soul) then, that which is without (the body.) And so is the method of *Physick*, first to cure the cause, & then the disease. Now the cause (or as the *Apostle* calleth it) the sting of death is sin. Therefore first to remove sin, and then death afterwards. For, the cure of sinne being performed, the other will follow of his own accord. As *Saint John* telleth us, He that hath his part in the first resurrection, shall not faile of it in the second. The first resurrection then from sin, is it which our Saviour Christ here goeth about, whereto there is no lesse power required than a divine power. For looke what power is necessary to raise the dead body out of the dust; the very same, every way, is requisite to raise the dead soul out of sin. For which cause the Remission of sins is an Article of faith, no lesse than the Resurrection of the body. For, in very deed, a resurrection it is, and so it is termed, no lesse than that.

Mat. 23. 16.

1 Cor. 15. 56.

To the service and ministry of which divine worke, a *commission* is here granted to the *Apostles*. And first, they have here their sending from GOD the Father; their inspiring from GOD the Holy Ghost; their *comission* from GOD the Son: that being thus sent from the Father, by the power of the Holy Ghost, in the person of Christ they may performe the Office, or (as the *Apostle* calleth it) the *Embassage* of reconciling sinners unto God, to which they are appointed. And so much for the Summe and dependance of this Scripture.

1 Cor. 3. 9.

The points of speciall observation are three: 1. First, the Power that is granted. 2. The Matter or Subject, whereon the power is to be exercised. 3. The Promise of ratifying the exercise of that power.

The Division.

The power it selfe in which commeth first to be entreated. 1. What is meant by remitting and retaining. 2. After in generall, that there is a power to remit and retaine: but first to remit, and after to retaine. 3. Then in particular, of that power as it is set down in both words, *Remiseritis* and *remittuntur*.

I.

The Matter or subject: which is also two wayes to be considered, either as it is sin in it selfe, which is the matter at large; or as it is the sin of some persons (for it is not *qua peccata*, but *quorum*) which is the immediate or proper matter of this power.

II.

The ratifying or promise of concurrence to assure the conscience of the sinner of the certainty and efficacy of the Churches act, that what the *Apostles* doe in the person of Christ, by the instinct of the Holy Ghost, he that sent them, will certainly make good and effectually from heaven. And of these three in order,

III.

I.
The termes how
to be under-
stood.

The originall
from *Christs*
commission.

Y^e 4. 18.
E^{sa} 61. 1.

Sin, an impi-
sonment.

Mat. 16. 19.

Mat. 18. 18.

Iob 20. 12.

Ier. 2. 19.
E^{sa} 66. ult.

Gal. 3. 23.
Gen. 3. 2.

Rom. 2. 9.

Prov. 5. 22.
A^{cts} 8. 13.

2 Tim. 2. ult.

P^{sa}lm. 8. 88.
142. ult.
119. 32.

Gen. 4. 7.

Numb. 32. 23.

Gen. 42. 21.

Iob. 10. 11.

James. 5. 9.

THe termes of *remitting* and *retaining* may be taken many wayes. To the end then, that we may the moore clearly conceive that which shall be said, it will be expedient, that first of all we understand, in what sense especially, and according to what resemblance, those termes are to be taken.

This may we best doe out of our Saviour *Christs* owne Commission. For, this of the *Apostles* is nothing else but a branch out of his, which he Himself (as *man*) had here upon earth. For as *man*; he himselfe was sent, and was anointed with the Spirit, and proceeded by Commission.

His Commission we finde *Luk* 4. which he himselfe read in the Synagogue at *Nazareth* at his first entring on it: Which is originally recorded *Esa* 61. Wherein, among others, this power is one, to preach *Agon* (that is) *Remission*, as it is turned here; or *deliverance*, as it is turned there: but the word is one in both places; and that respectively to *captives*: and (as it followeth in that place of *Esa*) to them that are bound, the opening of the prison.

Which very terme (of *Captives* or such as are in prison) doth open unto us, with what reference or respect, this terme of *remitting*, or *letting go*, is to be conceived. And as it was in his, so must it be understood here in this, since this is but derived from that of *Christs*.

The minde of the *Holy Ghost* then, as in other places by divers other resemblances, so in this here, is to compare the sinners case to the estate of a person imprisoned. And indeed, who so well weigheth the place, it cannot well be taken otherwise. For, not onely here, but elsewhere (where this Power is expressed) it seemeth ever, to be with reference (as it were) to parties committed. The very terme of the *Keyes* (wherein it was promised, and wherein it is most usually delivered;) the termes of *opening* and *shutting*, seeme to have relation (as it were) to the prison gate. The termes of *binding* and *loosing*, (as it were) to the fetters or bands. And these here of *letting forth*, or *still detaining* (all and every of them) seeme to have an evident relation, to a prisoners estate; as if sin were a prison, and the case of sinners, like theirs that are shut up.

Verily, as sinne at the first in committing, seemeth sweet; that men cannot be got to spit it out (saith *Iob*) but hold it close under their tongues, till they have swallowed it downe; but after it is committed, the sinner findeth then, that it is *Malum & amarum dereliquisse Dominum* (saith the Prophet;) that it turneth to a bitter and cholerick matter, of which there breedeth a worme which never leaveth gnawing: Even so doth sin at the first also seeme a matter of liberty. For a liberty it is, not to be restrained; not to be (as the *Apostle* speaketh) committed to *Moses*, so be kept and shut up under the Law; not to be forbidden any fruit (under which very terme, the Serpent did perswade it:) But when it was done and past, then shall a man feel a pinching or straightnesse in his soule, termed by the *Apostle* *συνωπία* which properly signifieth the paine which they suffer, that are shut up in a narrow room or some place of little ease.

So speaketh *Solomon* of sinne. His owne wickednesse shall attach the sinner, and he shall be holden, or pinioned with the cords of his own sin. So *S. Peter* to *Simon Magus*: I perceive, thou art (to expresse the former resemblance,) in the gall of bitterness (and to expresse the latter in the bond of iniquity. And *S. Paul* that sinners, instead of having *Moses* to their keeper, become the Devils captives, and are of him holden and taken at his will and pleasure.

Truly some have felt as much as I speak of, and have in pregnant termes complained of it. I am so fast in prison (saith *David*) that I cannot get out. And, bring my soule out of prison and I will praise thee: And, I will run the way of thy commandements, when thou shalt set my heart at liberty.

Peradventure all feel not this presently as soon as they have sinned; nor (it may be) a good while after. So *God* told *Caine* at the beginning: his sin should lie at the doore; that is while he kept within, he should not be troubled with it perhaps; but at his comming forth, it should certainly attach him. But saith *Moses*, let every one that sinneth be sure, that his sin at last will finde him out: For he shall no sooner be under arrest of any trouble, sicknesse, crosse or calamity, but he shall be shut into his *συνωπία* and feel it presently. As the brethren of *Ioseph*, for very many years, after they had of envy and without all pity sold him to be a bond-servant, seemed at liberty: No sooner fell they into danger and displeasure, in a strange country but it came to mind, and they were served with it straight way. Even as in *Iob*, it is said: The sins of our youth shall let us go up and down quietly all our youth-time, but when we come to years we shall feel them pinch us in our very bones.

Yea, though many, even then when they feelee this straightnesse in their soule, make meanes to put it away for the time, and seem merry and light enough (as many times, Prisoners be in the Goale, tell the very day of *Assises* come:) yet when it is come to that, that *iudex est pra foribus*, when the terror of death commeth, and with it a fearfull expectation of judgment;

ment; then certainly, then without all doubt, the anguish S. Paul speaketh of, shall be upon every soule of every one that doth evill. Then there is no man never so wicked; that with his good will would die in his sins, but would have them releafed while he is yet in *via*, yet in the way. Then we seek help at such Scriptures as this, and call for the persons to whom this Commis- sion belongeth. And those, whom we have gone by seven years together, and never said word to about it, then we are content to speak with, when the counsell and direction they give, we are scarce able to receive, and much lesse to put in practice. As if, all our life time we believed the permission of sins; as if that were the article of our faith all our life long, and the article of remission of sins never till the point of death.

And this may serve, shortly to set forth unto us this prison of the soule: which if any conceive not, by that which hath been said, I must say with the Prophet to them; that sure, there is such a thing, and that *In novissimo intelligetis hac plane*, at their latter end (I wish, before; but sure then, shall very plainly understand, that such a thing there is.

But how, they that have either felt or believe, that such an imprisonment there is, will be glad to hear that there is a Power, whereby they may be enlarged: And this very tidings in general, that there is a Remittuntur, that men may have deliverance from these fetters, this prison, this streitnesse or anguish of the soule, must needs be very acceptable and welcome tydings to them. For which very point (even that there is a Remittuntur) what thanks are we eternally bound to render unto God? For I tell you, *Nusquam Angelos apprehendit*, the Angels never found the like. For, the Angels, which kept not their first estate, hath He reserved in everlasting chaines of darknesse, to the judgement of the great Day. Their chaines, everlasting; their imprisonment, perpetuall: No Commis- sion to be sued for them: No Remittuntur eis. But with man it is not so. To him, deliverance; to him, loos- ing of the chaines: to him, opening of the prison is promised. For his sins, a commision is granted out, his finnes have a Remittuntur. This, is a high and speciall priviledge of our nature to be had by us in an everlasting thankfull remembrance. So that no man needeth now, abruptly to say with those in *Jeremie*, *Desperavimus*, we are desperate, now, we never shall be forgiven, let us now doe what we list. No: but (as it is said in *Ezra*) *Though we have grievously sinned: yet there is hope for all that*: and (as in *Ezekiel*) *that we may so use the matter, that Peccata nostra non erunt nobis in scandalum*, Our sins shall not be our destruction. Which very point is both an especial stay of our hope, and a principal means of manifesting unto us the great goodnesse of God.

Which goodnesse of God, as it doth shew forth it self in this first (that, such a power there is:) so doth it secondly and no lesse, in the order that (which both acts are mentioned, as well retaining, as remitting) He placeth the power of remitting first. Which very sorting of them in that order, doth plainly shew unto us, whereunto God of His goodnesse is most inclinable; and which of them it is, that is the principall in His intent. That to remit, is more proper to Him, and that he is more ready to it, and that it is first, first in His purpose, first in His grant: and that to the other He commeth but secondarily, but by occasion, when the former cannot take place. For, of remitting sinne, He taketh the ground from Himself, and not from any other, and therefore, that more naturally: but of retaining it, the cause is ministred from us, even from our hardnesse, and heart that cannot repent. And as Himselfe doth use this power, so giveth He it to them, to edification, and not to destruction. I say, not first or principally to destruction; nor of any, save onely of the wilfull impenitent sinner. Thus much of the remitting and retaining in generall, and of their place and order. Now of the power it selfe in particular.

Of this Power there is here in my Text twice mention: 1 One in Remiseritis, and 2 againe in Remittuntur. Which two words doe plainly lead us to two Acts; of which two Acts; by good consequence are inferred two Powers. Which two powers, though they be concurrent to one end, yet are they distinct in themselves. Distinct, in person; for, Remiseritis is the second person, & meant of the Apostles; and Remittuntur is the third person, and meant of God Himself. And as distinct in person, so distinct in place; for the one is exercised in earth, which is the Apostles; the other in heaven, which is Gods. *Quicquid solveritis in terra, solutum erit in Celo*.

Now where two powers, are and one of them in God, the other, must needs be subordinate from it. For, *Duo principia*, two beginnings there are not, Therefore none other from whence it can proceed, but from God and from the power in Him alone.

Of these two then. Remittuntur, though latter in place, yet indeed is by nature and order first, and from it doth proceed the other of Remiseritis: Which howsoever in the sentence it stand before it, yet without all question it is derived from it, and after it. So that, thus the case stands between them: Remittuntur, which is Gods power, is the primitive or originall; Remiseritis, which is the Apostles power, is meerly derived. That in God, Sovereign: This in the Apostles Dependent. In Him only Absolute: in them, Delegate. In Him Imperiall, in them, Ministeriall.

The power of remitting sinne is originally in God, and in God alone. And in Christ our Saviour, by meanes of the union of the God head and manhood into one person: By vertue whereof, the Son of man hath power to forgive sins upon earth.

Heb. 10. 27.

Ioh. 8. 27.
Mar. 5. 25.

Ier. 30. ult.

Good tydings
that there is
Remission:

Heb. 2. 16.
Jude 6.

Ier. 18. 23.
Ezra 10. 2.
Ezek. 18. 30.

Remission first,
before Retentio.

Esay 43. 2.

1 Cor. 10. 8.

Of Remission in
particular.
The Power of it
twofold.
1 Remiseritis.
2 Remittuntur.
Mat. 16. 19.

1
Remittuntur
(Gods power)
first in order.

Esay 43. 25.

Mar. 2. 10.

This

This power being thus solely invested in God, He might without wrong to any, have retained and kept to Himself, and without means of Word or Sacrament, and without Ministers, either Apostles or others, have exercised immediately by Himself from heaven.

Rom. 10. 6.

But we should then have said of the remission of sins (saith S. Paul) *who shall go up to heaven for it, and fetch it thence? For which cause* (saith he) *the righteousness of faith speaketh thus, say not so in thy heart. The word shall be near thee in thy mouth, and in thy heart, and this is the word of faith which we preach.*

Partly this, that there should be no such difficulty to shake our faith, as once to imagine to fetch Christ from Heaven for the Remission of our sinnes.

Partly also, because Christ (to whom alone this Commission was originally granted) having ordained himself a body, would work by bodily things, and having taken the nature of a man upon Him, would honour the nature he had so taken. For these causes that which was His, and His alone, He vouchsafed to impart; and out of his Commission, to grant a Commission, and thereby to associate them to Himself; (it is his own word by the Prophet) and to make them *co-workers*, that is, Co-operators, workers together with him, as the Apostle speaketh, to the work of salvation, both of themselves, and of others.

From God, then it is derived: From God, and to men.

Remission.
Gods power de-
rived to Men,
and not to An-
gels.

To sinfull men:

1 Tim. 1. 15.

2 Cor. 2. 10.

To the Apostles.

To men, and not to Angels. And this I take to be a second Prerogative of our nature. That an Angel must give order to *Cornelius*, to send to *Joppe* for one *Simon*, to speak words to him, by which he and his household should be saved; but the Angel must not be the doer of it. That not to Angels, but to men, is committed this office, or Embassage of Reconciliation. And that which is yet more, to sinfull men, for so is the truth, and so themselves confesse it. Saint Peter, *Go from me, Lord, for I am a sinfull man.* Saint James, *In many things we offend all* (putting himself in the number.) And, lest we should think it to be but their modesty, Saint John speaketh plainly, *If we say we have no sin* (what then? not we are proud, and there is no humility in us, but) *we are liars, and there is no truth in us.* And this is that, which is wonderfull in this point, that Saint Paul, who confesseth himself a sinner, and a chief sinner, *quorum primus ego*; The same concerning another sinner (the incestuous Corinthian) *I forgive it him*, saith he, *in personam tuam* in the person of Christ.

Now if we ask, to what men? The Text is plain. They to whom Christ said this Remission, were the Apostles.

In the Apostles (that we may come nearer yet) we find three capacities, as we may term them. 1. As Christians in general. 2. As Preachers, Priests or Ministers; more special. 3. As those twelve persons, whom in strict propriety of speech we term the Apostles.

Mar. 13. ult.

Some things, that Christ spake to them, He spake to them as representing the whole company of Christians: as His vigilate.

Mat. 23. 18.

Luke 22. 19.

Some things to them, not as Christians, but as Preachers or Priests: as His *Ita predicate Evangelium*, and His *hoc facite*; which no man thinketh all Christians may do.

Act. 1. 8.

And some things, to themselves personally: as that he had appointed them *Witnesses of His Miracles and Resurrection*, which cannot be applied but to them, and them in person. It remaineth, we enquire, in which of these three capacities, CHRIST imparteth to them this commission.

Not as to Apostles properly. That is, this was no personal privilege to be in them, and to die with them, that they should only execute it for a time, and none ever after them. GOD forbid, we should so think it. For this power being more than needfull for the world, as in the beginning it was said, it was not to be either *personal*, or *for a time*. Then those persons dying, and those times determining, they in the ages following, as we now in this, that should light into this prison or captivity of sinne, how could they or we receive any benefit by it? Of Nature, it is said by the heathen Philosopher, that it doth neither *abundare in superfluis*, nor *deficere in necessariis*. God forbid, but we should ascribe as much to God, at the least; that neither He should ordain a power superfluous, or more than needed; or else, it being needfull, would appropriate unto one age, and leave all other destitute of it; and not rather as all Writers both new and old take it, continue it successively to the worlds end.

Verse 21.

Verse 22.

And as not proper to the Apostles persons, so neither common to all Christians in general, nor in the persons of all Christians conveyed to them. Which thing, the very circumstances of the Text do evict. For he sent them first, and after inspired them; and after both these, gave them this Commission. Now all Christians are not so sent, nor are all Christians inspired with the grace or gift of the Spirit, that they were here. Consequently, it was not intended to the whole society of Christians. Yea, I add, that so far as these two, both these two, must go before it; 1. Mission, and 2. Inspiration; that though God inspire some Laymen, if I may have leave so to term them, with very special graces of knowledge to this end; yet inasmuch as they have not the form of sending, it agreeth not to them, neither may they exercise it, until they be sent, that is, until they have their calling thereunto.

It being then neither personall nor peculiar to them as *Apostles*, nor again common to all as *Christians*, it must needs be committed to them as *Ministers*, *Priests*, or *Preachers*; and consequently to those, that in that office and function do succeed them, to whom and by whom, this Commission is still continued. Neither are they, that are ordained or instituted to that calling, ordained or instituted by any other words or verse, than this. Yet not so, that absolutely without them, GOD cannot bestow it, on whom, or when Him pleaseth; or that he is bound to this meanes only, and cannot worke without it. For, *Gratia Dei non alligatur mediis*, the grace of God is not bound but free, and can worke without meanes either of Word or Sacrament; and as without meanes, so without *Ministers*, how and when to Him seemeth good. But speaking of that which is proper and ordinary, in the course by him established, this is an Ecclesiasticall Act committed, as the residue of the ministry of reconciliation, to Ecclesiasticall persons. And if at any time He vouchsafe it by others that are not such, they be in that case, *Ministri necessitatis, non Officii*: in case of necessity, Ministers; but by Office, not so.

Now, as by committing this power, GOD doth not deprive or bereave himself of it: For there is a Remittuntur still, and cheife, sovereign and absolute: so on the other side, where GOD proceedeth by the Churches act, as ordinarily He doth, it being His own ordinance; there, whosoever will be partaker of the Churches act must be partaker of it by the *Apostles* meanes; there, doth Remission concur in his order and place, and there runneth still a correspondence between both. There doth GOD associate his Ministers, and maketh them *Workers together with him*. There, have they their parts in this worke, and cannot be excluded: no more in this, than in other acts and parts of their function. And to exclude them, is (after a sort to wring the keys out of their hands, to whom CHRIST hath given them, is, to cancell and make void this clause of Remission, as if it were no part of the sentence; To account of all this solemne sending, and inspiring, as if it were an idle and fruitlesse ceremony: which if it may not be admitted, then sure it is, they have their part and concurrence in this worke, as in the rest of the ministry of reconciliation.

Neither is this a new or strange thing; from the beginning it was so: Under the law of Nature (saith *Elihu* in *Iob*, speaking of one for his finnes in GOD'S prison,) *If there be with him an Ambassador, Commissioner, or Interpreter* (not any whosoever, but) *one among a thousand, to show unto Him his righteousness, Then shall God have mercy upon him and say, Let him go; for I have received a propitiation.*

Under *Moses*, it is certain, the Covenant of life and peace was made with *Levi*, and at his sacrifices for sin, he was ever a party.

Under the Prophets. It pleased GOD to use this concurrence towards *David* himself: *Nathan the Prophet* saying unto him, *Transtulit Dominus peccatum tuum.*

Which course so established by GOD, till CHRIST should come; (for neither covenant nor Priest-hood was to endure any longer; was) by CHRIST re-established anew in the Church, in that calling: to whom he hath committed the Word of reconciliation. Neither are we (the ordinances of GOD thus standing) to rend off one part of the sentence. Three are here expressed, three persons: 1 The person of the sinner, in quorum; 2 of God, in Remittuntur; 3 of the Priest in Remissionis. Three are expressed; and where three are expressed, three are required, and where three are required, two are not enough. It is *Saint Augustin* that thus speaketh of this Ecclesiasticall act in his time: *Nemo sibi dicat occulte ago penitentiam, apud Deum ago. Novit Deus qui mihi ignoscit, quia in corde ago. Ergo sine causa dictum est, qua solvitis in terra, soluta erunt in Cælo, Ergo sine causa Claves data sunt Ecclesie Dei; Frustramus Evangelium Dei; Frustramus verba Christi.*

Which may suffice for the distinguishing of these two Powers, the deriving of the one from whom, and to whom, the continuance and concurrence of them.

The Remission of finnes, as it is from God only, so is it by the death and blood-shedding of Christ alone: but, for the applying of this unto us, there are divers meanes established. There is *Multi-formis gratia* (saith *Saint Peter*) variety of graces, whereof we are made the disposers. Now, all and every of these meanes working to the remission of finnes (which is the first and greatest benefit, our SAVIOUR CHRIST hath obtained for us, it resteth that we further enquire, what that meanes is in particular, which is here imparted.

For sure it is, that besides this there are diverse acts instituted by God; and executed by us, which all tend to the remission of sins.

1. In the institution of Baptisme, there is a power to that end. *Be baptized every one of you for the remission of sins* (saith *Saint Peter* to three thousand at once.) *Arise and be baptized* (saith *Ananias* to *Paul*) *and wash away thy finnes.* And to be short: *I believe one baptisme for the remission of finnes* (saith the *Nicene Creed*.)

2. Again, there is also another power for the Remission of finnes, in the institution of the holy Eucharist. The words are exceeding plaine: *This is my blood of the New Testament, for the remission of sins.*

3. Besides; in the Word it self, there is a like power ordained. *Now are you clean*, saith Christ (no doubt from their sins) *propter Sermanem hunc.* And the very Name giveth as much, that is intituled, *The word of reconciliation.*

To them as Ministers.

Of Gods sovereign power still.

Zecl. 13. 7.
1 Cor. 3. 7.

The act of the Church ordinary
Iob 23. 25.

Mal. 2. 4.
Lev. 4. 5, 6.

The necessity of the Priest therein.

Homil. 49. de 50.

Wherein this power consists.
1 Pet. 4. 10.

Sins remitted.

1 By Baptisme.
Acts 2. 38.
Acts 22. 26.

2 By the Eucharist.

Mat. 26. 28.
3 By Preaching.
John 15. 3.
1 Cor. 5. 6.

4 By Prayer.
James 5.14.

4. Further there is to the same effect, a power in *prayer*, and that in the *Priests Prayer*, *Call for the Priests* (saith the *Apostle*) and let them pray for the sick person, and if he have committed sin, it shall be forgiven him.

All and every of these, are acts for the *remission of sins*; and in all and every of these, is the person of the Minister required, and they cannot be dispatched without him.

None of these
meant here.

But the ceremonies and circumstances that here I find used, prevaile with me to think, that there is somewhat here imparted to them, that was not before. For, it carrieth no likelyhood, that our *Saviour* bestowing on them nothing here, but that which before He had, would use so much solemnity, so diverse and new circumstances, no new or diverse grace being here communicated.

1o'n 4.2.

1. Now, for *Baptisme*, it appeareth plainly: that the *Apostles* Baptized in a manner from the beginning; which I make no question, they did not without a *commission*.

Luke 22.19.

2. And for the power of *administ'ring the holy Sacrament*, it was granted expressly to them by *Hoc facite*, before his Passion.

Mat. 10.7.
Luke 9.2.

3. The like we may say of the power of *Preaching*, which was given them long before; even when He sent them, and commanded them to *preach the kingdom of GOD*, which was done, before this power was promised, which here is bestowed, as will evidently appear, the one being given, *Mat. 10.* the other after promised, *Mat. 16.*

1 Tim. 2.2.

4. Neither can it be meant of *prayer*. There is no partition in *prayer*. *Prayers and supplication are to be made for all men*. But here is a plain partition. There is a *Quorum*, whose sins are remitted, and another *Quorum* whose sins are retained.

But the power
of Absolution.

Seing then this new ceremony and solemn manner of proceeding in this, are able to perswade any, it was some new power that here was conferred, and not those which before had been (though there be, that apply this, others to some one, and others to all of them:) I take it to be a power distinct from the former, and (not to hold you long) to be the accomplishment of the promise made, *Mat. 16. 19.* of the *power of the Keyes*, which here in this place and in these words is fulfilled; and have therein for me the joynt consent of the *Fathers*. Which being a different power in it selfe, is that which we call the *Act* or *Benefit of Absolution*, in which (as in the rest) there is in the due time and place of it, an use for the *remission of sins*. Whereunto our SAVIOUR CHRIST, by His sending them; doth institute them, and give them the *key of authority*: And by breathing on them and inspiring them, doth enable them and give them the *key of knowledge*, to do it well, and having bestowed both these upon them as the *Stewards of his House*, doth last of deliver them their *Commission* to do it, having so enabled them and authorized them as before. So much for the power.

Verse 21.
Verse 22.

II.

Quorum peccata
The subject of
this power.

Every power is not every where to be exercised, nor upon every matter; but each power hath, his proper *subject*.

That matter or *subject*, whereon this power is to be exercised, is *sin*. To be considered first in it self, as the *matter at large*. And then, as qualified with the person: (for it is *quorum*, and not *qua peccata*;) As the nearer and more proper *subject*.

Peccata, at large.

First then, the *subject* are *Sinnes*. Sins in themselves, no wayes restrained or limited. No sins at all, either for *number*, or *greatnesse* being excepted.

Without excep-
tion of number.
Mat. 18.22.

Nor for *number*. For *Christ* teaching us, *That we our selves should forgive untill seventy times seven times*, doth thereby after a sort give us to understand, that He will not sticke with us for the like number in ours. For *GOD* forbid, we should imagine, He taught us to be more mercifull or of greater perfection than He will be Himselfe. That number amounteth to *ten jubiles of pardon*: For so many sins, may we then hope for pardon at His hands. If those be not enough, we have example of one, whose sins were *more in number than the haire of his head*; and of another, whose were *more than the sands of the Sea*: both which give us hope; for they both obtained pardon.

Psal. 40.12.
O at Mana.

Of greatnesse.
Mat. 18.24.
Luc. 7.48.
Gen. 4.13.

But that which followeth in the place of *Matthew*, maketh both parts plain. For there a debt is remitted, not only of *five hundred* (as *Luk. 7.*) but of *ten thousand*, and those (not as in *Luke*, *peace*, but) *talents*: A great and huge summe, yet for that hath He remission in store. So that, no man shall need to say, *his sin is greater than can be remitted*, as *Cain* did, since that assertion is convinced to be erroneous: For, his sin may be forgiven, that slew *Abel*, though his brother, seing *S. Peter* saith, that theirs was no greater than might be forgiven, that *slew the son of God*. For no man but will conceive that the betraying and murdering *JESUS CHRIST*, was far a more heynous offence than that of *Abels killing*: But, that might (saith *Saint Peter*;) therefore, this much more may be forgiven. And to end this point, whereas it is affirmed, and that most truly, by the *Apostle*, that the *weaknesse of GOD is stronger than men*, if there were any sin greater than could be remitted, the *weaknesse of man* (for of that cometh sin) should be stronger than *GOD*: which neither Religion nor reason will admit. In respect of the sinne it self, therefore here is no exception.

Act. 31.15.19.

1 Cor. 1.25.

But

But because it is not *qua peccata* but *quorum*, it sheweth, that in the act of *permissio*, we are to respect, not the *sin* so much as the *person*. So that, though all *sins* may be remitted, yet not to all persons, but to *quorum*, as we see. For there is another *quorum*, whose *sins* are retained: so that this limiteth the former, and sheweth indeed, what is the *Materia propinqua*, or immediate subject of this power committed.

Our Saviour Christ Himself, at the reading of His *Commissio* (whereof this is a branch) in effect expresseth as much. For He telleth them, *There were many lepers in the dayes of Elisha, and many widowes in the daies of Elias, yet none cleansed but Naaman, nor to none was Elias sent, but to the widow of Sarephtha.* And so the case standeth here. Many sinners there be, and many *sins* may be remitted, but not to any, except they be of this *Quorum*. In which point there is a special use of the key of knowledge, to direct to whom and to whom not; since it is not, but with advice, to be applied, nor hands hastily to be layd on any man (as the *Apostle* testifieth) which place is referred by the ancient Writers, to the Act of Absolution, and the circumstance of the place giveth no lesse. But discretion is to be used in applying of comfort, counsaile, and the benefit of Absolution. Whereby it falleth out sometimes, that the very same *sins* to some may be remitted, being of the *Quorum*, that to some others may not, that are out of it.

To see then a little into this qualification, that thereby we may discern who be of either *Quorum*. The conditions to be required, to be of *Quorum remittuntur*, are two.

First, that the party be within the house and family, whereto those keys belong (that is) be a member of the Church, be a faithfull believing Christian. In the Law, the Propitiatory was annexed to the Arke, and could not be severed from it: to shew, that they must hold of the Arke, (that is) be of the number of the people of GOD, or else could they not be partakers of the Propitiation for their *sins*. So saith the Psalmist, in the Psalm of the Church, *Omnes canales mei erant in te.* All the conduit-pipes of all my spirituall graces are conveyed into thee, and are no where else to be had. And namely, of this benefit of remission of *sins*: Thou hast (saith he) O Lord, been gracious unto Thy land, &c. Thou hast forgiven all their iniquity, and covered all their sin. But the Prophet Esai, most plainly: *The people which dwelleth in her (that is, the Church) They shall have their iniquity forgiven.* And to end this point, the Angel when he interpreteth the name of JESUS, extendeth it no further than that, thus *He shall save their people from their sins.* To them then is the benefit of remission of *sins* entailed and limited; it is for *Sanctorum*, and *dos Ecclesia*. And they that are of this *Quorum* have their certain hope thereof. They that are out of it, pertain to the second sort of them that have their *sins* retained. The power of the keys reacheth not to them: *What have I to do with them that are without (saith the Apostle?) Them that are without, GOD shall judge.* Therefore, all Pagans, Infidels, Jewes, and Turkes are without the compasse of this *Quorum*. For who so beleiveth not in Christ, who so is not a faithfull Christian, shall die in his *sins*.

But are all that are within this house, thereby partakers of this remission? Is there nothing else required? Yes indeed, there is yet another condition requisite, whereby many are cut off, that are within the *Quorum* of the Church. And that is (as our Saviour Christ Himself setteth it down) Repentance. For, He willett Repentance and Remission of *sins* to be preached in His name; both these, but Repentance first, and then Remission of *sinnes* to follow after. So that, the sinner, that is a member of the Church, if he want this, is not of the former, but of the latter *Quorum*.

To Repentance there go two things (as heretofore hath been entreated more at large.) To insist upon the resemblance here made. First, that he feels his chaines and imprisonment, and be grieved with them, and therefore would gladly be let loose, and discharged from them. And no otherwise doth our Saviour Christ proclaim it: That none should come to Him but such as are weary and heavy laden. For, *sensiat onus qui vult levare, & sensiat vincula qui vult solvi.* And no reason there is meanes should be made for his enlargement, that is well enough already, and had rather be where He is, than at liberty abroad.

Out of which groweth this division of sinners, which make this double *Quorum*. For, there are sinners, that are weary of their commitment, and would gladly be enlarged. Such as he was: *O bring my soul out of prison, that I may praise thee.* And as he: *Wretched man that I am, who shall deliver me?* And to these belongeth the first cause of Remission, even *poenitentibus & penitentibus*, to them that are weary of their durance, and that desire and sue for deliverance.

Again there are sinners, which care not greatly for their present estate, but are as it were without sense of their misery. The prison grieveth them not being in it, they reckon themselves well enough, either because they have drunken of the numbing cup, which is the very drugges of GOD'S Swrath, having their hearts as brann, and their consciences seared with a hot iron, that is (as the Apostle doth interpret it) being past all feeling, or remorse of sinne: Or else a worse sort of people, that not only have no sense of their present wretched case, but do even take delight and pleasure in the place, and (to choose) will not be out of it. *Qui latantur cum malum fecerint, & exultant in rebus pessimis*, that scorn the denouncing of GOD'S judgement, and when they hear the words of this curse *absolve themselves* and say, *I shall have peace and do full well for all that.* Of such, *Dominus ne ignoscat illis* (saith Moses) let not GOD be mercifull to them. Pity it is, that they should be let go, or the Key once turn-

Quorum,
The prepa-
mediate Sub-
ject.

Luc. 4. 18. 25.

1 Tim. 5. 22.

Cyp. 3. 26.

Pacian. in

Payen. 16.

Aug. de Bap.

5. 20. 23.

The Qualifica-

tion of the Per-

sons.

That, in the

Church.

Exod. 2. 6. 34.

Psal. 87. ult.

Psal. 85. 1.

Esa. 33. ult.

Mat. 1. 21.

1 Cor. 5. 25.

Iohn 6. 24.

That, Repen-

tant.

Luk. 24. 47.

1 That is,

Feel the want

of Remission

& desire it.

Mat. 11. 28.

Psal. 142.

ult.

Rom. 7. 14

Esa. 51. 23.

Pf. 119. 70.

1 Tim. 4. 2.

Pro. 2. 14.

Deut. 29. 19.

turned to let them out. *Sense* and *sorrow* is required of their restraint, and an earnest desire of enlargement, else they pertain not to the first, but to the latter *Quorum*.

Eze 33. 14.
1 Cor. 11. 3.
Ezek 36. 31.
2 Cor. 7. 11.

Luke 3. 8.
Acts 26. 20.
Dan. 4. 24.
Jon. 3. 8.
Act. 8. 22.

2 Cor. 2. 7.
Numb 12. 24.
Apoc. 3. 2.]

In which very point (of *sorrow* for *sinne*) there is an especial good use of the *key of knowledge*, for counsel and direction 1. For, inasmuch as *Repentance* it self is an act of corrective Justice, and to repent is to do *judgement* (as the *Prophet* :) and to judge *our selves*, as the *Apostle* calleth it. 2. To which there belongeth not only a *sentence*, but also *indignation* a *revenge*, or *punishment*. And because it is not a *fruitlesse* repentance which must serve the turn : but it must have *fruits* (saith *Saint John Baptist*) and *fruits worthy of repentance* : that is, more plainly (as *Saint Paul* saith, he was charged to preach even from heaven) *That men must not only repent and turn to GOD, but also do works worthy of Repentance.*

3. And for that the works of *Repentance*, all of them, are not meet and suitable to every *sinne*, but as the *sinnes* are divers, so are the works to be also. 3. For that also, as a man may go too farre in them (as appeareth in the case of the *Corinthian*;) so may one fall too short, as appeareth in the case of *Miriam* : and a proportion or Analogie is to be kept, according as the case of the *sinne* requireth. In both these to advise, both what works are meer, and also what *measure* is to be kept, the *Key of Knowledge* will help to direct, and we may have use of it, if we mean to use it to that end.

Heb. 12. 17.
Gen. 27. 38, 14.

Psalms 85. 8.

The other condition which must be joynted to the former, is an unfeigned purpose and endeavour, our selves to *remit* or *let go* those *sinnes*, which we would have by GOD remitted. For, it is not enough to be *sorry* for *sinne* past, or to seek repentance, no though it be with *teares* : this will not make us of the first *Quorum*, if there be nothing but this; if there be in our hearts a purpose, our selves to retain and hold fast our old *sinne* still. *Esaie* lift up his voice with a *great cry* and *bitter out of measure*, and *wept* : Yet even at the same time, vowed in his heart, so soon as his Father was dead, to make away his Brother. And this purpose of mind, for all his bitter crying and teares, cast him into the latter *Quorum*, and made his *sinnes* to be retained still. And such is the case of them, that would be let go out of prison; but would have liberty to go in and out still to visit the *company* there, when and as often as them list. So do not the *Saints* that be of the first *Quorum*, to whom GOD, as He *speaketh peace*, so He *speaketh* this too, *that they turn not thither again*, that they fall not again to their former folly.

Luke 7. 48.
John 8. 11.

1 Cor. 7. 11.

But these latter would have their *sinnes* let go by GOD, but themselves would not let them go, but keep fast their end still. They would *quoad reatum*, hear that saying from CHRIST'S mouth, *Thy sinnes are forgiven thee* : but *quoad actum* would not willingly hear that other, *Go and sinne no more*. But we must be willing to hear them both : willing to have our *sinnes* remitted by GOD, and willing too (our selves) to remit our sinning, or from thenceforth *remissius peccare*, to sinne more *remissely*, and nothing so licenciously as before. To the former, *sorrow*, *sentence*, and *revenge*, we must (saith *Saint Paul*) joyn a *desire*, *inward*, and to that *desire* and *endeavour*, *concord*, and that, such an endeavour as may be able to alleadge for it self *ἀπολογία*, an *honest defence*, that we have used all good meanes to do that, which on our part is to be performed, that we may be of the first *Quorum*.

Acts 2. 37.

In which point no lesse than the former, there may be use of the *Key of knowledge*, to advise and direct our selves, no lesse in the cure of *sinne*, than in the *sorrow* for it. They in the second of the *Acts*, which were *pricked in their hearts*, knew of themselves that somewhat they should do (as by their question appeareth :) but what it was they should do, they knew not.

Sometimes men have good mindes : but know not which way to turn them to set themselves about it. Sometimes they are scrupulous and doubtfull, whether they do as they should, because one may *Propitius esse sibi*, favour himself too much, and be over-partiall in his own case, neither so carefull to use the meanes to good, nor to avoid the occasions of evil, as he ought. Wherein, it were good for men to make sure work, and to be fully resolved. For, most usual it is for men, at their ends to doubt, not of the power of *remitting of sinnes*, but of their own disposition to receive it : and whether they have ordered the matter so, that they be within the compasse of GOD'S effectual Calling, or as the *Text* is, of the *Quorum*, to whom it belongeth, so much for the *matter*, or *subject*, whereto this power is to be applied.

And here I should now speak somewhat of the *applying* or *use* of it : but the time hath overtaken me, and will not permit it. Now only a word of the third part, of the *Efficacy*, or (as the *Lawyers* term it) of GOD'S *Ratibabition*, and so an end.

III.
Of the *Ratibabition*.

Wherein GOD willing more abundantly, to shew to them that should be partakers of it, the stableness of his Counsel, He hath penned it exceeding effectually, and indeed strangely to them that deeply consider of it : which He hath so done, to the end, that thereby such poor sinners as shall be partakers of it, might have strong consolation and perfect assurance, not to waver in the hope which is set before them.

Super. verbis E-
saiæ Vidi Do-
minum.
Hos. 1. 5.

And to that end, even for comfort, I will only point at four things in the inditing of it; all expressing the *efficacie* of it, in more than common manner.

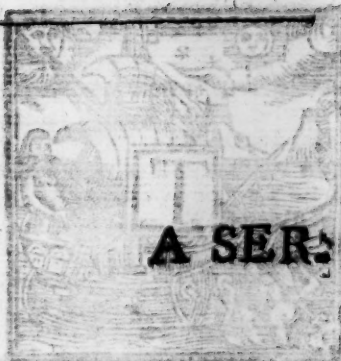
1. The order, in this; that *Remiseritis* standeth first, and *Remittuntur* second. It is *Saint Chrysostome's* note, that it beginneth in earth, and that heaven followeth after. So that, where-
as

as in prayer and in other parts of Religion it is; *Sicut in Cælo, sic in terra*; here it is, *Sicut in terra, sic in Cælo*. *A terra judicandi principalem auctoritatem sumit Cælum. Nam Iudex sedet in terra: Dominus sequitur servum, & quicquid hic in inferioribus judicavit, hoc ille in superioribus comprobavit, sicut he.*

2. The *time*: in this, that it is *Remittuntur* in the present tense; there is no delay between, no deferring, or holding in suspense, but the *Absolution* pronounced upon earth, *Remittuntur*, presently they are remitted; that He saith not, hereafter they shall be, but they are already remitted.

3. The *Manner*: in setting down of the two words. For, it is so delivered by *CHRIST*, as if He were content, it should be accounted their act, and that the *Apostles* were the agents in it, and Himself but the patient, and suffered it to be done. For, the *Apostle's* part is delivered in the Active (*Remiseritis*;) and His own in the passive (*Remittuntur*.)

4. The *Certainty*: which in the Identity of the word, in not changing the word, but keeping the self same in both parts. For, *Christ* hath not thus endited it, Whose sinnes ye wish or ye pray for, or whose sinnes ye declare to be remitted; but whose sinnes ye remit: using no other word, in the *Apostle's*, than he useth in his own. And to all these, in *Saint Matthew* He addeth His solemn protestation of *Verily, Verily*, or *Amen, Amen*, that so it is, and shall be. And all to certifie us, that He fully meapeth, with effect to ratifie in heaven, that is done on earth; to the sure and stedfast comfort of them, that shall partake it. Mat. 18.18,





A
SERMON
Preached at
WHITE-HALL
Upon the XXIII of NOVEMBER,
Anno Dom. MDC.

J E R E. Chap. XXIII, Ver. VI.

Hoc est Nomen quo vocabunt Eum, *Jehova* Justitia nostra.

This is the Name whereby they shall call Him, the LORD our Righteousness.



Vase 7.

THE former points, which the Prophet pointeth us to with his *Ecce*, and willed us to *behold*, we then were so long in beholding, that we had no time to take a view of this last: which I take to be the chiefeft part of his *Ecce*, and the point of all points most worthy our *beholding*. *Hoc est nomen, &c.*

1. The chief, because *His Name* is given him from this and not from any of the rest. For (commonly from his chiefeft title doth every man take his *denomination*. In the verse next following, GOD saith; *He will no more be called, Their deliverer from Egypt, because He will vouchsafe them a greater deliverance from Babylon*. And so from thence, as from the greater, have His name given. And as GOD, so men. What title of honour is highest in their

style, that of all other, doth each person delight, to be termed by.

Now those (in the former part of this verse) of *Salvation*, and *Peace* which he will procure them) be great and excellent Titles: and they be no lesse verified of Him, than this of *Righteousness*: (*The Lord is my light and my Salvation, by the Prophet: and, He is our Peace,* by

by the *Apostle*.) Yet, of neither of these doth He take His *Name*. But, from this of *Righteousness*, He doth. And that, both His former Name, in metaphor and figure, *The Branch of Righteousness*; and this His latter, in propriety and truth, His Royal Name, *Jehova Iustus nostra*. This; therefore is the Chief in His accompr.

Psalms 77.1.
Ephes. 2.14.
Verse 5.

2. Again, the Chief: because it is His *peculiar*. And, every man reckoneth of that, as his chiefest Title, that is not common to him with others, but proper to him alone; (as wherein he hath a prerogative above all. He, and none but He.)

Now those in the former verse (of *executing judgement and justice*) are such, as are also given to other Kings. King *David* is said to have *executed judgement and justice to all his people*: So is King *Salomon* likewise; the *Queen of Sheba* giveth him that Title. To do *justice*, is the title also of others (and not many neither, but yet of some others) But to be *justice*, to be *righteous*, *He*; that is the name of none, but CHRIST only. His, and His only, is that title. Therefore, as well in this regard, as in the former, this is the very chief part in the *Ecce*; The Name of *Jehova our Righteousness*.

2 Sam. 8.15.
1 Reg. 10.9.

Which, because it is nothing but a *name*, may seem to some, a matter of no great importance. The Deputy of *Achaia* (*Gallio*) in the *Acts*, seemeth of that mind: If it were some weighty matter, I would sit the hearing: But if it be a matter of Names, I take it not worth the while: Hear it who will; for I will not. And to say the truth, if it were a name of mens giving, he said not much amiss. Their names are not greatly to be looked after. The argument taken from them, the *Heathen Philosopher* confesseth, is *μῦθος ἀλλὰ λόγος*, an argument, that setteth a good face upon it, but no great substance in it. The reason whereof is, Because with men, there be *Nominals*, and there be *Reals*: Names and things, are many times two. There is *quadam dicuntur de, & non insunt in*. There is learning (saith the *Apostle*) *ἰδωδωρον*, falsely so called. And as learning; so, many things beside. *The Church is named liberal, and they worshipfull, that have nothing worthy worship in them*. Yea, it falleth out, that some have a name, that they live, and yet are dead: and many things besides, *qua dicuntur de, & non insunt in*. Whereof, we need not seek farre, we have an example here in the *Prophet*, of King *Zedekia*, that reigned at the time of this Prophecie; one that had neither truth nor righteousness in him: a *breaker of his league and Covenant, a falsifier of his oath*; and yet, his name is *Zedekia*, GOD'S righteous one, or the righteousness of GOD. Mens names for the most part are false.

Acts 18.14.

1 Tim. 6.10.
Eph. 3.5.
Apoc. 3.2.

Eze. 17.9.]

2. And when they be true, empty, and no great weight in them. For what are mens titles, but mens breath; but a blast of ayr, but wind. If they be popular titles, the wind of a common pair of bellows: If of those of the better sort (as the heathen man well said *ἄνεμος ἐπὶ τῷ στόματι*), the winde of a guile or wrought paire of Bellows; but both of them, wind.

But, the names of GOD'S imposition, are not so. They ever carry truth in them. For seeing GOD cannot away with those that are *title-givers* (as saith *Elisha*) He will give none Himself. With Him, is not the division, that is with us, of *Nominals and Reals*; of *quadam dicuntur de, quadam insunt in*. If we be named the *Sonnes of GOD*, we are so (saith *Saint John*) and therefore, from His Name, a sound and substantial argument may be drawn, (as we see) the *Apostle* doth: proving the excellency of *Christ's Nature*, above the *Angels*, from the excellency of His Name above theirs.

Job 32.22

1 John 3.1.

Heb. 11.1.

And, as they are free from falsehood; so are they not empty, but have ever some verue in them. The Name of GOD (saith *Salomon*) is a strong Tower. So that, when some trust in Chariots and Horses; and other some, in the Name of GOD; they that trust in Chariots and horses, they go down; they that in that Name, stand upright. And this, not only in the dangers of this life; but, there is also, in the Name of GOD, a saving power for the life to come. A power, to justify: Ye are justified in the Name of CHRIST (saith *Saint Paul*.) A power for remission of finnes: Your finnes are forgiven you, for His Name's sake (saith *Saint John*.) A power to save: In this Name, you have Salvation (saith *Saint Peter*.)

Prov. 18.10.

Psalms 20.8.

1 Cor. 6.11.

2 John 3.15.

Acts 4.12.

And, such is the Name here named; *Jehova, our righteousness*. Our, *righteousness*: to justify, to forgive us our finnes, to give us salvation. Such, is this Name: and there is not under heaven, any Name given to men wherein they may be saved, beside it.

Act 4.11

In the *Ecce*, or beholding whereof, two things present themselves to our view: 1. The Name it self. 2. The Calling Him by it. The Name in these words: *Hoc est Nomen*. The calling in these; *Quo vocabant Eum*.

The division

In either of which, two others: In the Name, these two; 1 The parts of it: and the reason of them. 2 The sense of it.

I.

II.

And the calling Him by it, likewise two: 1 As it is our duty, so to call Him. 2 As we have an use or benefit by so calling Him. The duty, and the use.



The Name.
Psaln 16. 2.

Psaln 138. 2.

Math. 18. 20.
1 Tim. 2. 1.

Rom. 10. 14.

Prov. 30. 2.

Eccles. 12. 4.

The Parts of

he Name.

1 Jehova.

Psaln 71. 16.

Esay 64. 6.

Psaln 3. 8.

Psaln 24. 5.

Rom. 5. 17.

Job 15. 15.

4. 18, 25, 5.

TO GOD Himself (as the Psalmist telleth us) all the service, we can perform, reacheth not. The perfection of His Nature is such, as it can from us receive nothing. But, two things of his there are, which he hath left to expresse that duty, which we owe and bear to Himself. Which two things are in one yesse set down by the Prophet David: *Thou hast magnified, 1 Thy Name, and 2 Thy Word above all things: 1 His Name, and 2 His Word.* His Name, for our invocation; His Word, for our instruction. And these two: as they are the highest things, in GOD's accompt; so are they to be in ours. Not the Word only (which carrieth all away in a manner, in these dayes:) But, His Name also, no lesse. For, in the setting them down, the HOLY GHOST giveth the first place to the Name. Our very assembling, and coming together, is in his Name. And then, before all things, supplications are to be made in his Name. And the very hearing of the Word itself is, that we may call upon His Name. How shall they call upon His Name whom they have not heard? How shall they hear without a Preacher? So that, preaching, and hearing of the Word, are both ordained for the calling on of this name. Which being so high in GOD's accompt, of very civility, if there were nothing else, we are not to be ignorant, what His name is, that He is to be called by. No man, that maketh any (yea, but common) accompt of a party, but he will learn by what name to call him. And so requisite doth Salomon hold this, as he affirmeth, *There is little more in that man than in a beast; yea, there is not the understanding of a Man in him: of GOD (of Him that stretcheth out the heavens, and gathereth the winds in his fist, and the waters in a garment; establisheth all the ends of the earth) not to know what is His name, or what is His Son's Name.* That His name, as Jehova: And His Son's name, Jehova Iustitia nostra.

This, were we bound to get notice of, if it were but civility; or (as Salomon reckoneth it) even humanity. But that is not all. For seeing (as the heathen man confesseth) *Namque deus, rexque, rexque, rexque*, we all either have, or may have need of GOD, in our necessities of this life, but specially, in our last need; of very necessity it will stand us in hand, to know how to call unto Him. There is no Client, but will be sure to learn his Advocate's name; nor no patient but will tell his Physician's. Nor (in a word) any of them, of whom we are to have any special use, but we will be carefull as to learn his true name, that we misse not in it; so, if he have divers names, and love to be called by any one rather than other, to be sure to be perfect in it, and ready to salute him by it. And such is this Name here; and we therefore not to be to seek in it; seeing not only Courties, but very necessity commendeth it to us.

Which Name, (as you see) is compounded of three words: 1 Jehova, 2 Iustitia, 3 Nostra: all of them necessary, all of them essential. And they all three concurring, as it were three twigs, they make a three-fold cord (like that which the Preacher mentioned) that cannot be broken. But except it be entire, and have all three, it loseth the vertue; it worketh nothing. For sever any one of them from the rest, and the other are not of moment. A sound, but not a name; or a name, but not *Hoc Nomen* this Name; a Name qualified to save them that call on it. Take Jehova from Iustitia nostra, and Iustitia nostra is nothing worth. And, take Iustitia from Jehova, and though there be worth in Jehova, yet there is not that which we seek for. Yea, take nostra from the other two, and how excellent soever they be, they concern us not, but are against us, rather than for us. So that, together we must take them, or the Name is lost.

To see this the better, it will not be amiss to take it in sunder, and to see the ground of every part in order. Why, 1 Jehova, 2 Why Iustitia, 3 Why Jehova Iustitia, 4 Why Iustitia nostra; 5 Both nostra, and Iustitia.

Jehova Touching which word, and the ground why it must be a part in this Name, the Prophet David resolveth us: *Memorabor* (saith he) *Iustitia Tua solius*. Because his righteousness, and only His righteousness, is worth the remembering; and any others, beside His, is not meet to be mentioned. For, as for our own righteousness which we have without Him, *Esay* telleth us, *it is but a defiled cloth*; and Saint Paul, that it is but dung. Two very homely comparisons: but they be the Holy Ghost's own: yet nothing so homely as in the originall, where they be so odious, as what manner of defiled cloth, or what kind of dung, we have not dared to translate.

Our own then being no better, we are driven to seek for it elsewhere. He shall receive His righteousness (saith the Prophet:) and the gift of righteousness (saith the Apostle.) It is then another, to be given us, and to be received by us, which we must seek for. And whether shall we go for it; Job alone dispatcheth this point. Not to the heavens or flames: For, they are unclean in His sight. Nor to the Saints: For in them He found folly. Nor to the Angels: For neither in them found He any steadfastness. Now, if none of these will serve, we see a necessary reason, why Jehova must be a part of this Name. And this is the reason, why Jeremy here expressing more fully the Name given Him before in *Esay* (*Immanuel, GOD with us*) instead of the Name of GOD, in that name (which is *El*) setteth down by the way of explanation, this Name here

of *Jehova*. Because, that (*El*) and the other Names of *GOD* are communicated to Creatures. As the Name of *El*, to *Angels*, for their Names end in it; *Michael*, *Gabriel*, &c. And, the Name of *Iha* to *Saints*, and their names end in it; *Isaiah*, *Jeremiah*, *Zachariah*. To certify us therefore, that it is neither the righteousness of *Saints* nor *Angels*, that will serve the turn, but the righteousness of *GOD* and very *GOD*: He useth that Name which is proper to *GOD* alone; ever reserved to Him only; and never imparted by any occasion to *Angel* or *Saint*, or any creature in heaven or earth.

Iustitia: Righteousness. Why that? If we ask, in regard of the other benefits which are before remembered (*Salvation* and *Peace*) Why Righteousness and not *Salvation* nor *Peace*? it is evident. Because (as in the verse next before, the Prophet termeth it.) Righteousness is the Branch; and these two: *Salvation* and *Peace* are the fruits growing on it. So that, if this be had, both the other are had with it. Of Righteousness and *Salvation*: *Esa* faith, they grow both together, as it were out of one stalk. And of *Peace*, that *Opus Iustitie Pax*, the very work or proper effect of Righteousness is *Peace*. For which cause the Apostle interpreting the name of *Melchisedek*, King of *Salem*; first (faith he) King of Righteousness; and after, King of *Peace*. Even as on the contrary part, sinne which is nothing else but *discord*, iniquity or unrighteousness, as faith *Saint John*, is that root of bitterness, from whence shooteth forth both perdition of the soul, contrary to *Salvation*, and unquietness of the conscience, opposite to *Peace*. And both they, and all other miseries are (as *JOB* termeth them) sparks of this brand of hell: as health and *Peace*, and all blessings, are the fruits of this branch of Righteousness. Now, because there is no vana salus, a vain salvation (as faith *David*;) and a peace falsely so called a *Peace* which is no peace (as faith *Jeremy*;) To the end therefore, that our salvation might be substantial, and our peace uncounterfeit: it behooveth us to lay a sure ground-work of them both; and to set a true root of this branch, which is the Name *Jehova*. For, such as the root of this branch is, such will *Salvation* and *Peace*, the fruits thereof, be. If it be man's righteousness which is vain, it will be also vana salus hominis, vain and soon at an end; and the peace, like to the world's peace, vain and of no certainty. But if *Jehova* be our righteousness, look how He is, so will they be, everlasting *Salvation*, a peace which passeth all understanding.

Jehova Iustitia. We are now to seek the reason, why *Jehova* is in this Name per modum Iustitie, by the way or under the term of Righteousness, rather than of some other Attribute: as of Power or Mercy; that it is not *Jehova Misericordia*, or *Jehova Potentia*, but *Jehova Iustitia*. *GOD* with us (faith *Esa*;) with us (faith *Jeremy*) of all his properties, by that of Righteousness chiefly and above other.

Not of Power (as in *Esa*) by His Name *El*: which is His Name of Power. For, in Power there is no true comfort, without Justice be joyned to it. For, what is Power, except Righteousness go before? We see it is a thing very agreeable to our Nature, to have that we shall have, by Justice (to choose:) and that way do even the mightiest first seek it; and when that way it will not come, they overbear it with Power.

Not of *Mercy*; nor *Jehova Misericordia*, by which Name *David* calleth Him. For, though it be a Name of special comfort, and *S. Augustine* faith of it: *O Nomen sub quo nemini desperandum!* yet if we weigh it well of it self alone, we shall find, there is no full or perfect comfort in it, except this also be added; For that, we have in us two respects: First one, as persons in *Misery*: Secondly, the other, as persons convicted of sin. And though *Mercy* be willing to receive us, in the one; for her delight is to help those in misery: Yet what shall become of the other, how shall that be answered? We have in the verse before, mention of a King ready to execute judgement and Justice. Now Justice is professed enemy to all sin; and Justice in her proceeding, may not admit of any respect, either of the might or of the misery of any, to lead her from giving sentence according to Law.

True it is, *Mercy* is ours, ours wholly, there is no doubt; but Justice is against us, and except Justice may be made ours too, all is not as it should be. But if Justice, if that in *God*, which only is against, might be made for us, then were we safe. Therefore all our thought is to be, either how we may get *Mercy* to triumph over Justice with the Apostle; or, how (at the least) we may get them to meet together, and be friends in this work. For, except Justice be satisfied, and do joyn in it also; in vain we promise our selves, that *Mercy*, of it self, shall work our salvation, Which may serve for the reason, why neither *Jehova Potentia*, or *Jehova Misericordia*, are enough; but, it must be *Jehova Iustitia*; and *Iustitia* a part of the Name.

Nostri: And neither may this be left out. For without this, *Jehova* alone doth not concern us; and *Jehova Iustitia* is altogether against us. But if He be Righteousness, and not only Righteousness, but ours too; all is at an end, we have our desires; Verily this last, this possessive, this word of application is all in all. By it, we have interest in both the former: and without it, our case is as theirs; *Quid nobis & tibi*, what have we to do with thee, *Jehova Iustitia*? Which is most fearful, and nothing but terror and torment in the consideration of it. Therefore we must make much of this. For, if once He be *Nobiscum* with us, and not against us, and not only *Nobiscum* with us, but *Noster* our own; all is safe. Otherwise it falleth out oft, there be many *Nobiscum*, that be not *Nostri*: with us, talk with us, eat with us, sit with us, which yet are not ours for all that. And in this point also, doth this Name of *Jeremy* more fully expresse the Name of *Esa*'s *Immanuel*, no lesse than in the two former, first of *Jehova*, which is more than *El*: and then of *Iustitia*, which is more agreeable than of *Potentia*: and now in this here, that there is *Nobiscum* (which is well;) and there is

Serm. 3. in Mis-
sus est, c8c.

Noster, which is better, and more sure by a great deal. For if He be (as the *Apostle* saith) *Fa-
ctus nobis*, Made unto us Righteousnesse, and that so, as He becometh ours, what can we have
more? What can hinder us (saith Saint Bernard) but that we should *uti nostro in utilitatem
nostram*; & de *Servatore salutem operari*: Use Him and his Righteousnesse; use that which is ours
to our best behoof, and work our Salvation out of this our Saviour. So that, *Nostre* may not be
spared, no more than the other part of the Name. For all is in suspence, and there is no compleat
comfort without it.

5 *Iustitia nostra*.

To which comfort, this may be added for a conclusion of this part, no lesse effectual than
any of the former. That it is *Iustitia nostra* in the Abstract; and not in the Concrete, *Iustifi-
cans*, or *Iustificator noster*, our Justifier or Righteousnesse it self; not our Justifier or Maker of us
Righteous. For thus delivered, I make no doubt, it hath much more efficacy in it; and more sig-
nificant it is by farre, to say *Jehova* our justice, than *Jehova* our justifier. I know, Saint Paul
saith much: That our SAVIOUR CHRIST shed His blood, to shew His Righteous-
nesse, that He might not only be just, but a justifier of those which are of His faith. And much
more again, in that when He should have so said, To him that believeth in GOD, He chooseth
thus to let it down, To him that believeth in Him, that justifier be ungodly: making these two be
all one; GOD and the justifier of sinners. Though this be very much, yet certainly this is
most forcible, that He is made unto us by GOD, very righteousnesse it self. And that yet more:
That he is made righteousnesse to us, that we be made the righteousnesse of GOD in Him. Which
place Saint Chrysostome well weighing this very word, *δικαιοσύνη* (saith he) the *Apostle* useth
θεοῦ τὸ ἀγαθὸν ἔσθαι, to expresse the unspeakable bounty of that Gift, that He hath not
given us the operation or effect of His Righteousnesse, but His very Righteousnesse, yea His very self
unto us; Mark (saith he) how every thing is lively, and as full as can be imagined, CHRIST,
one, not only that had done no sinne, but that had not so much as known any sinne, hath GOD
made (not a sinner, but) sinne it self, as in another place (not accursed, but) a curse it self: Sin,
in respect of the guilt, a Curse, in respect of the punishment. And why this? To the end, that
we might be made (not Righteous persons; that was not full enough, but) Righteousnesse it self:
and there he stayes not yet, and not every righteousness, but the very Righteousnesse of GOD
Himself. What can be further said; what can be conceived more comfortable? To have Him
ours, not to make us Righteous, but to make us Righteousnesse, and that not any other but the
Righteousnesse of GOD: the wit of man can devise no more. And all to this end: That we
might see, there belongeth a special *Ecce* to this Name; that there is more than ordinary comfort
in it: that therefore we should be carefull to honour Him with it, and so call Him by it; *Jehova*
our Righteousnesse.

2
The sense of this
Name.

There is no Christian man that will deny this Name, but will call CHRIST by it, and say
of Him, that He is *Jehova Iustitia nostra*, without taking a syllable or letter from it: But it is not
the Syllables, but the Sense that maketh the Name. And the Sense is it, we are to look unto; that
we keep it entire in Sense, as well as in sound, if we mean to preserve this Name of *Iustitia nostra*
full and whole unto Him. And as this is true; so is it true likewise, that even among Christians,
all take it not in one sense; but some, of a greater latitude than other. There are that take it in
that sense which the Prophet *Esay* hath set down: In *Jehova iustitia mea*, that all our Righte-
ousnesse is in Him; and we to be found in Him, not having our own righteousness, but being made
the Righteousnesse of GOD in Him. There are some other, that though in one part of our righte-
ousnesse they take it in that sense; yet in another part, they shrink it up, and in that, make it but a
proposition causall, and the interpretation thereof to be, *A Jehova iustitia mea*. Which is true
too. First, whether we respect Him, as the Cause exemplary, or pattern: (For we are to be made
conformable to the Image of CHRIST.) Secondly, or whether we respect Him, as the Cause
efficient: For, of all His righteous works, the Prophet truly protesteth: *Domine, universa opera nostra,
Tu operatus es nobis*: and the *Apostle* when he had said *Ego*, corrected himself presently and saith,
Non ego, sed gratia Dei mecum, Not I, but the grace of GOD. This meaning then is true and
good: but not full enough. For either it taketh the name in sunder, and giveth Him not all, but
a part of it again: or else it maketh two Senses, which may not be allowed in one Name.

Rom. 8.29.

Esay 26.12.

1 Cor. 15.10.

Rom. 3.21.

Rom. 4.1.

1 Righteousness
accounted

2 Righteousness
done.

Gen. 15.6.

For the more plain conceiving of which point, we are to be put in mind, That the true Righte-
ousnesse (as saith S. Paul) is not of mans device, but hath His witness from the Law and Pro-
phets, which he there proceedeth to shew, out of the example, first of Abraham, and after of Da-
vid. In the Scripture then, there is a double Righteousnesse set down, both in the Old and in the
New Testament.

Gen. 11.19.

John 3.7.

In the Old, and in the very first place, that Righteousnesse is named in the Bible: Abraham be-
lieved and it was accounted unto him for righteousness. A righteousness accounted. And again (in the
very next line) it is mentioned, Abraham will teach his house to do righteousness. A Righteousnesse
done. In the New likewise. The former in one Chapter (even the fourth to the Romanes) no fewer
than eleven times: *Reputatum est illi ad iustitiam*. A reputed Righteousnesse. The later, in S. John.
My beloved let no man deceive you, he that doth Righteousnesse is Righteous. A Righteousnesse done.
Which is nothing else but our just dealing, upright carriage, honest conversation.

Of these, the latter, the Philosophers themselves conceived and acknowledged; the other is pro-
per to Christians only, and altogether unknown in Philosophy. The one is a quality of the par-
ty. The other, an act of the Judge, declaring or pronouncing righteous. The one, ours by
influence or infusion; the other by accompt or imputation. That

That both these there are ; there is no question : The question is, whether of these the Prophet here principally meaneth, in this Name ?

This shall we best inform our selves of, by looking back to the verse before ; and without so looking back, we shall never do it to purpose.

There the Prophet setteth one before us, in his royal judicial power, in the person of a King, and of a King set down to execute judgement ; and this he telleth us, before he think meet to tell us his Name. Before this King, thus set down in his Throne, there to do judgement, the righteousness that will stand against the Law, or Conscience, Satan, Sin, the gates of Hell, and the power of darkness ; and so stand that we may be delivered by it, from death, despair and damnation ; and entitled by it to life, salvation and happiness eternal ; that is, righteousness indeed : that is it, we seek for, if we may find it. And that is not this latter ; but the former only : and therefore that is the true interpretation of *Jehovah justitia nostra*. Look but how Sr. Augustine, *Con. Cref. 4.* and the rest of the Fathers, when they occasion to mention that place, in the Proverbs, (*Cum Rex justus sederit in solio, quis potest dicere, Mendum est cor meum?*) Look how they interpret it then, and it will give us light to understand this Name ; and we shall see, that no name will serve then, but this name. Nor this name neither, but with this interpretation of it.

And that the Holy Ghost would have it ever thus understood, and us ever to represent before our eyes, this King thus sitting in his judgement seat, when we speak of this Righteousness, it is plain two ways. First, by way of position. For the renown of the Scripture touching our Justification, all along runneth in judicial terms, to admonish us still what to set before us. The usual joyning of Justice and Judgement continually all along the Scriptures, shew, it is a judicial Justice we are to set before us. The terms of 1 A Judge [a] It is the Lord that judgeth me. 2 A Prison, [b] Kept and shut up under Moses. 3 A Barre, [c] We must all appear before the Barre. 4 A Proclamation, [d] Who will lay any thing to the Prisoners charge? 5 An Accuser, [e] The Accuser of our brethren. 6 A Witness, Our Conscience bearing witness. 7 An Enditement upon these ; Cursed be he that continueth not in all the words of this Law to do them. And again, He that breaketh one is guilty of all. A Conviction, that all may be *prolixor, guilty* or culpable before God. Yea, the very delivering of our sins, under the name of debts ; of the Law, under the name of a Hand-writing ; the very termes of an Advocate ; of a Surety made under the Law : of a pardon, or being justified from those things which by the Law we could not. All these, wherein for the most part this is still expressed ; What speak they, but that the sense of this name cannot be rightly understood, nor what manner of Righteousness is in question, except we still have before our eyes ; this same *Coram Rege justo judicium faciente*.

2. And again, by way of opposition. For usually, where justifying is named, there condemning (which is a term meerly judicial) is set against it. In the Law, when there shall be strife, and the matter shall come before thee, and sentence to be given, see the righteous be justified, and the sinner condemned. To justify the wicked, and condemn the innocent, both are alike abominable before God. If man cannot judge, hear thou from heaven, condemn the wicked, and justify the Righteous.

In the Gospel. By thy words thou shalt be justified, and by thy words condemned. It is GOD that justifieth, who shall condemn? Grace to justification, as sin to condemnation. All these shew manifestly : we must imagine our selves standing at the barre, or we shall never take the state of this question aright, nor truly understand the mystery of this Name.

For it is not in question, whether we have an inherent Righteousness or no : Or whether GOD will accept it, or reward it : but whether that must be our Righteousness, *Coram Rege justo judicium faciente*.

Which is a point very material, and in no wise to be forgotten : For, without this, if we compare our selves with our selves, what heretofore we have been ; or if we compare our selves with others, as did the Pharisee ; we may take a phansie perhaps, and have some good conceipt of our inherent Righteousness. Yea, if we be to deal in Schools by argument or disputation, we may peradventure argue for it, and make some shew in the matter. But let us once be brought and arraigned, *Coram Rege justo sedente in solio* ; let us set our selves there, we shall then see, that all our former conceipt will vanish straight, and Righteousness (in that sense) will not abide the trial.

Bring them hither then, and ask them here of this Name, and never a Saint, nor Father, nor the Schoolmen themselves, none of them but will shew you how to understand it aright. In their Commentaries, it may be in their questions and debates they will hold hard for the other. But remove it hither, they forsake it presently, and take the Name in the right sense. Hast thou considered my servant Job (saith GOD to Satan) how just and perfect he is. This just and perfect JOB, standing here, Though I be just (saith he) I will not hold up my head (or as they say, *Stare rectius in curia*) will never plead it, or stand upon it, but put up a supplication to be relieved by *Jehova justitia nostra*.

David hath the witness to have been a man according to GOD'S own heart. For all that, he darest not stand here : but desireth ; GOD would not enter into judgement with him : For that, In conspectu tuo, in His sight, not he, nor any other living (which Saint Bernard extendeth to the Angels) shall be justified. But if he must come, (as thither we must come all) then Memorabor justitia tua solius, he will never chaunt his own righteousness, but make mention only of this Name, *JEHOVAH justitia nostra*.

Dan. 9. 4.
Dan. 7. 9.
Dan. 9. 7.
Dan. 9. 18.
Dan. 9. 24.

Esa. 6. 1.
Esa. 6. 5.

Acts 9. 15.

1 Cor. 4. 4.

As I interrogat
Boasid in Breui-
loquio, Gers. in
Agone.

Verse 17.

De Just. 2. 20.
2. 11.

De Just. 7. 9.

Esa. 27. 9.
John 1. 29.
Mat. 1. 21.
De verb. Apost.
16.
In Gen. 22.

Daniel, *Vir desideriorum* (as the Angel termed him) even he, that man so greatly beloved, after he saw the Ancient of dayes set down in his Throne, and the booke open before Him, then *Tibi Domine iustitia, nobis autem confusio faciei*. Non in justificationibus nostris: Not in our Righteousness; yet was that righteousness a *Jehova*, but (here) it would not serve; he must wait for the *Messias*, and the Everlasting Righteousness which he bringeth with him.

And *Esa* likewise, at the Vision of the Lord *sedentis super Thronum*, and the Angels covering their faces before Him, cryeth out, *Va mihi, Quia me, I am a man of polluted lips: Wo is me for I have held my peace*, and (there) he seeth the very sins of his lips, and the very sins of omission will be enough to condemn him, though he had never in act committed any.

To end this point: Sait Paul, a Vessel of Election (so GOD himself doth name him) faith plainly, if it were before the *Corinthians*; or any *Affixe* of man, he would stand upon his Righteousness: but seeing, *Qui me iudicat est Dominus*, he will give it over, and confesse, that though *Nihil mihi conscius sum* (and so had *iustitia a Domino*;) yet for all that, in *hoc non sum iustificatus*; it is another Righteousness, and not that, must acquit him.

Thus do the *Saints*, both of the Old, and of the New Testament take this Name. And do not the *Fathers* the like? *S. Augustines* report it is, of *S. Ambrose*, that being now at the point of death, he alledged, that the cause why he feared not death, was, *Quia bonum habemus Dominum*: and doth not he give this note upon it, that he did not presume *De suis purgatissimis moribus*, of his conversation, though most holy and clean, but only stood on the goodness of the LORD, the LORD our Righteousness?

And doth he not, in his own case, fly to the same, against *Crescentius* the *Donatist*. That he shunned not, to have his life fitted to the uttermost by any *Donatist* of them all. Yet in the eyes of God, *Cum Rex iustus sederit in solio* (these very words he alledged) he saith plainly, he dare not justify himself, but rather waited for the overflowing bounty of His Grace; than would abide the severe examination of his judgement. And *Bernard* (in his 310. Epistle, the very last he wrote a little before his death, to the Abbot of *Chartres*) concludeth he not, *Calcaneum vacuum meritis curare minime precibus*? Abandoneth he not them, his *iustitia a Domino*, and confesseth, his heel (meaning the end of his life) is bare of all merits, and desireth to have it, by Prayers commended to *Jehova iustitia nostra*. Thus do the *Fathers* conceive of it.

Yea, the very *Schoolmen* themselves, take them from their Questions, *Quodlibets* and Comments on the Sentences, let them be in their *soliloquies*, meditations or devotions, and specially in directing how to deal with men in their last agony, quando *iudex pro foribus est*; then take *Anselm*, take *Bonaventure*, take *Gerson*, you would not wish to find *Jehovah iustitia nostra* better, or more pregnantly acknowledged, than in them you shall find it. But this is by vertue of this *Ecce Rex facit iudicium*; out of whose sight when we be; we may fall into a phansie, or (as the Prophet saith) we may have a dream of *Iustitia nostra a Jehova*.

But framing our selves as before him, we shall see, it is not that Righteousness, will consist there: but we must come to *Iustitia nostra in Jehovah*. It is the only way how to settle the state of this controversie aright: and without this, we may well miss of the interpretation of this Name. And this they do not, or will not (now) conceive, the Prophet telleth them after, at the 20. verse, quod in novissimo intelligeris plane, at the end they shall understand, whether they will or no.

And indeed to do them no wrong, it is true, that at his Judgement-seat, so far as it concerneth the satisfaction for sin, and our escaping from from eternal death, the Church of Rome taketh this Name aright; and that term, which a great while seemed harsh unto them, now they find no such absurdity in it. That *Christi* Righteousness and merits are imputed to us. So saith *Bellarmino*; *Et hoc modo non esset absurdum, si quis diceret, nobis imputari Christi iustitiam & merita, cum nobis donentur & applicentur, ac si nos ipsi Deo satisfecissimus*. And again, *Solus Christus pro salute nostra satisfacere potuit, & re ipsa ex iustitia satisfecit, & illa satisfactio nobis donatur, & applicatur, & nostra reputatur, cum Deo reconciliamur & iustificamur*. So saith *Scapleton*, *Illasane iustitia, qua satisfecit pro nobis, per communicationem sic nostra est, ut perinde nobis imputetur, ac si nos sufficienter satisfecissimus*: in as full terms as one could wish. So that this point is meetly well cleared now, Thus they understand this Name in that part of righteousness, which is satisfactory for punishment; and there they say with us (as we, with *Esa*) in *Jehova iustitia nostra*.

But in the positive justice, or that part thereof, which is meritorious for reward; there fall they into a phansie, they may give it over; and suppose, that *iustitia a Domino*, a righteousness (from GOD, they grant, yet) inherent in themselves, without a Righteousness that is in *Christ*, will serve them, whereof they have a good conceipt, that it will endure GODS justice, and standeth not by acceptance. So by this means shrink they up their Name; and though they leave the full sound, yet take they halfe the sense from it.

Now as for us, in this point of Righteousness, if we both go no further, than the former of taking away sin, then as much as we strive for, they do yield us. And therein (we think) we have cause to blame them justly, for not contenting themselves with that which contented the Prophet, *Hic est omnis fructus* (mark that omnis) *ut auferatur peccatum*. Which contented *S. John Baptist*; *Ecce Agnus Dei qui tollis peccata mundi*. Which contented the Angel; *Hic servabit populum suum a peccatis eorum*. Which contented the *Fathers*, *S. Augustine*, *Puto hoc esse iustus sum, quod peccator non sum*. *S. Bernard*, *factus est nobis iustitia, sapientia, &c. sapientia in predicatione, iustitia*

justitia in peccatorum absolutione. So that, to be absolved from sin with him, is our Righteousness. And yet more plainly in his CXG Epistle to Innocentius the Pope himself, *Ubi reconciliatio, ibi remissio peccatorum; & quid ipsa nisi justitiam?* Which the very name and nature of a judgement-seat doth give, which proceedeth only in matters penal.

And as we blame them for that, so likewise for this, no less, that (if they will needs have it a part of Justice) they allow not Christ's name as full in this part as in the former. For there they allow imputation; but here they do not.

For I ask what is the reason why in the other part (of satisfaction for sin) we need CHRIST'S Righteousness to be accomplished ours? The reason is, saith Bellarmine, *Non acceptat Deus in veram satisfactionem pro peccato, nisi justitiam infinitam, quoniam peccatum offensa est infinita.* If that be the reason, that it must have an infinite satisfaction, because the offence is infinite? we reason a pari, there must be an infinite merit, because the reward is no less infinite. Else, by what proportion do they proceed, or at what beam do they weigh these twain, that cannot counterpoize an infinite sin, but with an infinite satisfaction: and think they can weigh down a reward every way as infinite, with a merit, (to say the least) surely not infinite? Why should there be a necessary use of the sacrifice of CHRIST'S death for the one, and not an use full as necessary of the Oblation of His life for the other? Or how cometh it to pass, that no less than the one will serve to free us from eternal death; and a great deal less will serve to entitle us to eternal life? Is there not as much requisite to purchase for us the Crown of Glory, as there is to redeem us from the Torments of Hell? What difference is there, are they not both equal, both alike infinite? Why is his death allowed solely sufficient to put away sin, and why is not His life to be allowed like solely sufficient to bring us to life? If in that the blessed Saints themselves (were their sufferings never so great, yea, though they endured never so cruel Martyrdoms) if all those could not serve to satisfy GODS justice for their sins, but it is the death of Christ must deliver them; is it not the very same reason, that were their merits never so many, and their life never so holy, yet that by them, they could not, nor we cannot challenge the reward, but it is the life and obedience of CHRIST that ide *justitia* must procure it, for us all? For sure it is, that *Finis ad finem nulla est proportio.* Especially, if we add hereunto, that as it cannot be denied but to be finite, so withal, that the ancient Fathers seem further to be but meanly conceived of it, reckoning it not to be full, but defective; nor pure, but defiled; and if it be judged by the just Judge, *Districte*, or *cum distinctione examinis* (they be Saint Gregories and Saint Bernards words) indeed, no Righteousness at all.

Not full, but defective. So saith Saint Augustine: *Neque totam, neque plenam, in hac vita, justitiam nos habere, confitendum nobis est.* If neither whole, but a part; not fully but wanting; then imperfect and defective. Now, which must be weighed in GODS Balance, must not be found *minus habens*, and this is *minus habens*, saith Saint Bernard in express terms.

Not pure, but defiled. *Nostra recta forsitan, sed non pura justitia*, saith Bernard, *nisi forte meritos sumus quam patres nostri, quorum illa vox, Omnes justitie nostre sicut pavonis menstruada.* Mala nostra, *psa mala; Bona nostra, pura nequaquam*, saith Gregory. Now *Christi Pa. lra yna riva ad ipe dicitur*, saith S. Chrysostome; Necessary it is, that the Righteousness, that shall present it self there, have not a spot in it. As for ours, as Pope Adrian the sixth said) the case standeth thus, that *Stillemus quotidie super relam justitia nostra, sansem concupiscentie nostra*, and so it is defiled.

And last of all, if it be straightly examined, indeed no righteousness. *Sancti viri omne meritum vitium est, si ab Aeterno arbitro districte judicetur.* And again, *Quosque poena corruptionis asstringitur, veram munditiam nequaquam apprehendimus.* And, *Omnis humana justitia injustitia esse invenitur, si districte judicetur, in justia invenitur omnis justitia nostra.* And thus we see, the concept, these Fathers have, of our Righteousness inherent: That if it be dealt with according to Righteousness, in illo examine etiam justorum vita succumbet, in that examination it will sink and cannot stand before it. Yea, they themselves, of the Church of Rome also, upon better examination, have begun to cry it down: and I doubt not, but the longer and further they look into it, the easier accompt they will make of it.

Gregory de Valentia, after a long debating the matter, thus resolvethe: that, *Secula promissione divina, non superet aliquis sufficiens titulus, our opera nostra debent compensari.* And thus he expreth his meaning, touching their value: That they be like to base money (as Princes have sometime made leather-money current) wherewith, Flare is bought, or other wares far exceeding the Coyne in value, which is no way in respect of it self; but because it pleaseth the Prince so to allow of it. And what is this but a proclaiming our righteousness base, or as I said before, a crying it down.

Stapleton, in his seventh proposition, how the matter standeth in our justification, at length is fain to resolve thus, *Eacique indulgendo, ut perinde sumus coram Deo justii ac si universa adamussum omnia mandata eademque perfectissime fecissemus.* Now, Indulgence (we know) belongeth unto sin, and righteousness, if it be true, needeth none. Therefore he telleth us, it is, *Perinde ac si justii*; it is not just, as they defend it: So that he confesseth their righteousness needeth an indulgence: and it is but *Perinde ac si*; and not that neither in justice, but acceptance, which is meer matter of favour, and not of judicial proceeding.

And to conclude, Bellarmine after his long disputation, in the end taking upon him to answer a case of Conscience, Whether a man repose any trust in that he had so long argued for, and how far; comprizeth the matter in three propositions well worth the noting. 1. For first, very stoutly

De Just. 2.25.

Mor. 9.11.

Mor. 9.1.

Dist. 8. Quest. 6.

De Just. 6.8.

De Just. 5.12.

ly he setteth down: *Fiducia non ex fide sola nascitur, sed ex bonis meritis.*

2. Then in the second he falleth somewhat: *In meritis (qua vere talia compertum est) fiducia aliqua collocari potest.* Not unless it be *compertum*, they be *talìa* (a case with them, impossible:) and not in them neither, but only *aliqua fiducia*.

3. And yet there is some: But after, better bethinking himself (it may be, of the Judge sitting in his Throne) he spoileth all in the third, which is, that *Propter incertitudinem propria justitia* against His *compertum est*) & *periculum inanis gloria, tutissimum est, fiduciam totam in sola Dei misericordia reponere*: Mark that same *totam in solam*; which is clean contrary to his *aliqua* a little before. Mark his *Misericordia*: and that he declineth the judicial proceeding. And mark his *Reason*; because His righteousness is such, as he is not sure of it, nor dare not put any trust in it, nor plead it *coram Rege iusto iudicium faciente*. Which is enough (I think) to shew, when they have forgot themselves a little out of the fervour of their oppositions, how light and small account they make of it themselves, for which they spoil Christ of one half of His Name.

This is then the interpretation or meaning of this name, that as well in the one sense as in the other, *Christ* is our Righteousness, and as the Prophet *Esay* putteth it down, in the plural number, in *Domino iustitia nostra*, as it were prophesying of these men: All our Righteousness; this, is that, that one as well as the other, are in the Lord. No abatement is to be devised, the Name is not to be mangled or divided, but entirely belonging to Christ, full and whole, and we to call him by it, *Jehova iustitia nostra*.

We to call him by it; this is our duty first: and that so to call him by it, as by *His Name*. And a Name is a note of distinction, and we therefore to use it: To apply it to him, and to none other whatsoever, as the nature of a Name is. The Nature of all names: but chiefly of those which be Titles of Honour: For, howsoever we dispencc with others, those we will not in any wise divide with any: *Gloriam meam alteri non dabo*, saith GOD by the Prophet; which maketh the Prophet to protest, he will not meddle with it, *Non nobis Domine*: and again more vehemently, *Non nobis, sed Nomini tuo da gloriam*. And such is this Name. For that very place in the New Testament, where it is said, that GOD hath given him a name which is above all names, that in his Name all knees should bow, and all tongues confess: that place is taken out of the Prophet *Esay*, where the very fame is said; *That all knees shall bow, and all tongues shall acknowledge this Name*; and that thus, by saying, in *Jehova iustitia mea*, and so acknowledging, concludeth, that all the whole Seed of *Israel*, as they shall be justified, so shall they *Glory in the Lord*. It is the very question which the Apostle of purpose doth propound, *Ubi ergo est gloriatio tua?* as if he should admonish us, that this Name is given with express intent, to exclude it from us, and us from it. And therefore, in that very place where he saith, *He is made unto us from GOD Righteousness*: To this end, saith he, he is so made, *Ut qui gloriatur, in Domino gloriatur*. All which I put you in mind of, to this end, that you may mark, that this nipping at this Name of CHRIST, is for no other reason, but that we may have some honour our selves, out of our Righteousness.

Beilarmine doth disclose as much, and doth not stick in plain terms to avow it. For, In answer to that argument, which is alleaged by us, that after we are acquit of our sins at this bar, and that only for CHRIST our only Righteousness; we are received into GODS favour, and made His Children by adoption, and then have heaven by way of inheritance: He answereth directly, Their meaning is, not to content themselves with that single title of inheritance; but they mean to lay claim to it, *duplici jure*. That is, not only *titulo hereditatis*, but *jure mercedis* too. And thereof he giveth this reason, *Quoniam magis honorificum est, habere aliquid ex merito*: For that it is more for their honour, to have it by merit. For, so (saith he) CHRIST had it, and they must not be behind Him, but go even as far as he did. So that, it seemeth he is resolved, that rather than they will lose their honour, CHRIST must part with a piece of his Name, and be named *iustitia nostra*, only in the latter sense. Which is it, the Prophet after (in the twenty seventh verse of this Chapter) setteth down as a mark of false Prophets; that by having a pleasant Dream of their own righteousness, they make Gods people to forget His Name. As indeed, by this means, this part of CHRIST'S Name hath been forgotten. And so much doth *Pighius* confess, *Disimulare non possumus, hanc vel primam doctrinam Christianam partem obscuratam quam illustratam magis a scholasticis spinosis plerisque questionibus*; that this, being the very chief part of a Christian Doctrine, hath rather been obscured, than received any light, by the Schoolmens questions, and handling of it. As much as to say, as they had made the people in a manner to forget this Name.

Now as to call Him by this Name is a duty; so to call him by it, is an use likewise, and a benefit there is, which we receive by it. For calling him by that Name, which God hath prescribed, and which there is to Him most acceptable, we shall not do it for nought, for he will answer us; answer us, and answer for us; for, as an Advocate in our Cause. So calleth *Ezekias* to Him, *Domine vim pator, responde pro me*. So King David reposeth himself, *Thou shalt answer for me, O LORD my GOD*. And this shall He, in all things wherein we shall need him: but above all, in that which concerneth His Name in particular, to be our Righteousness against sin, and that before the righteous Judge. And even so doth *Jeremy* teach us to pray unto Him, *O Lord*

11.
The calling
Christ by this
1 Our Duty:
Name.
Esay 42.3.
Psalms 115.1.
Psalms 2.20.

Esay 45.24.

1 Cor. 1.13.

De Just. 5.3.

2
Our benefit.

Esay 38.14.
Psalms 38.15.

our misdeeds testify against us, yet deal thou with us according to thy Name; Which is *Jehova justitia nostra*. In thy Name we are justified: deal thou with us according to thy Name, and justify us. Our sins are forgiven for thy Names sake: Deal thou with us according to thy Name, and forgive us our sins. *Et noli ita reminisci peccatum nostrum, ut velis propterea oblivisci Nomen tuum*: Let not the remembrance of our sins make thee forget thine own Name. And this if we do, thus if we call on him, *Fidelis & justus est*, he is faithfull, saith S. John, and just to forgive us our sins, to justify us, and to be our Righteousness. For so is His Name, and he beareth not His Name for nought.

Cap. 14.9.
1 Cor. 6.11.

1 John 1.9.

And, this if we do, and if he be our Righteousness, as we may say in respect of His other Name with the Prophet, *Look thou upon us, and be mercifull unto us, as thou usest to do to those that love thy Name*, so may we in respect of this, go further, and safely say, *Esto justitia, & fac justitiam; esto justitia, & intra in judicium cum servo tuo*. For with this Advocate, with this Righteousness, with this Name, we may without fear, appear before the King executing Judgement and Justice.

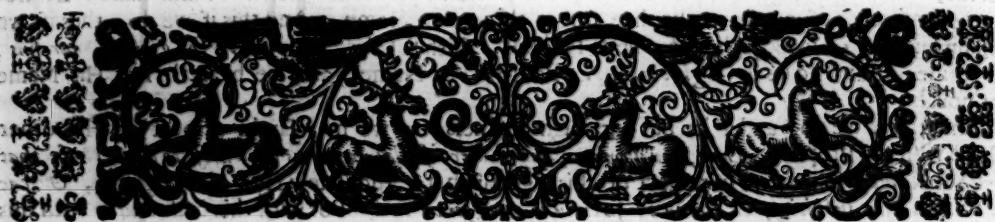
Psal. 119. 132.

So for that duty which we are bound to acknowledge, we have this benefit which we shall be sure to receive; the greatest benefit that can be received for importance in itself, and the greatest respect of the most dreadfull place and time, wherein we shall need to receive it, wherein heaven and earth, and all in them, shall not be able to stand us in stead, but **JEHOVAH**, our Righteousness only: And this is the view of His Name, whereby we are called to Him, as well for our duty to it, as for our benefit by it, which is that, the Prophet by his *Ecce* willeth us to behold, and the sum of this Scripture.



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A SER



A
SERMON

Preached at

WHITE-HALL

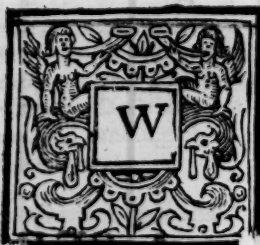
Upon the XV. of NOVEMBER,

Anno Dom. MDC I.

MAT. Chap. XXII, Ver. XXI.

Reddite ergo quæ sunt Cæsaris Cæsari; & quæ sunt DEI DEO.

Give therefore to Cæsar, the things which are Cæsars: and to GOD, those things which are GOD'S.



High XXII. of *Matthew* in effect, is nothing else but a Chapter of Controversies: with the *Saducee*, verse 23. With the *Pharisee*, ver. 22. With the *Scribe*, verse 34. And (here) with the *Herodian*. With the *Saducees*, of the *R:urrection*: With the *Pharisees*, of the great *Commandment*; With the *Scribes*, of the *Messias*. All worthy to be weighed, and all at other times to be commended by the Church, to our consideration. This here in this.

The *Herodian* was a *Politique*: and his question according, about a secular point; *Licene solvere*? The case standeth not in this, as it did in the other. The *Pharisees* and *Saducees* had no further end, but to

set him on ground; and so to expose Him to the contempt of the people. The *Herodians* had laid a more dangerous plot: they came with this mind, saith *Saint Luke*, *Ut caperent Eum*, &c. to catch him; by catching somewhat from Him, whereby they might lay Him fast, and draw Him within danger of the *State*. It stood our Saviour upon, to be well advised, to escape this snare [thus laid for Him, which accordingly he doth; leaving them in a *Muse*, and withal under one, leaving us a *pattern*, that he is no enemy, but a friend to *Cæsar*, and a friend, in this special point

point, of his receipt. That there is no duty, no not in this kind, but *Christ* faith of it, *Reddite*: willeth and commandeth it to be *Rendred*; That so, knowing what *CHRIST* held, we may make it our *Tenet*; and both hold it in opinion, and hold us to it in practice for ever.

At or about the birth of *CHRIST*, this came to be first a question; and so from thence, still remained. So that, it was very meet, *Christ* should resolve it. At his birth, was the great *Tax* of the world under *Augustus*: which being a new imposition, and never heard of before, fell out to breed much matter of question: Two sorts of men taking two several parts about it. There is in *Acts* 5. mention of *Judas of Galilee*, that rose in the dayes of *Tribute*: He it was that held touching the *Tax*, *Quod non*. The people of God, *Abrahams seed*, free born, they to be charged with *Taxes*, by a stranger, a heathen idolater? No, rather rise and take armes, as *Jeroboam* did. The peoples ears itched after this Doctrine. The best Religion for the *Parfe*, is the best for them; and they ready to hold with *Jeroboam* or *Judas*, or any that will abrogate payments. And now, though *Judas* was taken, and had as he deserved; and after his execution, pay it they did, though with an ill will: yet the scruple of this question remained in mens minds still; they continued irresolute, touching the right of it. As indeed, is no one thing, men are ever so long in resolving. Still there were, that muttered in corners; *Judas* was right: *Tribute* was but a meer exaction. Men indeed of tumultuous spirits; but in thew zealous preservers of the peoples liberties; whom they called *Gaulonites*. Luke 2. 14.
Acts 5. 36, 37.

On the other side, *Herod*, and they that were toward him, being all that they were by *Caesar*; to make the *Tribute* sure work, they held, that not only *Tribute*, but whatsoever else was *Cesars*; His *qua* was *quacunque*; He could not have enough; not till he had *qua Dei* too. The Roman Monarchy pricked fast toward this point: *Divisum imperium cum Jove*, was received at this time with great applause. *Caesar* and *Jupiter* at halves; half *GOD*. Not long after, full out a *God*; *Edictum Domini*, &c. the *Edict* of our Lord *God Domitian*. And this was not a piece of Poetry: but we find in the Jewish story, *Petronius* in good earnest, sought to bring in *Caligula's* image into the Temple of *God*: and called for not only *Tribute*, but sacrifice for *Caesar*. Now them, that thus in derogation of the peoples liberty, held this part, they termed *Herodians*: as it were men for *Herods* turn. And thus held this question: Thus have we both sides, and both abettours. Of which the People inclined to the *Gaulonite*, and liked them better: The Statesmen and Officers took part with the *Herodian*.

Now come they to *CHRIST*, to receive His resolution, which part he will take to. It is for them, a very *Quodlibet*. If to retain the peoples favour, to avoid their Out-cry, he speaks but doubtfully of *Cesars Tribute*, *habetur propositum*, they have what they would: It is that they came for; to bring him in disgrace with the State, and in danger of his life. Thus would they fain have had it, and therefore when truly they could not (as by this answer it is too plain) untruly, they suggested, *We found this man denying to pay Tribute unto Caesar*. But if this hit not: if he be for the tribute, yet will it not be from the purpose: they shall set the people (as good as a Waifs nest) upon Him, they shall subject Him to their clamour and obloquie. He that must be their *MESSIAS*, must proclaim a *Jubile*; must cry, *No Tribute*. Otherwise, he is not for them: if he betray them to the servitude of *Tolls* and *Taxes*, away with him: Not Him, but *Judas of Galilee*. So have they him at a dangerous *Dilemma*: imagining, he must take one part. But that was in their error. For *CHRIST* took a way between both. For as neither part is simply true: so is there some truth in both. Therefore, He answers not absolutely (as they fondly conceived, he needs must) but with a double *Qua*, as indeed he should: which was not the answer they looked for. But it was such, as they missed their purpose, and knew not how to reprove it. Luke 23. 14

The summe whereof is; that *Christ* is neither *Gaulonite* nor *Herodian*: Nor no more are *Christians*, *Gaulonites* to deny *Caesar* his *Qua*; nor *Herodians*, to grant Him *GOD'S*; and leave *GOD* none all. But ready to acknowledge what due is, to either; both of Faith to *GOD*, and Allegiance to *Caesar*; and that in every point, and even in this here, of *Licetne solvere*?

The substance of which answer, is the main ground of all Justice, *Summ cuique, Let every one render to each, that which is his*. And if to every one, then to these two great ones, *Caesar* and *GOD*. To *Caesar*, *Cesars* due, to *GOD*, *GOD'S*. Upon which two Duties, by vertue of this Text, there goeth forth two decrees, for all the world to be taxed. The first taxing, to be for *Caesar*, and his affairs. 2. The like tax to be levied for *GOD*, and for His. For though many other duties be due to both, and to be rendred to them both; yet the matter of principal entendment in this place, is, *Ostende mihi numisma, matter of payment*.

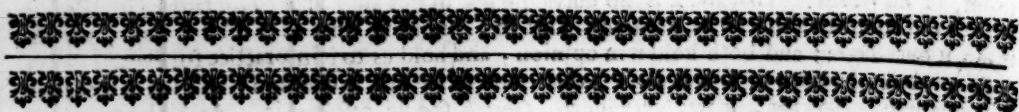
These be two Capital points. Wherein, 1. of the joynt and mutual consistence, of *Caesar* and of *GOD*.

2. That there are, among the things we have, certain of them, things of *Cesars*. Certain others, things of *GODS*. The division

3. That these things are to be rendred and given.

4. What these things are that are *Cesars* in this kind: and what those that are *GODS*, that we may pay each his own.

I.
II.
III.
IV.



I
Caesar and God
joyously.

From this happy conjunction of these two great Lights (*Caesar* and *GOD*) here met together, linked with this Copulative, *Caesari* and *DEO*; and both in the compass of one Period: as in the *Gaulonite* of our Age, the *Anabaptist* (who thinketh, they are in opposition, the whole heaven in sunder, and that *GOD* hath not his due, unless *Caesar* lay down his Scepter.) That *Caesar* and *GOD*, *CHRIST* and a *Christian Magistrate*, are *divisata* incompatible, that they stand aloof, and will not once come near another; Here is a *Synthese*, a Consistence; they will stand together well (both they and their duties:) as close as one Verse, one breath, one period can joyn them.

Exod 20:

To see then this pair thus near, thus coupled, thus (as it were) arm in arm together, is a blessed sight. Not here only to be seen, but all the Scriptures through, with like aspect. Here in one Gospel, *Caesar* and *GOD*. Before in one Law, *GOD* providing as for His own worship, so for their honour that are set over us. In one Verse the Prophet joyneth them, *Prov. 24. 21. My Sonne, fear GOD and the King*; And in one Verse the Apostle sorteth them, (*1 Pet. 2. 17.*) *Fear GOD, honour the King*. So *GOD* and *CHRIST*, the Law and Gospel, the Prophets and Apostles, fetcht not their breath, come not to a full point, till they have taken in both. Sure it is, *CHRIST* and *Belial* agree not, *2 Cor. 6. 11.* and as sure; that they are the children of *Belial*, that have no part in *David* (that is, the lawfull *Magistrate*) by *Sheba's* case, *2 Sam. 20. 1.*

This is enough to shew, *GOD* impeacheth not *Caesar*; nor *GOD's* due, *Caesar's* right. Either permitteth others interest; and both of them may joyntly be performed. That as *GOD's* Law supporteth the Law of Nations: so doth *Christ* plead for *Caesar*: His Religion, for *Caesar's* Allegiance; His Gospel, for *Caesar's* duty, even to a penny. It was but a penny was shewed: Not to much as a penny of *Caesar's*, but *Christ's* duty will speak, he may have it. This against the *Gaulonite*, that steps over *Qua Caesaris*, the first part, and is all for *Qua Dei*, the latter. And against the *Herodian* too; by whom *Qua Caesaris* is stood on alone, and *Qua Dei* slipped over. Two duties are set forth; There is a like regard to be had of both, that we may make not *Christ's* answer serve for either alone. I know not how, an evil use hath possessed the world: Commonly, one duty is singled out, and much made of, without heed had of the other. *Qua Caesaris*, audibly, and with full voice, *Qua Dei* drowned and scarce heard. And it is not in this alone, but in many others: We cannot raise the price of one virtue, but we must cry down all the rest. Not canonize *Preaching*, but *Prayer* must grow out of request. Not possible to bring up *Alms* and *works of mercy*, but *Offerings* and *Workes of devotion* must be laid down. But by sale of *CHRIST'S* ointment, no way to provide for the poor. Sensible in others, and this too dull.

GOD is not entire, (thinks the *Gaulonite*) unless *Caesar's* image and superscription be blotted out. *Caesar* hath not enough, till *GOD* have nothing left, thinks the *Herodian*.

CHRIST'S course is best; to hold the mean between both: Either to be preserved in his right. Not to look so much on one, as we lose sight of the other. Not to give so good an ear to one, as we care not though the other be never spoken of. *GOD* hath coupled them here: and since *GOD* hath coupled them, let not man sever them. To *Caesar*, and to *GOD*: Not to *Caesar* only, but to *Caesar* and *GOD*. And again, not to *GOD* only; but to *GOD* and *Caesar*.

Caesar and *GOD* then, will stand together: Descend yet one degree further, we may put the case harder yet. For, I demand, *What Caesar* was this, for whose interest *CHRIST* here pleadeth? To quicken this point somewhat the more: It is certain, it was *Tiberius*, even he under whom our *Saviour* was, (and knew He was to be) put to death: *A stranger from Israel*. A Heathen man, uncircumcised, an idolater, and enemy to the Truth. So were *Augustus*, and the rest, you will say: But even in moral goodness, he nothing so good as they. The *Roman* stories are in every mans hand; Men know, he was far from a good Prince, or good man either, as good went even among the Heathen. Yet even this *Caesar*, and such as he; any *Caesar* will stand with *GOD*, and *GOD* with them, for all that.

Rom. 13. 7.
1 Pet. 2. 13.
1 Sam. 26. 9.
1 Chro. 16. 22.
Dan. 3. 1
Dan. 5.
Baruc. 1. 11.

1 Pet. 2. 18.

Not only to *Caesar*, but to this, and such as this; *Reddite* (saith *CHRIST*) *Soluite* (saith *Paul*) *Subjeſti eſſote* (saith *Peter*) for all that: So was the old Divinity. Though an evil spirit sent from *GOD*, vex *Saul*; yet, saith *David*, destroy not, it is his Word; nay, Touch not the *Lords* Anointed. Though *Nebuchadnezzar* set up a great Idol in the field *Dura*, and *Balthazar* his son rather worse, than his father; yet Pray for *Nebuchadnezzar*, saith *Jeremy*, and for *Balthazar* his sonne, and for the peace even of that state. From these examples, might *Indas* of *Galilee* have taken his directions. *CHRIST* did, and his Apostles after Him, willed duties to be paid, and obedience to be yielded; and yielded it themselves to such *Caesars* as *Claudius*, *Caligula* and *Nero*; *Dyscolis Dominis* (as *Saint Peter* term is) if ever there were any. Which sheweth, they were all of one mind, that *Caesar* (though no better than these) and *GOD* will stand together well enough. Yea, that though *Caesar* gave not *GOD* His due, as these did not certainly; yet are we to give *Caesar*, that his is notwithstanding.

I know, we all know; if this *Cæsar* be *Constantine*, or *Theodosius*, the case is much the stronger, and the duty toucheth us nearer. But whether he be or no, the Powers that are, are ordained of GOD, though *Tiberius* or *Nero* have the powers. It is not the man, it is the ordinance of GOD, we owe and perform our subjection to. We yield it not to *Tiberius*, but to *Cæsar*; and *Cæsar* is Gods ordinance, be *Tiberius* what he will. This, for the conforment of GOD and *Cæsar*, and even, of this *Cæsar*.

Rom. 13. 1.
Rom. 13. 2.

That point established, we come to the second, out of these words *que Cæsaris, & que Dei*, This may we inferre; That among these things we have, we all and every of us, have certain things of *Cæsars*, and certain other things of *Gods*. That all the things we have, are not our own, inasmuch as out of them, there belong some things, to either of these. It is, as if CHRIST would make, all we have not to be fully and wholly ours, but three persons to be interested in them? *Cæsar* to have a right to some; GOD to other some; and the remainder only, clearly to be ours, (Weigh the words *Que Dei*.) So that, His meaning is, every man should thus make account with himself, of that he hath, that there is in his hands somewhat that pertaineth to either of these two. That there is in our substance, a portion whereto they have as good right and title, as we to the rest. That what we have is ours, GOD'S part and *Cæsars* part first deducted; *Que Dei & que Cæsaris* (it is the case possessive) do carry thus much. Therefore saith the true *Israelite*, when he tendereth his offering to GOD, *Sustuli quod Sanctum est de domo mea*; I had a holy portion due to GOD amongst my goods, I have severed it from the rest, I have brought it and laid it upon the Altar, So, they in 1 Sam. 10. to *Saul* their lawfull *Magistrate*, presented that was his. They that did so, *Tetigit Deus cor eorum*, GOD hath touched their hearts, Consequently, in their hearts that did it not, there was the Print of the Devils claws, not the touch of the finger of GOD. This may serve for the second of the duty: so we shall strike the same nail home, in the third of *Reddite*.

II.
Certain things
Cæsars.
Certain things
Gods.

Deut. 16. 13.

1 Sam. 10. 26;
27.

For, from this right thus imported in the words (*Que Cæsaris, que Dei*) without any streining, naturally doth follow the *Reddite*.

III.
These to be
rendered.

That theirs it is, and so being theirs, to be paid them. Not of courtesie, but of duty. Not, as a free largesse, but as a due debt. Not *Dare*, but *Reddite*, *debitum*. As if our Saviour should say, you ask me whether it be lawfull to pay, I tell you it is as lawfull to pay it, as it is unlawfull to withhold it: you would know whether you may; I say unto you, you not only may, but must answer it. Not *dare*, as a matter of gift, but *reddere*, as a matter of repayment or restitution. *Saint Paul* maketh this point yet more plain: indeed past all controversie, where he addeth to *debitum* the other *debetur*, to the word of rendering, the plain term of debts: expressly calling them *debis*, both *Tribute* and *Custom*.

Then what is paid to the Prince, or to GOD, is not to be termed a *donative*, *gratuity*, or *benevolence*, but of the nature of things *restored*, which though they be in our keeping, are in very deed other mens. And they that reckon of them as matters merely voluntary, must alter CHRIST'S *Reddite* needs; and teach Him some other term. But they that will learn of Him, must think and call them *debis*: must accompt themselves *debtors*; and that *God* and *Cæsar* are as two *Creditors*, and they indebted to them both: and thereby as truly bound to discharge themselves of these, as of any *debt*, or *bond* they owe. That, if they render not these duties, they detain that which is none of theirs; and so doing, are not only hard and illiberall, but unrighteous and unjust men.

Rom. 7. 13.

This from *Reddite*, but this not all. There is yet a further matter in it, which giveth a great grace to this rendering.

For in that He willeth them, *debitum*, His meaning is withall it should not be *debitum*, a forced yielding, but *debitum* a Rendering, and that willingly; for so the nature of the word doth import, and so the Grecians distinguish *anotiois*, and *anotivai*. Our translation readeth Give to *Cæsar*; no doubt, with reference to this; that it should (though duly) yet so willingly be paid, as it were even a frank gift. In our speech we say, *What is more due than debt?* And again, *What is more free than gift?* Yet both these may meet, as in any other case, the Apostle coupleth them *εὐνοίας* *εὐνοίας*, Duty, yet Benevolent; Benevolence and yet due; the one respecting the nature, the other the mind: So, both translations not amiss, both readings reconciled.

That is not therefore to pay them, because it will no better be. *Cæsar* both *vim* *coactivam*, *Hophni* hath a *flesh-book*, and can say, *dote vel auferetur a vobis*: and therefore to part with it, as one delivereth a purse, or to bear it as a Porter doth his load; groaning under it: that is not the manner of Rendering it, that is here required. But we must offer it as it were a Gift, voluntarily, willingly, cheerfully, *ἐκ καρπῆς*, *ἐκ λύπης*: Not, *ἐκ ἀνάγκης* *ἀνάγκης*. *Αὐτὸς τοῦ κύριου* (saith *Saint Peter*) *Δίδωμι* *ὅτι* *κύριον* (saith *Saint Paul*) Even for the Lord, even for conscience sake; though *Hophni* had no *flesh-book*, though *Cæsar* had no *Publican* to take a stresse.

1 Sam. 2. 13.

Col. 3. 23;
2 Cor. 9. 7. 3.
1 Pet. 2. 13.

To pay it with grudging and an evil eye, to say *Vade & redde*, to put off, to pay it after others coming and sending; this is no *debitum*, these the heathen man termeth *visca* *beneficia*, when they hang to the fingers like bird-lime, and will not come away.

Rom. 13. 5.
Prov. 3. 28.

Nay, *Ecce venio* (saith CHRIST;) So to pay it, even with Love and good will: An offering of a free heart (as the Prophet;) a blessing and a grace (as the Apostle termeth it.) The manner is much, and much to be regarded. The willingness of the mind, is ever the far of the sacrifice,

Psal. 39. 8.
2 Cor. 9. 5.

and without it, all is lean and dry. It holdeth here, which the Apostle saith, 1 Corin. 9. *If I preach* (saith he; if we pay, say we) *we have no great cause to rejoyce*: Necessity lieth on us so to do. But if we do it with a good will, there is then a reward. A reward at His hands, who as His Apostle telleth us, *Hilarem datorem diligit*. Not *datorem*, any that giveth; but *hilarem*, him that giveth it cheerfully. That gift best pleaseth GOD; and that service, *Ut serviamus Regi*, is ever best pleasing and most acceptable.

IV.
What are Ca-
sars, what Gods.

Render then, and give, *Qua Caesaris Caesari* (that is) the right duty to the right owner: As, dutifully and willingly, so to do it wisely. In *Suum cuique*, there is not only justice, but wisdom, to know and to preserve to every one that is his own; the right *qua*, to him that of right it belongeth to.

1 Cor. 14. 33.

Not to shuffle them together: *Caesar's* to GOD, GOD'S to *Caesar*; it skils not which to which. GOD is not the Author of confusion: but, to know and discern, what to each, pertaineth; and what pertaineth, that to be answered. As before we pleaded, *What GOD hath joyned, man should not sever*; so now we plead again, *What God hath severed, man should not confound*: The Prophet calleth it *removing the Land-mark*, which GOD hath set to distinguish the duties, that neither invade the others right, but keep the partition which He hath set up. Not to stand (as here they do,) streining at a penny, which was *Caesar's* without question; and do (as after they did) receive the Roman Eagle into their Temple, which was GOD'S right, and but sleightly of them looked to. *Agerime punderè tributum, promptissime suscipere Religionem*: with much ado to pay any tribute at all, with little ado to receive one religion after another. GOD forbid, *Caesar* should so readily receive GOD'S duties at their hands, as He might easily have them if He would.

Matth. 19. 6.

Deut. 19. 14.

To the end then, we may know, which to render to which, it remaineth we enquire what is others due, that we may tender it accordingly. And first, what is *Caesar's*.

If we ask then, what is *Caesar's*? Our answer must be; what GOD hath set over to him. For, though *Qua Dei* stand last in place; yet sure it is, the former *qua* cometh out of the later, and *Qua Caesaris* is derived out of *qua Dei*.

1 Chro. 29. 19.

Originally, in the person of all Kings, doth King David acknowledge: that, *All things are of Him, and all things are His*. But the Sovereign bounty of GOD was such, as He would not keep all, in His own hands: but as He hath vouchsafed to take unto Himself a second meanes in the government of mankind; so hath He set over unto them a part of his own duty, that so one man might be one anothers debtor, and (after a sort) *Homo homini Deus*. To the conveyance then of divers benefits, He hath called to Himself divers persons, and joyned them with Himself: As our Parents, to the work of our bringing forth; our Teachers, in the work of our training up: and many other, in their kindes, with Him, and under Him, His meanes and Ministers, all for our good.

Rom. 13. 4.

And in the high and heavenly work of the Preservation of all our lives, persons, estates, and goods, in safety, peace and quietnesse, in this His so great and divine benefit, He hath associated *Caesar* to Himself: and in regard of His care and travel therein, hath entitled him to part of His own right; hath made over this *Qua*, and made it due to *Caesar*, and so cometh he to claim it.

Esay 39. 8.

Rom. 13. 7.

1 Tim. 5. 4.

Rom. 13. 6.

In which point we learn, if we pay tribute, what we have for it back in exchange: if we give, what *Caesar* giveth us for it again, our penny and our penny-worthes: Even this, *Ut sit pax & veritas in diebus nostris*. This is it, to which we do *debitum reddere*, as he calleth it (Rom. 13.) This, to which we do *mutuam vicem rependere*, as he speaketh, 1 Tim. 5. 4. *Ut sit tute*, and even for this cause pay we tribute. For this, that while we intend our private pleasures and profits in particular, we have them that study how we may safely and quietly do it; that counsel and contrive our peace, while we intend every man in his own affaires: that wake while we sleep securely, and cark and care, while we are merry and never think of it. Persons, by whose providence, an happy peace we long have enjoyed, and many good blessings are come to our Nation. In which respect, we owe them a large *qua*: larger than I (now) can stand to recount.

1 Pet. 2. 10.

Jude 8.]

1 Tim. 2. 2.

Acts 25. 11.

1. We owe them *honour* inward, by a reverent conceipt: 2. And outward, by an honourable testimony of the vertues in them, and the good we receive by them. And sure I am, this we owe, *Not to speak evil of them that are in authority*: and if there were some infirmity, not to blaze, but to conceal and cover it; for that the Apostle maketh a part of honour, 1 Cor. 12. 23. 3. We owe them our Prayers, and daily devout remembrance; *For all* (saith Saint Paul) but by special prerogative for Princes. 4. We owe them the service of our bodies, which if we refuse to come in person to do, the Angel of the Lord will curse us, as he did *Meroz*, Judges 5. 24. And in a word to say with the Apostle, *Non recuso mori*.

All these we owe, and all these are parts of *qua Caesaris*, but these are without the compasse of this *qua* here. These be not the things here questioned. It is the Coin with *Caesar's Stamp*, it is a matter of payment. Let us hold us to that.

I say then, that to be safe from the forraign enemy, from the Wolf abroad, is a very great benefit. The sword holdeth him out; *propter hoc* we owe to the sword. To be quiet from the inward violent injurious oppressours, the fat and foregrown *rammes* within our own fold, is a special blessing. The Scepter holds them in; *Propter hoc* we owe to the Scepter. That by meanes of *Caesar's* Sword, we have a free Sea, and safe port and harbour, *Propter hoc* we owe to *Caesar* our custom. That by meanes of his Sword, we have our seed-time to ear the ground, our harvest, to inne the crop quiet and safe: *Propter hoc* we owe to *Caesar* our Tribute or *taxe*. That by meanes of his Scepter, we have right

right in all wrongs, and are not overborn in our innocency, by such as never cease to trouble such as are quiet in the land: *Propter hoc* we owe to *Cesar*, the fees due to his Courts of Justice.

There are *Quæ Cesaris*; and not one of these but hath his ground in the word of GOD. The Custom, Luk. 3. 13. The Taxes, 1 Sam. 17. 25. The Tithes, Ezra 7. 26. The conscriptions, Ezra 10. 8.

These then are *Quæ Cesaris*. But these are current and ordinary. But extraordinary occasions cannot be answered with ordinary charges: Though, in peace, the set maintenance of Garrisons which is certain, (the ordinance *Josaphat*) is enough, 2 Chron. 17. 3. y et when warre cometh, *voluptas* & *terrore* *Curæ*, Warre admits no stint, but as occasions call for it, supply must be ready.

There is no safety or assurance of quietnesse, except the Enemy fear. There is no fear without power, except we be able to hold our own; maugre the malice and force of the Enemies. There is no power, but by preparation of Souldiers and furniture for warre. Nor that without Pay, (the Sinews of all affaires:) Nor Pay, without Contribution. And *Propter hoc*, *Idcirco*, besides those other ordinary, the inductions for war (which we call *subsidies*) are part of *quæ Cesaris* too. And warranted by the Scripture: *Amaziah*, levying a hundred Talents, at one time against *Edom*: *Menahem* levying a thousand Talents, at another, against *Assur* (a great contribution of fifty sicles a man.) Indeed so it was, but such were the occasions: , and the occasions being such, done: and done lawfully.

2 Chro. 25. 6.
2 King. 15. 19
20:

Then, as generally we are bound to render all *quæ Cesaris*: So, in particular, by this Text and at this instant, this *quæ*: when the times make it requisite, and it is orderly required.

CHRIST, that willeth us to render it, rendered it Himself: and very timely He did it. For, He went to be taxed, being yet in His mothers womb (as *Levi* is said to pay tythe in his Fathers loynes.) And he was born under the obedience of payng this duty. This may haply be said not to be his own act: Therefore after at full yeares, then also, though He might have pleaded exemption (as He telleth *S. Peter*) yet payed He His *Stater*; though not due, yet to avoid the offence of refusing to pay to *Cesar*, *Conditor Cesaris censum solvit Cesari*: Seeing then, *Cesar's* Creator paid *Cesar* his due, will any deny to do it; Especially seeing He paid *Cesar* his due: yea, even then, when *Cesar* did not render to GOD His due, but to *Idols*; and what colour then, can any have to deny it?

Luke 2. 5.
Heb. 7. 9, 10.
Math. 27. 27;

So have we His Example, whereof we have here His Precept: doing that before us, which He willeth us to do after Him, and calling to us for no more, than He did Himself. And ensuing His steps. His Apostle presseth the same point: telling us, Custom and Tribute are *decali*, debts: shewing us, why they be debts, *Idcirco*, for the good we receive: and willing us therefore to depart with them even *propter conscientiam*, for very conscience sake.

Rom. 13. 7.

Let me add but this one. The fore-fathers of these here that move this doubt, they forsook *Davia's* House, only because they thought much of paying the tax which *Salomon* had set, and they revolted to *Jeroboam*: what got they by it? By denying *Quæ Cesaris*, they lost *Quæ Dei*, the true Religion; and besides enthralled themselves to far greater exactions, which the erecting of a new Estate must needs require. Even these, not obeying this advice, this Reddite of our SAVIOUR, but mutining for the Roman tribute after, under *Florus* and *Albinus* Deputies for *Cesar*: besides that they lost their Temple, Sacrifice, and Service, their *Quæ Dei*; upon this very point, overthrew their estate clean, which to this day they never recovered. Therefore Reddite *Quæ Cesaris*, is good counsel, lest *Quæ Dei* and all go after it.

To conclude then, 1 *Cesar* and GOD will stand together; yea, *Tiberius Cesar* and GOD. 2 To these, so standing, there are certain things due, of duty belonging. 3 These things so due are to be rendered: Not given as *Gratuities*, but rendered as *Debts*: And again, with good will to be rendered, not delivered by force: And as willingly, so wisely; *Cesar* to have his, GOD His; in distinction, not confusion, but each his own. 4 *Cesar*, such duties: all such duties as pertain to him at large; but as this Text occasioneth, the duty of *Tribute* and *Subsidie*. This is the *summa*.

And if *Tiberius Cesar*, much more that Prince, that every way CHRIST Himself would commend before *Tiberius*; whom it were an injurie, once to compare with *Tiberius*: Above any *Cesar* of them all: who hath exalted Him, whom *Tiberius* crucified; and professed Him, with hazard of his estate and life, whom they persecuted in all bloody manner.

Who hath preserved us, in the profession of His holy Name and truth many years, quietly without fear, and peaceably without interruption; and, so may fill, many and many times many years more. To this, to such a one, by special due: Reddite more, and more willingly, and more bounteously, than to them. The conclusion is good, the Consequent much more forcible. This, for *Quæ Cesaris* now. For *Quæ Dei*, at some other time, when like Text shall offer like occasion.



A SER



A
SERMON
 Preached before the
KINGS MAJESTIE
 AT
HAMPTON COURT,

On Sunday the XXVIII of SEPTEMBER,

Anno Dom. MDC VI.

NUMB. Chap. X. Ver. I. II.

Then GOD spake to Moses, saying,

Make thee two Trumpets of silver, of one whole piece shalt thou make them.

And thou shalt have them (or they shall be for thee to Assemble, or call together) the Congregation, and to remove the Camp.

דיוולר
 למקדא
 העוה

A Grant:

From God.

Of the power of
 calling Assem-
 blies.
 The Grant of
 this power, a
 matter of im-
 portance.
 Chap. 25. 1.



Among divers and sundry Commissions granted in the Law, for the benefit and better order of GOD'S people: this (which, I have read) is one. Given (as we see) per Ipsum DEUM by GOD Himself: and that *voce vocis Oracula*, by expresse warrant from His own mouth, Then GOD spake to Moses, saying,

And it is a grant of the Right and Power of the Trumpets, and with them, of assembling the people of GOD. A Right and Power not to be lightly accounted of, or to be heard of with slight attention: It is a matter of great weight and consequence, the calling of Assemblies.

There is yearly a solemn Feast holden in memory of it, and that by GOD'S own appointment, no lesse than of the Pascheover, or of the Law itself, Even the Feast of the trumpets, much about this time of the year, the later *Equinoctial*. And GOD appointeth no Feast, but in remembrance of some special benefit. It is therefore one of His special benefits, and high favours vouchsafed them, and to be regarded accordingly.

This

This power hitherto, ever since they came out of *Egypt*, and that *GOD* adopted then for His people, unto this very day and place had *GOD* kept in His own hands, as to Him alone (of right) properly belonging. For unto this very day and place the people of *GOD*, as they had assembled many times and oft; so it was ever (they be the very last words of the last Chapter, which serve for an introduction to these of ours) ever, all their meetings and removings were, by immediate warrant from *GOD* Himself. But here now, *GOD* no longer intending, thus to warrant them still by special direction from His own self, but to set over this power, once for all: Here He doth it. This is the primarie passing it from *GOD*, and deriving it to *Moses*, who was the first that ever held it by force of the *Law* written. For, to this place they came by the sound of *Gods*; and from this place they dislodged, by the sound of *Moses's Trumpet*.

In whose hands this Power was before.
Chap. 9. V. 18, 20, 23.

Exod. 19. 13.

And it is a point very considerable, what day and place this was: for it appeareth, they were yet at *Sinai*, by the 12. ver. yet, at the very Mount of *GOD*, by the 33. of this Chapter, even then, when this Commission came forth: So that this power is as ancient as the *Law*. At no other place, nor no other time delivered, than even the *Law* it self: when the two *Tables* were given, the two *Trumpets* were given: and *Moses* that was made keeper of both the *Tables*, made likewise keeper of both the *Trumpets*; Both at *Sinai*; both at one time: As if there were some near alliance between the *Law* and *Assemblies*. And so there is: *Assemblies* being ever a special meanes to revive the *Law* (as occasions serve) and to keep it in life. As if the *Law* it self therefore lacked yet something, and were not perfect and full without them: So, till this grant was passed, they stayed still at *Sinai*, and so soon as ever this was passed, they presently removed.

The time and place of the Granting.

To entreat then of this Power. The story of the Bible would serve our turn to shew us, who have had the exercise of it in their hands, from time to time, if that were enough. But that is not enough. For, the errors first and last about this point, from hence they seem to grow, that men look not back enough: have not an eye to this, how it was in the beginning, by the very *Law of God*. Being therefore to search for the Original warrant, by which the *Assemblies of Gods* people are called, and kept: this place of *Numbers* is generally agreed to be it: That here, it is first found, and here it is first founded; even in the *Law*, the best ground for a Power that may be.

March 19. 4.
This the original Grant of it.

In *Lege quid scriptum est? quomodo legis?* (saith our SAVIOUR) What is written in the *Law*, how read you there? as if He should say: If it be to be read there, it is well: then must it needs be yielded to: there is no excepting to it then, unlesse you will except to *Law*, and *Law-giver*, to *GOD* and all. Let us then come to this Commission.

Luke 10. 26.

The points of it be three: First, two trumpets of silver, to be made out of one whole piece, both. Secondly, with these trumpets, the Congregation to be called, and the Camp removed. Thirdly, *Moses* to make these Trumpets, and being made, to use them to these ends. These three: 1 The Instrument: 2 The End, for which: 3 The Party, to whom.

The Parts of the Grant.

Now (to marshall these in their right order:) 1. The end is to be first: *Sapiens semper incipit a fine* (saith the Philosopher.) A wise man begins ever at the end: for that (indeed) is *Causa Causarum* (as Logick teacheth us) the cause of all the causes: the cause that sets them all on working. 2: Then next, the Instrument; which applieth this power to this end. 3: And so last, the Agent, who is to guide the Instrument, and to whom both Instrument and Power is committed.

1. The End, for which this Power is conveyed, is double: as the subject is double, whereon it hath his operation. 1 The Camp, and the 2 Congregation. On either of these, a speciall exercise: to remove the Camp: To call together the Congregation: One for Warre, the other for Peace.

That of the Camp, hath no longer use, than while it is warre. *GOD* forbid that should be long: nay, *GOD* forbid, it should be at all. The best removing of the Camp, is the removing of it quite and clean away. But if it be not possible, if it lie not in us, to have peace with all men, if warre must be, here is order for it. But, the calling of the Congregation, that is it: that is to continue, and therefore, that, which we deal with.

Rom. 12. 12.

The calling of the Congregation (as in the two next verses) either in whole, or in part: either of all the Tribes, or but of the chief and principal men in them. A power for both these. And (in a word) a power general, for calling Assemblies: Assemblies in war: Assemblies in peace: Assemblies, of the whole: Assemblies of each, or any part.

2. This Power, to be executed by Instruments: the Instruments to be Trumpets: two in number: those to be of silver, and both of one entire piece of silver.

3. This Power, and the executing of it by these Instruments, committed to *Moses*. First, he to have the making of these Trumpets: *Fac tibi* then, he to have the right to them being made: *Et erunt tibi*: then, he to use them to call the Congregation, and if need be, to remove the Camp. None to make any Trumpet but he. None to have any Trumpet but he. None to meddle with the calling of the Congregation, or removing the Camp with them but he, or by his leave and appointment.

Wherein as we find the Grant full, so are we further to search and see, whether this Grant took place or no? Whether as these trumpets were made and given to call the Congregation, so the Congregation from time to time, have been called by these trumpets. And so first of the granting this Power to be executed, and then of the executing this Power so granted.

So have we two Subjects: the Camp, and the Congregation. Two Acts: to Assemble, and to Remove. Two Instruments: the two silver Trumpets. Two Powers: to make them, to owe them being made, for the two acts or ends before specified: First for calling the Assembly, and then for dissolving the Camp. And all these committed to Moses. The summe of all is: the establishing in Moses, the Prerogative and Power of calling and dissolving Assemblies about publike affaires.

Then GOD spake to Moses, &c.

Assembling, a motion extraordinary.

IF we begin with the End: the End is Assembling. Assembling, is reduced to Motion. Not to every motion: but to the very chiefeft of all; as that which draweth together all: and so at once moveth all. For as in the Soul, when the mind summoneth all the powers and faculties together: Or in the body, when all the sinews joyn their forces together, it is *ultimum potentia*: So in the body politick, when all the Estates are drawn together into one, it is *nixus* rather than *Motus*, a main sway, rather than a motion: Or, if a motion, it is *Motus magnus*, no common and ordinary, but an extraordinary great Motion. Such a motion is Assembling, and such is the nature of it.

Yet necessary. For the Camp.

For the Congregation.

Yet, even this (great and extraordinary as it is) such and so urgent occasions may, and do daily arise, as very requisite it is, such Meetings there should be: very requisite (I say) both in Warre and in Peace, both for the Camp and for the Congregation. The ground whereof seemeth to be; that, power dispersed may do many things: but to do some, it must be united. United in consultation: For, that which one eye cannot discern, many may. United in Action: For, many hands may discharge that by parts, which in whole, were too troublesome for any. But Action is more proper to Warre: that is the Assembly of Fortitude: And Consultation rather for Peace; that is the Assembly of Prudence. And in Peace, chiefly, for making of Lawes: For that every man is more willing to submit himself to that, whereof all do agree. The whole Camp, then, when it is assembled, will be the more surely fortified: And, the whole Congregation, when it is assembled, will be the more surely advised. And, hereby it cometh to passe, that there ever hath, and ever will be, great use of calling Assemblies.

a Especially for this land of Britain. Nec aliud adversus validissimas gentes, pro nobis utilius, quam quod in commune non consulunt. Ratus ad proprium laudum communis periculum conventus. Ita dum singuli pugnant, universi vincuntur. In vita Agric. b Necessary for the Church. De vita Constantini, lib. 3. cap. 6.

Let me add yet one thing further, to bring it home to our selves. There is no people under heaven may better speak for the use of Assemblies, than we: There was nothing that did our Ancestors the Britains more hurt (saith *Tacitus* [a] of them, nothing that turned them to greater prejudice, than this one, That they met not, they consulted not in common: but every man ran a course by himself of his own head: And, this was the greatest advantage the Roman had of them: they were not so wise, as to know, what good there was in publike Conventions. Therefore, great use of Assemblies: may we say of all others.

Now if they be needfull for the Camp, and for the Congregation, as it is a Civil body: I doubt not, but I may add, also, every way as needfull for the Congregation properly so called (that is) the Church. [b] The Church hath her warres to fight: The Church hath her Lawes to make.

Warres, with heresies; wherein experience teacheth us, it is matter of lesse difficulty to raze a good Fort, than to cast down a strong imagination; and more easie to drive out of the Field a good Army of men, than to chase out of mens mindes a heap of fond opinions, having once taken head. Now, heresies have ever been best put to flight by the Churches Assemblies (that is) Councils, as it were by the Armies of GOD'S Angels (as *Ensebius* calleth them:) yea, it is well known, some heresies could never be thoroughly mastered or conquered, but so.

Then for the Churches Lawes (which we call Canons and Ryles) made to restrain or redresse abuses, they have alwayes likewise been made at her Assemblies in Councils, and not elsewhere. So that, as requisite are Assemblies for the Congregation, in this sense, as in any other: By this then that hath been said it appeareth, that GOD'S Fac tibi here is no more than needs; but that meet it is, the Trumpets be put to making. And so I passe over the Instrument, which is the second part.

2 Instruments.

Assembling (we said) is reduced to motion. Motion is a work of Power. Power is executed Organice (that is) by Instrument: So, an Instrument we must have, wherewithall to stir up, or to begin this Motion.

Trumpets.

1 Cor. 15. 52

1. That Instrument to be the Trumpet. It is the sound that GOD Himself made choice of, to use at the publishing or proclaiming His Law, and the same sound He will have continued, and used still, for Assemblies, which are (as hath been said) special supporters of His Law. And the very same He will use too, at the last when He will take account of the keeping or breaking of it; which shall be done, in *Tuba novissima*, by the sound of the last Trumpet. And He holden on, or continueth one and the same Instrument, to shew, it is one and the same Power, that con-

continueth still : That, whether an *Angel* blow it, as at *Sinai* ; or whether *Moses*, as ever after ! it is one sound, even G O D'S sound, G O D'S voice, we have in both.

2. They are to be *twain*, for the *two Assemblies*, that follow in the next Verses ; Either, of the whole Tribes *Coagmentative* : or of the chief and choice persons of them only, *Representative*. And for the *two Tables*, also. For, even this very month, the *first* day, they are used to a *civil* end : the *tenth* day to a *Holy*, for the day of *expiation* : Of which this later belongeth to the *first* : that former to the second Table.

3. They are to be of *silver*, (not to seek after speculations) only, for the *Metals* sake, which hath the shrillest and clearest sound of all others.

4. They are to be of *one whole piece* both of them, not of two diverse : and that must needs have a meaning : it cannot be for nothing. For, unlesse it were for some meaning, what skilled it else, though they had been made of two several plates ? but only to shew, that both *Assemblies* are *unius juris*, both of one and the same right : as the *Trumpets* are wrought, and beaten out, both of *one entire piece* of Bullion.

3. But it will be to small purpose, to stand much upon the *Instrument* : I make way therefore to the third point ; how they shall be bestowed, who shall have the dealing with them : For on them depend, and with them goeth the *Power of calling Assemblies*.

For, to whom these *Trumpets*, to whom this *Power* was granted, to call the *Congregation* : To whom committed. And then, whether the *Congregation* were ever after so called, by this *Power*, and these *Trumpets*.

1. Where first, it will be soon agreed (I trust) that every body must not be allowed to be a maker of *Trumpets* : nor when they be made, that they hang, where who that list may blow them : (that is) that every man, hand over-head is not to be in case, to draw multitudes together : There will be (saith *Saint Luke*) *Turbatio non minima*, no small ado, if that may be suffered. If *Demetrius* getting together his fellow craftsmen, they may of their own heads, rush into the common Hall, and there keep a shouting and crying two houres together ; not knowing most of them, why they came thither, and yet thither they came. There is not so much good, in public meetings, but there is thrice as much hurt, in such as this ; No common-wealth, no not Popular Estates could ever endure them. Nay, *πάντα καὶ τάδε* (say both Scripture and Nature) Let all be done in order : let us have *ἐννομον ἐκκλησίαν*, Lawfull orderly Assemblies, or else none at all. Away then with this confusion, (to begin with :) away with *Demetrius's* Assemblies.

To avoid then this confusion, some must have this *Power*, for, and in the name of the rest. Shall it be one, or more ? (for that is next.) Nay, but one (saith G O D) in saying, *Tibi*. Where I wish you mark this : That as at the first He took this *Power* into His own hands, and called them still together Himself : So here, He deriveth this *Power* immediately from Himself, unto one : without first settling it, in any body collective at all.

It is from our purpose to enter the question, whether the *Power* were in the whole body originally ? seeing though it were, it is now by the positive ordinance of G O D otherwise disposed. The reason may seem to be Partly ; necessity of expedition : The trumpets may need to be blown sometimes, suddenly, sooner, than divers can well meet, and agree upon it too. Partly, avoiding of distraction : The two Trumpets may be blown, two divers wayes, if they be in two hands : and so shall the Trumpet give an uncertain sound (1 Cor. 14. 8.) and how shall the Congregation know, whether to Assemble ? Nay (a worse matter yet than all that) so may we have Assembly against Assembly : and rather than so, better no Assembly at all.

Therefore as G O D would have them, both made of one piece : so will He have them both made over to one Person : for, *tibi* implieth one. Who is that one ? It is to *Moses* G O D speaketh, to Him is this *Tibi* directed : Him, doth G O D nominate, and of his Person make choice, first, to make these trumpets. No man to make, no man to have the hammering of any trumpet, but he.

And there is no question, but for *Aaron*, and his sonnes the Priests : they are to call the *Levites*, to call the people together to their Assemblies : How shall they warn them together, unlesse they may make a trumpet too ? But if there be any question about this ; G O D's proceedings here will put all out of question. For, to whom giveth He this charge ? Not to *Aaron* is this spoken, but to *Moses* : *Aaron* receiveth no charge to make any trumpet : Never a *fac tibi*, to him ; neither in this, nor in any other place. To *Moses* is this charge given. And to *Moses* : Not, Make thee one (one for secular affaires ; that, they would allow him) but *Fac tibi duas* : Make thee two, make both.

2 Well, the making is not it. One may make, and another may have : *Sic vos non vobis* : You know the old Verse. When they be made and done, then who shall owe them ? It is expressed that, too ; *Et erunt tibi* : They shall be for thee. They shall be, not one for thee, and another for *Aaron* : but *Erunt tibi*, they shall be both for thee : they shall be both thine. A third if they can find, they may lay claim to that ; but both these are for *Moses*.

We have then the delivery of them to *Moses*, to make, which is a kind of seizen, or a Ceremony investing him with the right of them. We have beside, plain words, to lead their possession ; and those words operative, *Erunt tibi*. That as none to make them : so none to own them being made, but *Moses*. And what would we have more to shew us, *Cujus sunt iura*, whose the trumpets be ; or whose is the right of calling Assemblies ? It is *Moses* certainly, and he by vertue of these, stands seized of it.

That power to
continue after
Moses.

To go yet further: But was not all this to *Moses*, for his time only; and as it begun in him, so to take end with him? Was it not one of these same *Privilegia Personalia, quæ non transuntur in exemplum*; A privilege peculiar to him, and so no president to be made of it? No, for if you look but a little forward (to the VIII. Verse following) there you shall see, that this Power which GOD here conveyeth: this Law of the silver trumpets, is a Law to last for ever; even throughout all their generations, not that generation only. And there is great reason it should be so, that seeing the *Use* should never cease, the *Power* likewise should never determine.

Moses received
it as chief Ma-
gistrate.

Being then not to determine, but to continue, it must descend to those that hold *Moses's* place. I demand then, what place did *Moses* hold? Sure it is, that *Aaron* was now the High Priest, anointed and fully invested in all the rights of it, ever since the eighth chapter of the last Book. *Moses* had in him now, no other Right, but that of the chief Magistrate. Therefore as in that Right (and no other) he received and held them: So, he was made *Custos utriusque Tabule*: So, he is made *Custos utriusque Tube*. But who can tell us better than he himself, in what right he held them? He doth it in the third Verse of *Deut. XXXIII.* (read it which way you will:) *Erat in Iishrune Rex*, or, in relictissimo Rex, or, in relictitudine Rex, or, in relecto Regis, dum congregaret Principes populi, & Tribus Israel: All come to this; that, though in strict propriety of speech, *Moses* were no King, yet in this, he was in relictitudine Rex, or in relecto Regis, (that is) in this, had (as we say) *Jus Regale*, that he might and did assemble the Tribes and chief men of the Tribes, at his pleasure. Herein he was, *Rex in relictitudine*. For this was *relectio Regis*, A power Regal. And so it was holden in *Egypt* before *Moses*, even in the Law of Nature: that without *Pharaoh*, no man might lift up hand or foot in all the Land of *Egypt* (suppose, to no publike or principal motion:) And so hath it been holden in all Nations, as a special Power belonging to Dominion. Which maketh it seem strange, that those men, which in no cause are so fervent as when they plead, that Church-men should not *κνυγεύειν*, that is, have Dominion; do yet hold this Power, which hath ever been reputed most proper to Dominion, should belong to none, but to them only. Our SAVIOUR CHRIST'S *Vos autem non sic*, may (I am sure) be said to them here in a truer sense, than as they commonly use to apply it.

Cant 41. 44.

Matth. 20. 26.

The chiefe Ma-
gistrate to suc-
ceed in it.

To conclude then this point, if *Moses* as in the right of chief Magistrate held this power, it was from him to descend to the chief Magistrates after him over the people of GOD, and they to succeed him, as in his place, so in his right, it being by GOD Himself settled in *Moses* and annexed to this place, *lege perpetua*, by an estate indefezible, by a perpetual Law, throughout all their generations. Therefore ever after by GOD'S expresse order, from year to year, every year on the first day of the seventh moneth, were they blowen by *Moses* first, and after by them that held his place, and the Feast of the Trumpets solemnly holden, and put them in mind of the benefit thereby coming to them, so withall to keep alive and fresh still in the knowledge of all, that this power belonged to their place, that so none might ever be ignorant, to whom it did of right appertain, to call Assemblies.

Aarons Assem-
blies, how cal-
led.
Verse 10.

Numb. 31. 6.

And how then shall *Aaron's* Assemblies be called? with what Trumpet, they? God Himself hath provided for that in the X. Verse following, that with no other than these. (There is in all the Law, no order for calling an Assembly, to what end, or for what cause soever, but this, and only this: No order for making any third trumpet: Under these two therefore are all comprized.) This order there God taketh, that *Moses* shall permit *Aaron's* sonnes to have the use of these trumpets. But the use, not the property. They must take them from *Moses*, as (in the XXXI. chapter of this Book) *Phineas* doth: But *Erunt tibi* (Gods own words, *Erunt tibi*) must still be remembred: His they be, for all that: *Moses* the owner still, the right remains in him: their sounding of them deprive not him of his interest, alter not the property: *Erunt tibi*, must still be true, that right must still be preserved. It may be, if we communicate with flesh and blood, we may think it more convenient (as some do) that GOD had delivered *Moses* and *Aaron* either of them one. But when we see Gods will by GOD'S Word what it is, that *Moses* is to have them both: we will let that passe as a Revelation of flesh and blood, and think that, which God thinketh, to be most convenient.

לְקַרְא
הָעֵדָה

The two duties.

Now then, if the trumpet belong to *Moses*; and that to this end, that with them he may call the Congregation, these two things do follow: First, that if he call; the Congregation must not refuse to come: Secondly, that unlesse he call they must not assemble of their own heads, but keep their places. Briefly thus: the Congregation must come when it is called: and it must be called yer it come. These are the two duties we owe to the two trumpets, and both these have Gods people ever duly performed.

And yet not so, but that this right had been called in question, yea, even, in *Moses's* own time; (that we marvel not, if it be so, now;) and both these duties denied him, even by those who were alive and present then, when God gave him the trumpets. But mark by whom, and what became of them.

To come when
they be called.

The first duty is, to come when they be called: and this was denied (in the XVI. chapter following, Ver. 12.) by *Core*, *Dathan*, and their crew: *Moses* sounded his trumpet, sent to call them: they answered flatly (and that not once, but once and again,) *Non venimus*, they would not come, nor once stir for him or his trumpets they. A plain contradiction indeed: neither is there in all that chapter any contradiction *veri nominis*, true and properly so to be called, but only that. You know what became of them; they went quck to hell for it, and wo be to them, even under

under the Gospel (saith Saint Jude) that perish in the same Contradiction, the Contradiction of Core.

The second duty is, to be called yer they come: this likewise denied, even Moses himself; (that they in his place may not think strange of it) in the XX. Chapter of this very Book. Water waxing scant, a company of them grew mutinous, and in a tumultuous manner, without any found of the Trumpet, assembled of themselves. But these are branded too: the water they got, is called the water of Meriba: and what followed you know; None of them that drank of it, came into the land of Promise. God swore, they should not enter into His Rest.

Now, as both these are bad; so of the twain, this later is the worse. The former (that came not, being called) do but sit still, as if they were somewhat thick of hearing: But the later that come, being not called; either, they make themselves a trumpet, without ever a *Fac tibi*: or else they offer to wring Moses's trumpet out of his hands, and take it into their own. Take heed of this later: it is said there, to be *adversus Mosē*, even against Moses himself. It is the very next fore runner to it: it pricks fast upon it. For they that meet, against Moses will, when they have once thoroughly learned that lesson, will quickly perhaps grow capable of another, even to meet against Moses himself, as they did, *Periclitamur argui seditionis* (saith the Town-Clark) We have done more than we can well answer: We may be indicted of treason, for this dayes work, for coming together without a trumpet; and yet it was for Diana, that is. for a matter of Religion.

You see then whose the Right is, and what the duties be to it, and in whose steps they tread, that deny them. Sure, they have been baptised, or made to drink of the same water (the water of Meriba,) that ever shall offer to do the like, to draw together without Moses Call.

And now to our Saviour CHRIST's question: In the Law how is it written? How read you? Our answer is: There it is thus written, and thus we read: that Moses hath the Right of the trumpets: that they to go over with him and his Successours: and that to them belongeth the power of calling the publike Assemblies.

This is the Law of God; and that no *judicial Law*, peculiar to that People alone, but agreeable to the Law of Nature and Nations: (two Lawes of force thorow the whole world.) For even in the little Empire of the body natural, *Principium motus*, the beginning of all motion, is in, and from the head. There, all the knots, or (as they call them) all the conjugations of sinewes have their head, by which all the body is moved. And as the Law to Nature, by secret instinct by the light of the Creation annexeth the organ of the chiefest part: even so doth the Law of Nations, by the light of Reason, to the chiefest Person: And both fall just with the Law here written where (but *Erant tibi*) the same organ or poweris committed to Moses, the principal Person, in that Common-wealth. The Law of Nations in this point (both before the Law written, and since, where the Law written was not known) might easily appear, if time would suffer, both in their general order for conventions so to be called; and in their general opposing to all conventicles called otherwise.

Verily, the Heathen lawes made all such Assemblies unlawfull, which the highest authority did not cause to meet: yea, though they were *ισπὸν Ὀσέων ἰσχυρῶν*, say Solons Lawes: yea, though *sub pretextu Religionis*, say the Roman Lawes. Neither did the Christian Emperours think good, to abate any thing of that Right. Nay, they took more streight order: For, besides the exiling of the person, which was the Law before they proscribed the place; where, under pretence of Religion, any such meeting should be. But I let them passe, and stand only on the written Law, the Law of God.

We have Law then for us, That Moses is ever to call the Congregation. But though we have Law, *Mos vivas Legem*; Custom over-ruled Law. And the custom or practice may go another way; and it is practice that ever best bewrayeth a Power. How then hath the practice gone? It is a necessary question this, and pertinent to the Text it self. For there is a Power granted: and in vain is that Power that never cometh into act. Came then this Power into acts? It is a Power to call the Congregation together: Were the Congregation called together by it? A grant there is, That *Erunt tibi*; so it should be: did take place? was it so? *Erantne illi*? Had he it? Did he enjoy it? Let us look into that another while, what became of this Grant, what place it took. And we shall offend not Moses in so doing. It is his advice, and desire both; that we should enquire into the dayes past; that were before us, and ask, even from one end of heaven to the other: to see how matters have been carried. So that, as our SAVIOUR CHRIST sendeth us to the Law, by His *In Lege quid scriptum est*? so doth Moses direct us to the use and practice, by His *Interroga de diebus antiquis*. I do ask then, These trumpets here given, this power to call together the Congregation, how hath it been used? Hath the Congregation been called accordingly, in this, and no other manner? by this, and no other power? It hath (as shall appear:) and I will deal with no Assemblies, but only for matters of Religion.

Of Moses, first there is no question: it is yielded that he called them, and dismissed them. And even so did Joshua after him, no lesse than he; and they obeyed him in that Power, no lesse than Moses. And as for that which is objected concerning Moses, that he for a time dealt in matters of the Priests Office, it hath no colour in Joshua, and those that succeeded him.

Jude 11.

2
To be called
yer they come.
Chap. 20. 13.

called, and
come not.
Came uncalled.

Act. 19. 40.

Agreeable to
the Law of
Nature.

To the Law of
Nations.

The practice or
use of this power,
er, among the
Jewes.
Deut. 4. 32.

By Moses, Joshua.
Josh. 1. 17.

Jof. 24. 18.

The Covenant, and the renewing of the Covenant, are matters meerly spiritual; yet in that case did *Ioshua* (*Ioshua*, not *Eliazar*) assemble all the Tribes, *Levi* and all, to *Sichem* (*Iof. XXIV*) called the *Assembly* at the first verse, dissolved it at the XXVIII. For if *Ioshua* may call, he may dissolve too: Law, Reason, Sence, teach, That *cujus est nolle, ejus est & velle*. That calling and discharging, belong both to one power. Nay, *Demetrius's* assembly, though they had come together disorderly, yet when the *Town-Clark* (that should have called them together) did discharge them, they added not one fault to another; but went their wayes, every man quietly, *Demetrius* himself, and all: that they are worse than *Demetrius* that deny this.

David.

1 Cron. 15.

1 Cron 23.

23, 6.

But I pass to the Kings (that estate futeeth us better.) There doth *David* call together the *Priests* and other persons Ecclesiastical, and that even with these *Trumpets*. And for what matters? *Secular*? Nay, but first, when the *Ark* was to be removed; And again, when the *Officers* of the *Temple* were to be set in order: things meerly pertaining to *Religion*? And as he called them, 1 *Chron. 15. 4.* so he dismissed them, 1 *Chron. 16. 43.*

Salomon.

2 Chron. 15. 14.

A. 4.

The like did *Salomon*, when the *Temple* was to be dedicated; called the *Assembly*, 2 *Chron. 5. 2.* dissolved the *Assembly* in the X. verse of the VII. chapter following.

The like did *Aza*: when *Religion* was to be restored, and a solemn oath of *Association* to be taken for the maintaining of it; with the sound of these *Trumpets* did he it.

Jehosaphat.

2 Chron. 20. 3.

Ihu

b Reg. 10. 20.

Ihu.

c 2 Cron. 24. 5.

Ihu.

d 2 Cron. 34.

29 30.

Ez. 10.

2 Cron. 29. 15.

Jehosaphat used them [a] when a publick fast to be proclaimed. *Ihu* used them [b] when a solemn Sacrifice to be performed. *Ihu* [c] in a case of Dilapidations of the *Temple*, a matter meerly Ecclesiastical. *Iosias* [d] when the *Temple* to be purified, and a mass of superstitions to be removed.

In all these cases, did all these Kings call all these Conventions of *Priests* and *Levites*, for matters of *Religion*. I insist only on the fact of *Ezekias*. He was a King, he gave forth his precept for the *Priests*, and all their brethren to assemble: Wherefore *Ad res Iehova*, for the affairs of the service of *GOD*, yea, *GOD* himself. There are fourteen chief men of the *Priests* set down there, by name, that by vertue of that precept of the King, came together themselves, they and their brethren, all, *ex precepto Regis, ad res Iehova*, by the Kings authority, for matters meerly of the Church. I know not what can be more plain: the *Matters*, spiritual, the persons assembled, spiritual; and yet called by the Kings *Trumpet*.

Mardocheus.

Hest. 9. 17.

Thus, till the captivity. In the Captivity there we have *Mardochei* (when he came in a place of Authority) appointing the dayes of *Purim*, and calling all the *Jews* in the Province together to the celebrating of them.

Nehemias.

Nehem. 7. 14.

Nehem. 13. 11.

After the Captivity, *Nehemiah* kept the *Trumpet* still: and by it, first called the *Priests*, to shew their right to their places by their Genealogies, and after reduced them also to their places again, when they were all shrunk away in time of his absence.

The Maccabees.

1 Mac. 14. 44.

These lead the practice till you come to the *Maccabees*; and there it is but too evident? they profess there expressly to *Simcon*, made then their Ruler: That it should not be lawfull for any *ἐκκλησίαν συνομωσάντων* to call any Assembly in the land, *ἄνευ αὐτοῦ* without him. A plain evidence, that so had ever gone the course of their Government: Else how should it come to pass, that the altering of *Religion*, is still termed the deed of the King? that his disposition, godly, or otherwise, did alwayes accordingly change the publick face of *Religion*? which thing the *Priests* by themselves never did, neither could at any time hinder from being done. Had the *Priests* without him, been possessed of this power of assembling, how had any Act concerning *Religion* passed without them? In them it had been to stop it at any time, if they had (of themselves) had this power of assembling to set order in matters of *Religion*.

Thus from *Moses* to the *Maccabees*, we see in whose hands this power was. And what shall I say more? There was in all Gods people no one religious King, but this power he practised: And there was of all Gods Prophets no none, that ever interposed any prohibition against it.

Esay 38. 2.

Would *Esay* (shall we once imagine) have endured *Ezekias*, him to call, or the *Priest* to come together, only by his Precept, *ad res Iehova*; and not lift up his voice like a *Trumpet* against it, if it had not been (in his knowledge) the Kings right, to command; and their duty to obey? Never, certainly.

Psal. 73. 15.

What shall we say then? were all these wrong? shall we condemn them all? Take heed. In all that Government, *GOD* hath no other child; but these: if we condemn these, we condemn the whole generation of his children. Yet to this we are come now, that either we must condemn them all, one after another: the Kings, as usurpers, for taking on them, to use more power, than ever orderly they received; and the *Prophets*, for soothers of them, in that their unjust claim: Or else confess, they did no more, than they might; and exceeded not therein, the bounds of their calling. And indeed, that we must confess; for that is the truth.

Ephes. 2. 15.

This, then may serve for the custome of *GODS* own elect people. But they were *Jews*, and we would be loth to *Judaize*: and it may be this was one of the clauses of the Law of *Commandments*, consisting of Ordinances which *Christ* came to abrogate.

The practice or use of this power among Christians.

I demand therefore, when *Christ* came, how was it then? will the like appear in the *Assembly* since *Christ*? The very like every way; as consonant to that of the *Old Testament*, as may be. For *Christ* (*Mat. 18.*) giveth a promise of his assistance to such meetings; but sets no new order for calling of them, other than had been taken in the old. Therefore the same order to be kept still.

A time there was, you know, after *CHRIST*, when they were infidels: Kings and Kingdoms both.

both. A time there followed, when Kings received Religion; and no sooner received they it, but they received this power of the Trumpets with it. This to be made manifest: 1. By General councils. 2. By National and Provincial Councils, that have been assembled: 3. Under Emperors. 4. And under Kings, by the space of many hundred years.

1. And for General Councils, this first (to begin with) that if those Assemblies be not rightly called, that by this Power are called, we have lost all our General Councils at one blow. The Church of CHRIST hath to this day, never a General Council, *una litura*, with one wipe, we dash them out all: we leave them never a one, no not one. For all that ever hath been, have been thus called and kept. Yea those four first, which all Christians have ever had in so great reverence, and high estimation; not one of them a lawfull Council, if this new assertion take place. This is a perillous inconvenience: yet this we must yield to, and more than this, if we seek to disable Assemblies, to holden. For sure it is, all the General councils were thus assembled, all; all seven (for more are not to be reckoned; the eighth was only for a private business.) The rest were only of the West Church alone, and so not General: The East and West together, make a General: The East and West together never met, but in one of those seven for publick affairs: unless it were once after, in that of Ferrara.

In General Councils.

And it is well known, that was in hope of help, on the East Churches part, which they never had; and so the council never kept, but broken, even as soon as it was broken up.

Briefly then to survey these seven. And I will not herein alledge the reports of Stories (they write things they saw not, many times, and so frame matters to their own conceits; and many times are tainted with a partial humour) but only, out of authentical Records in them, and out of the very acts of the councils themselves best able to testify and tell them, by whose authority they came together: and it is happy for the Church of Christ, there are so many of them extant as there are, to guide us to the truth in this point, that so the right may appear.

First then, for the great Nicene council, the first General congregation of all that were called in the Christian world: The whole Council in their Synodical Epistle written to the Church of Alexandria, witness they were assembled (the holy Emperour Constantine gathering them together out of divers Cities and Provinces.) The whole letter is extant upon Record in Socrates 1.9. and Theodoret 1.9. Give me leave here to make a little stand: For here at this council, was the pale first broken, and the right, (if any such were) here, it went first away. At Nice these were then together, three hundred and eighteen Bishops; totius orbis lumina, (as Vilebrinus well termeth them) the Lights of the whole world; the chiefest and choicest men for holiness, vertue and valour, that the Christian Religion ever had before or since: Men that had laid down their lives for the testimony of the truth: Did any of them refuse to come, being called by him, as not called aright? Or coming, was there any of them that did protest against it? or pleaded the Churches interest, to meet of themselves? Not one.

Συνελευσθη
τη διακριση
τη βασιλειας
κατασλιν
Συναγωγης
ημης εκ δια-
φορων πολλων
τις επισημοις

What is it then? want of skill, in so many famous men, that knew not their own rights? Or want of valour, that knowing it for such, would not so much as speak a word for it, but sit still, and say nothing all the while? There were then and there present, Spyridion, Paphnutias, Potamon, and divers besides, (but these I name) that had not long before, for their constancy, had their right eyes bored out, their right ham-strings, and the strings of their right arm-pits cut in sunder. Did these want courage, think we? Were they become so faint-hearted, that they durst not open their mouth, for their own due?

Verily: that Council of Nice, (which is, and ever hath been so much admired by all Christians,) cannot be excused before God or men; if they thus conspired (all) to betray the Churches right, and suffered it, beyond all equity, to be carried away, leaving a dangerous president therein, for all councils ever after, to the worlds end. But no such right there was: if there had been, they neither wanted wit to discern it, nor courage to claim it. But they knew whose the Trumpets were: to whom (*Erunt tibi*) was spoken; And therefore never offered to lay hold on either of them, and say, this is ours.

And yet, to say the truth, there is no man of reason, but will think it reasonable, if this were the Churches own peculiar, if appropriate unto it (and so known to them to be) there ought to have been plain dealing, now at the very first council of all; that if Constantine would embrace Religion, he must needs resign up one of his Trumpets, and forbear from thence to meddle with their Assemblies. Was there so? No such thing. Why was there not? Belike, because none were there, that had ever been present at any Assembly, holden under persecution, to know the Churches order and manner of meeting then: Yes, there was Hosius Bishop of Cordova, who had held the council of Elvira in Spain, even in time of persecution. Hosius for the West. And for the East, there was Eusebius Bishop of Antioch, had held the like at Ancyra then too: (both the councils yet extant to be seen) and these two, Presidents of them. Yet were these twain, two that came first, and sat for most at the council of Nice; and neither of them pleaded or knew of any such right: but that their power then ceased: and that Constantines Trumpet now took place. Sure, if but this first council be well considered, it is able to move much. And the example of this first, was of great consequence; for all the rest followed it; and as this went, so went they. And this for the first.

Conc. Elvire.
Tom. 1. 660.
Concil. Ancyra.
Tom. 1. 446.

2. The second General Council at Constantinople; Who called that Congregation? Their own Letter to the Emperour is yet to be seen, professing they were thither assembled by his writ.

Συναλεθη
η γενικη
συνοδος
επι της
σταυρωσης

For

a Συνοδοι
θῆσα ἐν τῇ
πρωτῇ. τ. 7.
ἐν τῇ β' αὐτῶν
βασίλειον.
b Νεώματι
δυσίπευ κρδ.
γὺς Συνα-
χθεῖσα.
c Συναχθῆναι
τὸ ἐκείθεν
προέταξεν
κρδ. 7. 9.
d Συναχθῆναι
ἐκείθεν ἢ
ἐκείθεν ἐν τῇ
β' αὐτῶν.
Tom. 2. 129.
Conveniente con-
cilio secundum

facram preceptionem. Tom 2. 579. 2. 666: Imperator Justin: quoniam oecumenicam Synodum Episcopis Ecclesiarum evocatus coegit. Tom 3. 237. 2. 44. Secundum piissimam iussionem mansuetudinis vestre. Iis que per mansuetissimam fortitudinis vestre Sacram dudum precepta sunt effica- citer promptam obedientiam exhibere, c Tom 3. 435. f De concil. lib. 1. cap 13.

In National
and Provincial,
from Constantine
to Justinian.
Euseb. 10. 5.

Socr. 1. 34.
g Theod. 2. 8.
h Socr. 6. 7.
i Tom. 1. 718.
k Socr. 4. 53.

Qui ad remo-
vendas alterca-
tiones congregare
sunt iussu Sacer-
dotale Concilium
Tom 1. 718.
l Tom 1. 680.
m Socr. 2. 24.
n Lucifer op. 7.
o Leo Epist. 9.

Under Kings
from Justinian
to Charles the
Great.

Synodus ex
precepto Glori-
osissimi Regis
Theoderici con-
gregata
p Tom 2. 470.
q Tom 2. 404.
r Tom 2. 411.
s Tom 2. 458.
t Tom 2. 458.
u Tom 2. 817.
x Tom 1. 840.
y Tom 2. 857.
z Tom 3. 208.

a Tom 3. 437.
b Tom 3. 439.
c Tom 2. 815. 819. d Tom 2. 547. 859. e Tom 3. 67. 79. 87. 181. 184. 204. 216. 374. f Tom 2. 270. Tom 2. 551. g Tom 3. 439. h Tom 3. 84. i Tom 3. 237. k Tom 3. 391. l Tom 2. 391. m Tom 2. 840. n Tom 2. 857. o Tom 3. 208. p Tom 2. 504. q Tom 3. 216. r Tom 3. 388.

3. For the third at *Ephesus*: let the *Acts* of the *Council* (now set out in Greek) be looked on, Four several times they acknowledge, they were thither summoned by the Emperours [a] *Oracle*; [b] *Beck*, [c] *Charge*, and [d] *Commandment*.

4. For the fourth at *Chalcedon*, look but upon the very front of the *council*, it proclaimeth it self, to be there assembled, *Facta est Synodus, ex decreto piissimorum, & fidelissimorum Imperatorum, Valentiniani & Martiani*. And it is well known, it was first called at *Nice*; and then recalled from thence, and removed to *Chalcedon*, all wholly by the disposing of the Emperour.

5. So saith the fifth at *Constantinople*, *juxta pium iussum a CHRISTO amati, & a DEO custoditi Justiniani Imperatoris*. They be their own words.

6. And so the sixth at *Constantinople*, *Secundum Imperialem sanctionem congregata est*; And pro obedientia quam debnuimus. They be the expresse words of *Agatho*, Bishop of *Rome* in the same Council.

7. [e] And even so the seventh at *Nice*, *Qua per pium Imperatorum decretum, congregata est*, (mean- ing *Constantine* and *Irene*.)

And these be all the *General*. In all which the force of the *truth* presenteth it self so clearly, that [f] *Bellarmino* is even dazled with it: For as one dazled, he sets down divers reasons, why the Emperours were to call them; in that very place, where he taketh upon him to prove, the Emperours were not to call them.

2. But it may be, *General councils* have a fashion by themselves: Those *congregations* may be called thus: but *National* or *Provincial* (such as ours) how? Even so too, and no otherwise. *Constantine* began with them first, before he proceeded to the *General* at *Nice*, His *Tractoria*, or *Writ*, is extant to be seen in *Eusebius*. Whereby he called the first *Provincial council* in *France*. For sure, by no *Canon* could the Bishop of *Syracuse* in *Sicily*, or *Resitutus* Bishop of *London* in *Britain*, be lawfully summoned to the Synode in *France*, (which they were) but (as it was indeed) by the Emperours *Writ* only. But this he did at the beginning of his reign; perhaps while he was yet an imperfect Christian. Nay, even first and last, he did the same: as at the beginning he calleth this; so in the end of his Reign, the thirtieth year, the year before his death, called he the Council at *Tyre*, and from thence removed it to *Jernusalem*, and from thence called them to appear before himself at *Constantinople*. The *Letters* are to be seen by which they were called, *Socr. 1. 34*. The like after him did [g] *Constantius* at *Sardis*, [h] *Valentinian* at *Lampascus*, [i] *Theodosius* at *Aquileia*, [k] *Gratian* at *Thessalonica*.

It is too tedious to go thorow them all: Only for that of *Aquileia*, thus much. Saint *Ambrose*, a man of as much spirit, as high a courage, as ever the Church had, and one that stood as much as ever did any for the Churches right: he was there present, and *President* both. Thus writeth he from the Council to the Emperour in his own name, and in the name of all the rest: *juxta Mansuetudinis vestre statuta convenimus*: Hither we are assembled, by the appointment of Your Clemency; and there is no one council more plain, than that of Saint *Ambrose* for this purpose. Yea, I add this, (which is a point to be considered) that even then, when the Emperours were professed *Arrians*; even then did the Bishops acknowledge their power to call Councils: came to them being called: sued to them, that they might be called. Came to them, as *Hosius* to that of [l] *Aramine*; *Liberius*, to that of [m] *Sirmium*, and that of *Seleucia*, sued for them, as [n] *Liberius* to *Constantius*: as [o] *Leo* to *Theodosius*, for the second *Ephesine* Council; *Innocentius* to *Arcadius*. And sometimes they sped, as *Leo*; and sometimes not, as *Liberius* and *Innocentius*: and yet when they sped not, they held themselves quiet, and never presumed to draw together of their own heads.

But it may be, this was some *Imperial power*, and that Emperours had in this point more jurisdiction than Kings. Nor that neither: For about five hundred years after Christ, when the Empire fell in pieces, and these Western parts came into the hands of Kings, those Kings had, held, enjoyed and practised the same power. In *Italy*, *Theodoric* at [p] *Rome*; *Alaric* at [q] *Agatha*; In *France*, *Clowys* (the first Christian King there) *Childbert*, *Theodebert*, and *Cheribert*: At [r] *Orleans* the first, [s] *Auvergne*; [t] *Orleans* the second, [u] *Tours*. And after that again by *Gumbrann*, *Clowys*, *Carloman*, and *Pepin*: At [x] *Mascan* first, [y] second, [z] *Chalons*: That which is called [a] *Francia*, and that which is in [b] *Vernis*. Twenty of them at the least in *France*.

In *Spain* by ten several Kings: in two Councils at [c] *Bracara*, and in [d] ten at *Toledo*, by the space of three hundred years together. And how? under what terms? Peruse the Councils themselves; their very Acts speak, Ex [f] *precepto*, [g] *Imperio*, [h] *Iussu*, [i] *Sanctione*, [k] *Natu*, [l] *Decreto*, ex [m] *Evocatione*, [n] *Dispositione*, [o] *Ordinatione Regis*; One saith, [p] *Potestas promissa est nobis*. Another, [q] *Pacultas data est nobis*: A third, [r] *Injunctum est nobis a Rege*. See their several titles: nothing can be more pregnant. And now we are gone eight hundred years after Christ.

a Tom 2. 815. 819. d Tom 2. 547. 859. e Tom 3. 67. 79. 87. 181. 184. 204. 216. 374. f Tom 2. 270. Tom 2. 551. g Tom 3. 439. h Tom 3. 84. i Tom 3. 237. k Tom 3. 391. l Tom 2. 391. m Tom 2. 840. n Tom 2. 857. o Tom 3. 208. p Tom 2. 504. q Tom 3. 216. r Tom 3. 388.

4. Then arose there a kind of Empire here in the West, under Charles the Great; and did he not then take the Trumpets as his own, and use them six several times, in calling six several Councils, at [f] Franckford, [e] Arles, [u] Tours, [x] Chalons, [y] Mentz, and [z] Rhemes? And what saith he in them? Rhemes I named last: take that; *In conventu more priscorum Imperatorum congregato à piissimo Domino nostro Carolo*, That he called that Convention by no other right, than as the manner of the ancient Emperours had been to do. Expressing under one, both what it was: and what the usage had ever been before him.

The like after him did Ludovicus Pius, Lotharius, Ludovicus Balbus, Carolus Calvus, Carolus Crassus, and Arnulphus, at the several councils holden at [a] Aken, [b] Mentz, [c] Melden, [d] Wormes, [e] Colein, and [f] Tribur; and so he held it till nine hundred years: For about that year (a year or two under or over) was holden the council of Tribur in Germany, *Cum concilio sacrum continuari decrevisset*: and [g] Presidente pio Principe Arnulpho, by the Emperour Arnulphus's decree, himself then President of it.

And if it be excepted: there are of the councils which carry in their acts no mention how they were called: For them we are to understand, that after the decrees of the first Nicene Council were by Constantines Edict confirmed, wherein (as likewise in the council at Chalcedon) it was ordered, each Province should yearly hold their Synods twice: but especially, after Justinian had made the decrees of the four first General councils to have the nature and force of Imperial Lawes: (a Law being thus passed from them,) we are to conceive, the Emperours authority was in all afterward, habitually at least: that is, if not (as in the other) by express and formal consent, yet by way of implied allowance, as passed by a former Grant.

Well, thus far the Trumpet giveth a certain sound. Now after this, there is a great silence in the volumes of the Councils, in a manner for the space of two hundred years, untill the year MCLXXX. or thereabout, when the council of Lateran was: and then (indeed) the case was altered. By that time had the Bishop of Rome by his skill and practice, got one of the Trumpets away, and carried it with him to Rome: so leaving Princes but one: But, so long they held it.

Truly, three times so much time as we are allowed, would not serve for this one point of the Councils; but even barely to recite them, and to cite them, they are so many. You remember how Abraham dealt with God for the saving of the five Cities, how he went down from fifty to ten: I might well take a course the other way, and rise from ten to fifty, nay, sixty, nay, seventy, nay eighty, not so few of Councils General, National, Provincial, called by Emperours, by Kings; Emperours of the East, of the West: Kings of Italy, France, Spain, Germany (as before, from Moses to the Maccabees: so here from Constantine to Arnulphus) for so many hundred years together, extant all to be shewed and seen, all clear and evident, all full and forcible for this Power: as it is indeed a cause that laboureth rather of plenty, than penury of proof. And this was the course that of old was well thought of in the Christian world. Thus was the congregation so long called; neither is there yet brought any thing to force us to swerve from the way, wherein so many, and so holy ages have gone before us.

Yes, something: for what say you to the three hundred years before Constantine? How went Assemblies then? Who called them all that while? For divers were holden that while: In Palestine about Easter; At Carthage, about Heretick Baptism; at Rome, about Novatus; at Antioch; about Paulus Samosatenus. How assembled these?

Truly, even as these people here, of the Jewes, did before in Egypt, under the Tyranny of Pharaoh: they were then a Church under persecution, untill Moses was raised up by GOD, a lawfull Magistrate over them. The cases are like for all the world. No Magistrate did assemble them in Egypt. And good reason; they had none to do it. Pharaoh (we may be sure) would not offer to do it; not for any conscience (I trust) or fear, to encroach upon the Churches right; but because he hated both Assembly and Congregation, and fought by all means to extinguish both. But this was no bar; but that when Moses arose, authorized by God, and had the Trumpets here, by GOD delivered him, he might take them, keep them, and use them, to that end, for which GOD gave them; to call the congregation: And none then but he could do it, because to none, but him then, was this power conveyed. They could not say to him now, as before one of them did in Egypt, *who made you a commander over us*, to call us together? nor plead in bar of the trumpets, and say; Nay, we will meet still of our selves, even as we did before in Egypt: we will still keep our old manner of conventions. No: for GOD had now taken another order; GOD (I say) had now done it: And GOD shall (I trust) be allowed, to translate this power to the principal member of the body, and to dispose of it, as it best pleaseth him.

The very same case fell out again after, in the captivity of Babylon: and again after that in the persecution under Antiochus: and these three, all are the patterns we have in the Old Testament. As before in Egypt; so, then they had meetings: but they were all by stealth; yet meetings they had. For Moses ceasing, and his right with him, the power devolved to the body, (as is usual in such cases.) But then, when Nehemias after the captivity, and Simon Maccabean after the fury of Antiochus were raised them by God, when GOD had set them in Moses place, they might lawfully do, as Moses before had done: and take their silver trumpets into their hands again. So soon as they had a lawfull Governour, the right returned to him straight: And the Congregation, none of them might then plead; Nay, but as he did in Babylon, or as we did

From Charles the Great to Arnulphus.

f Tom 3. 630.

i Tom 3. 679.

u Tom 3. 682.

x Tom 3. 986.

y Tom 3. 693.

z Tom 3. 700.

a Tom 3. 703.

b Tom 3. 832.

c Tom 3. 866.

d, Tom 3. 977.

e Tom 4. 17.

f Tom 4. 28.

g Tom 4. 41.

Nicene Can. 3.

Chalced. Can. 18.

Authent. 131.

Tom 4. 101.

One of the

Trumpets gotten

away.

under *Antiochus*: So, and no otherwise, will we *assemble* still. No, we see the contrary still. No, we see the contrary rather: Even of themselves, they profess to *Simeon* plainly: now, they have a lawful Governour, no meeting should from hence forth be in the Land, *without him*, his privity and permission.

And even as these two *Nehemias* and *Simeon*: even by the same right, *Constantine*, by *Moses* right, all, all by the Commission here penned. By it, did *Constantine* resume the trumpet, and enjoy, and exercise the Power of calling the congregation: (For even *Moses* pattern and practice five sundry times at least doth *Eusebius* alledge in the life of *Constantine* to justify his proceedings still by *Moses* example.) True it is therefore, that before *Constantine's* time, they met together as they durst, and took such order as they could. They must venture it: there was no *Moses*; they had no trumpet: and if they had, they durst not have blown it. But when *Constantine* came in place, in *Moses's* place, it was lawfull for him to do as *Moses* did: and so he did; and they never said to him, Nay, spare your Trumpet: look how we have done hitherto, we will do so even still: meet no otherwise now, than in former times we have by our own agreement. As before it was said, this had been plain dealing: Thus (if rightly they might) they should have done: Did they so? No, but to him they went, as to *Moses*, for their meetings; at his hands they sought them; without his leave or liking they would not attempt them, Yea, (I dare say) they blessed God from their hearts, that they had lived to see the day, they might now *assemble* by the sound of the Trumpet.

To conclude this point then. These two times, or estates of the Church are not to be confounded: There is a plain difference between them, and a divers respect to be had of each. If the succession of Magistrates be interrupted, in such case of necessity, the Church of her self maketh supply, because then Gods order ceaseth. But GOD granting a *Constantine* to them again, GODS former positive order returneth, and the course is to proceed and go on, as before. When the Magistrate and his authority was at any time wanting to the Church, forced she was to deal with her own affairs, within her self: for then was the Church wholly divided from Princes, and they from it. But when this wall of partition is pulled down, shall *Moses* have no more to do than *Pharaoh*, or *Constantine* than *Nero*? Congregations were so called under them: must they be so still under these too? No; no more than their manner of meeting in *Egypt* (for all the world like this of the *Primitive Church* persecuted) was to be a rule, and to over-rule these Trumpets here (in the Text) either GOD forgiving them, or *Moses* for taking them at his hands. This rather: If ever the Church fall into such bloody times, they must meet as they may, and come together as they can: They have no *Moses*, no trumpet to call them. The times of *Pharaoh* and *Nero* are then their pattern. But if it be so happy as to find the dayes of peace, *Moses* and *Constantine* are patterns for the daies of Peace: they have a *Moses* then; from that time forward they must give ear to the Trumpet. In a word, none can seek to have the Congregation so called (as before *Constantine*) but they must secretly, and by implication confess, they are a persecuted Church, as that then was, without a *Moses*, without a *Constantine*.

The times then before *Constantine*, are no bar, no kind of impeachment to *Constantine's*, no more than the times in *Egypt* were to *Moses's* right. And indeed no more they were: for *Constantine* and his Successours had them, and held them till a thousand years after CHRIST, and then one of them (by what means we all know) was let go by them, or gotten away from them: It was then gotten away and carried to Rome. But that getting, hath hitherto been holden a plain usurping; and usurping (not upon the Congregation, but) upon Princes and their Right; and that they in their own wrong, suffered it to be wrung from them. And why? Because not to Aaron, but to *Moses* it was said, *Et erunt tibi*.

1. To draw to an end, it was then gotten away: and with some ado it was recovered not long since: and what? shall we now let it go, and destroy so soon that which so lately we built again? You may please to remember, there was not long since a Clergy in place, that was wholly *ad oppositum*, and would never have yielded to reform ought: Nothing they would do, and (in eye of Law) without them, nothing could then be done; they had encroached the power of *Assembling* into their own hands. How then? how shall we do for an Assembly? Then *Erunt tibi*, was a good Text: it must needs be meant of the Prince, he had his power, and to him of right it belonged. This was then good Divinity (and what Writer is there extant of those times, but it may be turned to, in him?) and was it good divinity then, and is it now no longer so? Was the King but licenced for a while, to hold this power, till another Clergy were in; and must he then be deprived of it again? Was it then usurped from Princes: and are now Princes usurpers of it themselves? And is this all the difference in the matter of assemblies, and calling of them: that there must be only a change; and instead of a *forrain*, they shall have a *domestical*: and instead of one, many: and no remed y now, but one of these two they must needs admit of? Is this now become good divinity? Nay, I trust, if *Erunt tibi* were once true, it is so still: and if *Tibi* were then *Moses*, it is so still. That we will be better advised, and not thus go against our selves, and let truth be no longer truth, then it will serve our turnes.

2. And this calleth to mind the like dealing of a sort of men, not long since here amongst us. A while they played Prince and Parliament, with *Admonitions, Supplications, Motions and Petitions*. And in them, it was; their duty, their right, to frame all things to their new invented plot: And this is so long as any hope blew out of that Coast. But when, that way they saw it would no be, then took they up a new Text, straight; they needed neither Magistrate nor Trumpet, they

The recovery
of the Trum-
pets.

Now sought to
be gotten away
1
By the Presby-
tery.

2.
By the people
themselves.
Peny, Barrow,
&c.

The

The godly among the people might do it of themselves. For confusion to the wise and mighty : the poor and simple must take this work in hand, and so by this means the trumpet prove their right, in the end : and so come by devolution to *Demetrius*, and the Craft-men. Now, if not for love of the Truth, yet for very shame of these shifting absurdities, let these Phantasies be abandoned: and (that which *Gods* own mouth hath here spoken) let it be for once, and for ever true: That which once we truly held and maintained for truth, let us do so still ; that we be not like evil servants, judged (*Ex ore proprio*) out of their own mouths.

Let me not over-weary you ; let this rather suffice. 1. We have done as our Saviour Christ willed us, resorted to the Law, and found what there is written : (The Grand of this power to *Moses*, to call the Congregation :) 2. We have followed *Moses's* advice ; enquired of the dayes before us, even from one end of Heaven to another, and found the practice of this Grant in *Moses's* Successours : and the Congregation so by them called. It remaineth, that as GOD by His Law, hath taken this order, and His people in former ages have kept this order ; that we do so too ; that we may say as GOD saith, *Erunt tibi*, this power pertaineth to *Moses*. And that neither with Core we say, *Non venimus* : Nor with *Demetrius*, run together of our selves, and think to carry it away with crying, *Great is DIA NA*. But as we see the Power is of GOD : so, truly, to acknowledge it, and dutifully to yield it : that so they, whose it is, may quietly hold it, and laudably use it, to His glory that gave it, and their good for whom it was given : Which God Almighty grant, &c.

Luke 19.22.
The conclusion

The Editions of the Councils here alledged, is that of Venice,
by Dominicus Nicolinus in five Tomes.



Ecce 2

A SER



A
SERMON
 Preached before the
KINGS MAJESTIE
 AT
WHITEHALL
 On the **XXIV.** of **MARCH,**
Anno Dom. MDC VI.

JUDGES Chap. XVII. Ver. VI.

* Vel, quod
 rectum videba-
 tur in oculis suis.

In Diebus illis non erat Rex in Israel; sed unusquisque, * quod sibi rectum videbatur, hoc faciebat.

In those dayes there was no King in Israel; But every man did that, which was good in his own eyes.



His Chapter (the XVII. of *Judges*) is the Chapter, which by the course of the *Kalendar*, is proper to this very day. Not as now it is: For now, by reason this day, God set us a King in Israel; it hath a select Service, both of *Psalmes* and of *Chapters*. But by order of the *Church-service*, this Chapter is for this: and so it was this time four yeares (I am sure;) we all that then heard it, have good cause to remember it. And though we have got us a new, it will not be amisse, to call our selves back to our old Chapter; being this day come hither, to render our thanks even for this very thing; *In these dayes*, it is not with us, as *In those dayes*, it was with them; but that, to the joy and comfort of us all there is a King in Israel.

This, how great a benefit it is; it is not (it may be) the best Way simply to informe our selves, by *Non erat Rex*. Not simply; but sure to us our nature is, to us I say, there is no way better. It is an old observation (but experience daily reneweth it) that of *Carendo magis quam fruendo*: What it is to have, no better way,

way, to make us truly to value, than by feeling a while, how great a plague it is to be without. Our nature surely is more sensible that way, and never taketh perfect impression of that we enjoy, but by the privation or want; nor understandeth thoroughly (*in his diebus est*) now there is one, but be those (*in illis non erat.*) And that is our verse.

Of which, this is the occasion. The Book of the Judges, and the estate of the Judges now growing to an end, the Holy Ghost here beginneth to make a passage, to the estate and Books of the Kings. To which state, this Chapter (and so to the end of the Book) is a preparative, or introduction: to shew, that now the time was at hand.

There should be Kings of his Race, GOD first told [a] Abraham, by way of promise. That those Kings should come of Juda, and the [b] Scepter be his, Jacob foretold, by way of prophesie. The duty of those Kings, against the time came, was set down by [c] Moses, by way of provision long before. This shewed, Kings there should be.

But all things have a time, saith [d] Salomon: and time hath a fulnesse, saith [e] Saint Paul. And till that time, it is not only a folly, but a fault, to presse things out of season: We see, offer was twice made to [f] Gedeon, to take it: by [g] Abimelech, to get it: both came to nothing; the time was not yet come. But still, as the time drew near, every thing did co-operate, every thing made way, and gave occasion, to the purpose of GOD.

And now here, in this Chapter, is set down the very first occasion, on which GOD first misleth Kings: that, for all the Judges, one Micah, a private man of Mount Ephraim, he and his old mother, it took them in the heads, they would have a new Religion by themselves; and that was plain Idolatry: and up with an Idol they went. And because they lacked a Priest, it came into Micah's head, to give Orders; and so he did. Why, could he be suffered? It was, and then cometh in this Verse, *This was all for want of a King.* And when he had done with this; he goeth to another; and when with that, to a third, disorder upon disorder. And still at the end of every one this cometh in, *All these, because there was no King.* Which all is nothing else, but a Preparative against the time came, that God should give Kings: that they might with joy receive that his gift, and with thanks celebrate it, from year to year; do as we do now. And this is the Summe.

Three points there are in it. Two are *ad oculum* apparent, the third by necessary inference. 1. The want of a King. 2. For want of a King, what mischief ensued; Every man did what he thought good: this in general. 3. And thirdly, Every man, but namely Micah; he went up with Idols. For, Micah's fact it was, begat this Verse, and so of necessity falleth into it. Those two both general and particular disorder, are linked to the first, as to the efficient cause, or rather deficient. For, evil it is, & malum non habet efficientem, sed deficientem causam; Evil hath a deficient, but no efficient cause. For the want of some notable good (as here, a King) is the cause of some notorious evil; as greater evil cannot possibly come to a people, than to be in this case, every one to do what he list.

For the handling of these, though in nature the cause be first (and so standeth it ever) to us, the effect first offereth it self; and through it (as through the veil) we enter into the cause; and so, erunt novissimi primi, the last shall be first. 1. First then, of *Fecit quisque*. 2. And then, of *Noverat Rex*.

In the former of these we have two parts: 1 The Eye, *reclum in oculis*. 2 The Hand, *Fecit quisque*: 3 And then together, that what seemed to the eye, the hand did; and that was mischief enough.

In the latter likewise three. 1 *There was no King*: (in opposition to other estates: they had Judges and Priests, but there was no King.) 2 No King in Israel, with reference to other Nations. Not in Canaan, nor in Edom; but not in Israel: Even there, it is a want, to want a King. 3 And then out of these, *Quid faciat nobis Rex*, what a King hath to perform. To repress all insolencies, not only in general; but particularly this of Micah. Where will fall in, that the good or evil estate of Religion doth much depend, on the having, or Not having a King. For it is as if he should say; Had there been a King, this of Micah had never been endured. Now because there was not; Religion first; and after it, all went to wrack.

And last, we shall see, how farre all this doth touch us, in matter of our bounden duty of thanks to GOD, for this day.

I
Of the effect :
fecit quisque,
&c.

IN *Those dayes, when, &c.* What *dayes* were those : were they good or *evil dayes* ? And this whole Verse, is set down by way of liking, or *Complaint*. At the first one would think, that it were a merry world, if every one might do what he *list*ed ; that there were no harm in the world : they be fair words all. *Right*, and *doing right*, and the eye, the fairest member, not an evil word amongst them ?

But yet sure, those dayes were evil. This a complaint. *Quasi ingemiscit super hac Scriptura*, the Scripture doth (as it were) *fetch a deep sigh*, so oft as it repeateth this verse, and saith thus in effect : *Tanta mala conciliat non habere Regem*, so much mischief cometh there in *Israel*, or any where, where there is no King (saith *Theodoret*.)

I
*Quod rectum
in oculis. The
eye.*

To let you see then, what a monster lurketh under these smooth terms *doing that which is right in our eyes*. Two parts there be : 1 the *Eye*, 2 the *Hand*. To begin with the *eye*, and that which is *right in the eye*. There began all evil, in the first temptation : even from this persuasion, They should need no direction from GOD, or from any ; their own *eye* should be their director to what was *right*, they should do but what was *right in their own eyes*.

Three evils in
it.

1 *Quod in ocu-
lis.*

Three evils are in it. It is not safe, to commit the judgement of what is *right* to the *eye* : and yet (I know) it is our surest *sense*, as that which apprehendeth greatest variety of differences. But I know withall, the *Opticks* (the Masters of that faculty) reckon up twenty several wayes, all which it may be, and is deceived. The *Object* full of deceit : things are not as they seem. The *Medium* is not evenly disposed. The *Organ* it self hath his *suffusions*. Take but one : that of the *Oare* in the water. Though the *Oare* be straight, yet if the eye be judge, it seemeth *bowed*. And, if that which is *right*, may seem *crooked* ; that which is *crooked*, may seem *right* : So, the *eye*, no competent judge. The *Rule* is the judge of *right* : If it touch the *Rule*, and runne even with it, it is *right*, if it vary from the *Rule*, let it seem to the eye as it will, it is awry. GOD saw, this was not good : an expresse countermand we have from Him in *Deuteronomie* ; *Thou shalt not do every man, that which is right in his eyes* : that is, you shall have a surer *Rule* of *right*, than your *eyes*.

Deut. 12. 18.

2 *Quod quisq;*

But admit, we will make the *eye* the judge, yet (I hope) not *Quisque*, not *Every mans eye*, that were too much. Many *weak* and *dimme eyes* there be, many *goggle*, and *mis-set*, many little better than *blind* : shall all, and every of these be allowed, to define what is *right* ? Some, it may be (perhaps, the *Eagles* : but shall the *Owle* and all ? I trow not. Many mishapen Kindes of *right* shall we have, if that may be suffered ; yea, otherwhile, divers of them contrary one to the other.

3 *Quod in suis.*

To go yet further. Say we would allow every *eye* his priviledge ; (it were great folly to do it, but say we should ? if we should allow it every one, yet not every one *In suis*. Not his own *eye*, to direct his own doings, or (as we say) to sit Judge in his own right. No not the *Eagle*, not the best *eye* to be allowed to *right* it self. The *Judge* himself cometh down from the *Bench*, when his own sight is in hearing. We all know, *Self-love*, what a thing it is, how it *dazleth* the sight ; how every thing appeareth *right* and *good*, that appeareth thorow those *Spectacles*. Therefore, 1 Not *right*, by the *eye* : 2 At least, not *every mans eye*. 3 Nay, not any mans *right*, but by his own *eye*.

We shall never see this so well in the general, as if we look in some few examples upon it *In individuo*. And that can we no where better, than in this Chapter, and those that follow it to the end of the Book. They be nothing else, but a *Commentary* at large upon these words, *Right in every mans eyes, &c.*

Exod. 20. 4, 5 :

1. What say you to *making and worshipping a graven Image*. Lay it to the *Rule* : the *Rule* is, *Non facies, non adorabis* : then it is *crooked* and *nought*. Yet, to *Micha's eyes*, and his mother, a goodly *graven image* sheweth fair and well.

2. Go to the next chapter. What say you of *Burglary, robbing, and rising of houses* ; yea, whole *Cities*, of harmlesse poor people, and cutting all their throats ? Fie upon it, it is *crooked*. Put it to the men of *Dan*, they saw nothing but it was *right* enough.

3. Go to the next to that. How think you by *ravishing of women*, and that to *death* ? How ? away with that : Let it not be once named. No man will think that *right*. Yes, they of *Gibeab* (in the XIX. Chapter) did, and stood to it to maintain it. You see a good *Glosse* of this *Text*. Upon the matter, there are no worse things in the world than these were : if these seemed *straight*, there is nothing but will seem so to the *eye*. There is no trusting in *oculis*.

2
Fecit quisque:
The hand.

But this is not all. I now passe to the next point ; Here is a *Hand* too, *Fecit quisque*. *Fecit* is but one word ; but there is more in this one, than in all the former. For, here at this, breaketh in the whole *Sea of confusion*, when the *hand* followeth the *eye*, and men proceed to do as *lewdly*, as they see *perversly*. And sure, the *hand* will follow the *eye*, and men do as it seemeth *right*, to them, be it never so absurd that so seemeth. To die for it ; *Eve*, if her eye like it, her *hand* will have it : and *Eve's* children, that have no other guide but their *eye*, if their *eye* rove

rove at it, their *hand* will reach at it : there is no parting them. Therefore, if a bad *eye* light upon an *hand* that hath strength, and there be not *Rex*, or the stronger barre, it will be done. You may see it in all the former : 1. *Micah* liked an *Idol* well ; *Micah* had a good *purse* ; he told out two hundred *sicles*, and so up went the *Idol*. 2. The men of *Dan* liked well of *spoiling* : they were well appointed ; their swords were sharp ; *Fecerunt*, they did it. 3. They of *Gibeah* : to their lust, *Rape* seemed a small matter : they were a multitude, no resisting them ; and so they committed that *abominable villany*.

By this time we see, what a *masse of mischief* there is in these few words. For sure, if these all seemed *right* ; and so seeming were done ; Then are we come to *quidlibet a quolibet*, any man do any thing ; which is the next door to *confusion*, nay *confusion* it self. For so, no mans *soul* shall be safe, if *idolatry* go up. Alas, what talk we of the *soul* ! they have least sense of it, talk to them of that they have feeling. No mans *goods*, or *wife*, or *life* in safety, if this may go on thus. If *robbery*, *rape* and *murder* be *right*, what is wrong ?

See then now, what a woful face of a Common-wealth is here ? *Idols* and murder seen and allowed for *good* : done and practised for *good*. Again, *Micah* a *private man* ; *Gibeah*, a *City* : *Dan*, a *whole Tribe* : *Tribes*, *Cities*, *Families*, all out of course. Out of course, in *Religion* ; and not in *religion* alone, but in *moral matters* : and so, that the like never heard of, no, not among the *heathen*.

Last, this was now not in a corner, but all over the Land. *Micah* was at *Mount Ephraim*, in the midst ; *Gibeah*, was at one end, and *Dan* at the other. So in the midst and both ends, all were wrapped in the same confusion.

But what, shall this be suffered and no remedy sought ? *God* forbid.

First, the *Eye*, errour in the eye, is harm enough ; and order must be taken even for that. For, men do not erre in *judgement* but with hazard of their *soules* ; very requisite therefore, that men be travelled with, that they may see their own blindness. Then, that the counsel be followed (*Apoc. 3.*) that *eye-salve* be bought of him and applied to the eyes, that that might seem to them *right*, that is indeed. This, if it may be, is best. Revel. 3. 19.

But, if they be strongly conceited of their own *sight*, and marvel at *CHRIST* (as they, *John 9. 40.* *What, are we blind trow ?*) and will not endure any to come near their eyes : if we cannot cure their eyes, what shall we not hold their *hands* neither ? Yes, in any wise. So long, as they but see, though they see amisse, they hurt none but themselves ; it is but *suo damno*, to their own hurt, (and that is enough, nay too much ; it may be as much as their *soules* be worth.) But that is all, if it stay there, and go no further than the *eye*. But, when they see amisse and that grossely ; What, shall their *hand* be suffered to follow their *eye* ? their *hand* to be as desperate, in *mis-doing*, as their *eye* dark, in *mistaking*, to the detriment of others, and the scandall of all ? That may not be.

We cannot pull mens *eyes* out of their *heads*, nor their opinions neither ; but shall we not pinion their *hands*, or bind them to the *peace* ? Yes, whatsoever become of *rectum in oculis*, order must be taken with *fecit*, or else farwell all. Foul Rule we are like to have ; even (for all the world) such as was here in *Israel*.

We see then the *maladie* ; more than time we sought out a remedy for it. That shall we best do, if we know the cause. The cause is here set down ; and this is it, *Non erat Rex*. Is this the cause ? We would (perhaps) imagine many causes besides, but *God* passeth by them all, and layeth it upon none but this, *Non erat Rex*. And seeing he hath assigned that only for the cause, we will not be wiser than He, but rest our selves in it. The rather for that, *Ex ore inimici* we have as much. For these *miscreants*, whom He sets on work, to bring *Realmes* to confusion, and to root out *Religion*, that every one may do that, is good in their own eyes : to this point they all drive, *Ut ne sit Rex*. Away with the King, that is their only way. *Heaven* and *hell* both are agreed, that is the cause.

II.
The cause,
1. *Non erat Rex*.

To make short work then : If the cause be [*There is no King.*] Let there be one, that is the remedy : *A good King will help all*. If it be of absolute necessity, that neither *Micah*, for all his wealth ; nor *Dan*, for all their forces ; nor *Gibeah*, for all their multitude, do what they list : And if the mis of the *Kings* were the cause, that all this were amisse ; no better way to cease it, no better way to keep *Religion* from *Idolatry*, mens *lives* and *goods* in safety, their *vessels* in honour, than by *Kings*. No more effectual barre to *fecit quisque quod rectum in oculis*, than *Rex* in *Israel*.

This will better appear, if we take it in sunder ; *There was no King*. He doth not charge them with a flat *Anarchie* ; that there was no *Estates*, no kind of *Government* among them : but this only, *there was no King*. What then ? there were *Priests* : would not they serve ? It seemed, they would not. *Phineas* was to look to their eyes : But, somewhere there be some such, as *Hosee* speaks of, *Populus hic quasi qui contrahit Sacerdoti*, *This people will look to Phineas* : Set their *Priests* and *Preachers* to school ; and not learn of them, but learn them *Divinity*. The *Judges* are to look to their hands : But, there are too somewhere such, as he speaketh of (*Chap. VII. Ver. VII.*) *Devorabunt iudices* ; such, as (if it take them in the head) will not stick to set up, and swallow down the *Judges* ; specially, *inter arma*. How then, shall we have *Military Government* ? Nay, that is too violent : and if it lie long, the remedy proves as ill, as the

Osc 4. 42

Osc 7. 74

the disease. To me, a plain evidence: that, though all these were, all these were not perfect. There was one yet missing, that was to do this to better purpose, than yet had been done, and till he were had, they were not where they should be.

This is then GOD'S meanes. We cannot say, His only meanes, in that (we see) there are States that subsist without them. But this we may say, His best meanes. The best (saith the Philosopher) for Order, Peace, Strength, Steadinesse, and proves them all, one by one. But, best (say the Fathers) for that, had there been a better than this, GOD would not last have resolved on this. This is the most perfect, He last brought them to. Hither till they came; He changed their Government: From Joshua a Captain, to the Judges: From the Judges, to Eli and Samuel, Priests: But here when He had settled them, He changed no more. And this act of GOD in this change, is enough to shew, where it is not, there is a defect certainly, and such a State we may repute defective.

Besides, you shall observe: Of those three estates, which swayeth most, that in a manner doth over-top the rest, and like a foregrown member depriveth the other of their proportion of growth. The world hath seen it in two already, and shall daily more and more see it in the third. Requisite therefore, there be One over all, that is none of all, but a common Father to all, that may poize and keep them all in equilibrio; that so all the Estates may be evenly ballanced.

This act then of God in this change, is enough to teach, that this *Non erat Rex* is a defect certainly; and where there is not one, we may report the estate for deficient. At least, thus farre; that God yet may change it into a more perfect, as He did His own. And again this; that it is not conformed to the Government, simply the most perfect of all, the Government of the whole: when as the inferior bodies are ruled by the Superior, so a multitude, by unitie; that is, all by one. Thus farre on these words, *There was no King*, howsoever other States there were.

2
Non Rex in
Israel.

The next point is. *No King in Israel*. That this is not noted as a defect in grosse, or at large; but even in Israel, Gods own chosen people: It is a want (not in Edom, or Canaan, but) even in Israel too, the want of a King. Truly Israel, being Gods own peculiar, might seem to claim a Prerogative above other Nations, in this, that they had the knowledge of His Lawes, whereby their eyes were lightened, and their hands taught; and so the most likely to spare one: others had not like light: yet this, non obstante their light and their law, and that they which were Gods own people, is no super-sedeas, for having a King. Of which there needeth no reason but this; that a King is a good meanes to keep them Gods Israel. Here, for want of a King, Israel began and was fair onward, to be no longer Israel, but even Babel. When Micah (and by good reason any other as well as he) might set up Religions, and give Orders themselves; as it were in open contempt of God and His Law. So that, the people of God can plead no exemption from this; Since it is His own Ordinance, to make them and keep them the people of God.

1 Pet. 2. 13.

Rom. 13. 1.

Was it thus here, in the Old Testament, and is it not so likewise in the New? Yes, even in the New too. For there, Saint Peter willerth them that they be subject to the King, as to the Sovereign, or most excellent. And Saint Paul goeth further, and expresseth it more strongly, in the style of Parliament, and (like a Law-giver) saith *subiacetis*: Be it enacted, that they submit themselves. And when Saint Paul there, had in his Act said, *Omnis anima*; that this Act reacheth to every soul, which was enough: yet, because that seemed too general, Saint Peter came after, and goeth to the very point, and saith, *Gens sancta* must do thus too: that is, there must be a King even in GOD'S Israel. And, what would we more?

Quid faciat,
nobis Rex.

I come to the third part. And to what end a King? *Quid faciat nobis*? What will a King do unto us; It hath been said already: He will look, that every one do not that which is good in his own, and evil in Gods eyes. He will in His general care look to both parts, the eye and the hand. The Eye, that men sinne not blindly, for want of direction. The Hand, that men sinne not with an high hand (that is wilfully) for want of correction. He will, there be good Ophthalmists, with right eye-salve, that the sight may be cured, and things seem as they be, and not be as they seem. At the hardest, *Si noluerunt intelligere*, but the eye will rove and runne astray, that the hand be bound to the good abearing. That they do it not: or if they do it (as do it they will, yea though there be a King) yet that they may not do it impane; do it, and nothing done to them for it, and scape the punishment due unto it. For, that is the case, when there is no King in Israel. And if, when there is one, that be the case too, where have we been all this while? For if so, *Etsiam non est Rex, cum est Rex*, Then, where there is a King, there is no King; or one in name, but none in deed: Which as it is not good for the State, so neither is it safe for themselves. To this special regard will be had. *Non enim frustra* (saith Saint Paul) for they bear not the sword in vain.

Rom. 13. 5.

2. That every one do not thus. Every one, but namely (which is the occasion of this Text) that not Mica. For, Mica's fact brought forth this first sight: that they were now come to this passe, that he, or any such as he was, might set up in his house any Religion he would, and no man controul him for it. To look to every one therefore, but specially Mica: and to care for all, but above all, the matter of Religion. *Ne quisque videat quod rectum est*, there; that every one be not allowed to see visions there: at least, *Ne quisque faciat*, that see what they list, they be not suffered to set them up: but if the eye will not be redivided, the hand be restrained. And sure, No where doth the eye more misse, nor the hand swerve, then in this; and therefore

fore no where more cause to call for a King, than for this. One would think, this were impertinent, and we were free enough from *Mica*. We are not. Even to this day, do men still cast images or imaginations (all is one) in the mould of their conceits; and up they set them; at least for their own household to adore. And then, if they can get such a fellow as is hereafter described; a *Levite*, for ten *shiles* and a *suit*; (or because now the world is harder, ten pound:) they are safe; and there they have and hold a *Religion* by themselves.

3. For, evident it is by this Text: setting up of false worship, is the cause, why Kings were mis-
sed; and the redresse of it, the cause, why they were placed. The cause I say, and the first cause of their placing; and therefore this a part, and a principal part of this charge. I will touch them severally: 1. A part, to look to *Mica*, and his false worship. Why, this is matter Ecclesiastical? It is so, and thereby it appeareth (I think) that Kings have, and are to have a hand in matters of that nature: If Religion were at a fault, because there was no King; and that one there must be, to set it right again. For, is it once to be imagined, that the cause of corrupt Religion is laid on the want of a King; and yet when there is one he should not meddle with it? Rather the consequence is strong on the other side. *Mica* thus did, because there was then no King: therefore when there is one, he will look better to it, that never a *Mica* of them all shall do the like. Thus it went, when there was no King: after, when there was one, I find again, the not taking away the High places (which were places meerly religious, where the people did sacrifice) imputed still to the King, as his fault: And yet, shall we have nothing to do with high places, or sacrificing either there or any where else?

Very strange it were, that they who are by God Himself, by an expresse *Ego dixi*, termed GOD'S, should yet have nothing to do with GOD'S affaires! And no lesse, that being termed by *Esay*, *Nutritii*, *Foster-Fathers*, to whose care the Church is committed, to cherish and bring up, should yet be forbidden to intermeddle with the Church, in that which is of all fostering the principal part! Verily, when the Apostle speaketh of the service that Kings do unto GOD, he doth not only use the term of *Anteysds* (that is) *Publik Officer*, but *Didaxo* too (as it were Gods *Deacon*, or *Servitor*) by a name peculiar to the Church-Officers: and this he useth twice, for one other. It can therefore neither be denied, nor doubted of, in that *Idolatri* came up by defect of Kings, but that Kings were placed, to pull down *Idolatri*, and to plant and preserve the true Service of God. In a word: There is a King in Israel, that there may not be a *Mica* in Israel.

But this is not all; the Text carrieth us yet further: That it is not only the charge of the King; but the very first and chief article in his charge. For, this mark I pray you: that this, is the first place in all the Scripture, where; and the first cause, why Kings were missed; this the very first occasion, that drew this complaint from GOD. Being to set down the disorders, that then multiplied: other there were, besides this, yet, this he beginneth with (not with the outrage of *Gibea*, or the riot of *Dan*, but) with *Micas idolatri*: as that, which he chiefly disliked, and therefore would have first and chiefest care to see it reformed. This with GOD is first; and GOD was not well pleased, it was not so with them. It is that wherewith GOD upbraideth them (*Hos. 10.*) with their not taking the matter of *Gibea*. Why, were they to blame for it, being to *villanous* an act? No indeed, it was so good a piece of Justice. This only it is, God findeth fault with, that they could be so forward and fervent, in the case of wrong offered to a woman; and so cold and careless, when His worship received so great a wound, so sensible of their own wrong, to past all feeling in His. For when injury was offered one of their *Concubines*, they cry; *The like was never seen in Israel*. They were all up in armes, and upon the point to root out the whole Tribe of *Benjamin*. But when *Idolatri* was set up, first here in an House, after in a whole Tribe, even as it were in open defiance of God and his Law, no man drew a sword: Nay, no man so much as spake a word in reproof of it; not cry then, *The like was never seen in Israel*. Their fathers were more tender in this point. They, upon the erecting of a thing but like an Altar (but no Altar indeed) were all ready to have *bidden basta*, till they were sufficiently satisfied, that no such thing was meant. Here there is not a shew of an Altar, but (past a shew) very Idols, an whole house full of them, and no man saith to *Mica* so much as, What doest thou? This is that, He blameth them for, there. This, it, which he taketh in evil part; and saith, He will trust them no longer with his worship: He will have one who shall look better to his worship, than they had done.

One, that seeing, that was the first cause, that made God think of setting up Kings, will therefore think it his first duty, *primum & ante omnia* to have regard of that point.

To conclude, if the want of Kings, Kings in Israel, be evil (as evil it is, being the cause of so much evil) it is Gods Will, there should be a remedy for it: That remedy is a King; It is Gods Will therefore, there be Kings: *S. Peter* speaketh it *totidem verbis*: this is the Will of God that ye be sub-
j. & to your Kings.

Then secondly, being Evil, it is Gods Will, that Israel be not only kept from it at sometime, but at all. Evil is not to be allowed any, though never so short a time; but it agreeth well with His pleasure, that once and ever, it be kept from Israel. Consequently that there never be a time wherein it may be said, *Nunc est Rex*. That there be not only Kings, but a Succession of Kings: Not only *Rex*, but *sanguis semen, stirps Regis*; they be all in Scripture. The Blood, 1 King. 11. 14. The Seed, *Jeremy* 41. 1. The Race, 2 *Chron.* 22. 10. It is among other, one of the differences of the state of Kings and Judges: and main inconvenience of the state of Judges (and so is it of all Elective Kingdomes) the *Inter-regna*, as we term them; times between the old Judges death and the raising of a new: in which times, all ran to riot, and much disorder got head. To the end then,

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then, there be no such inconvenience, no *Inter-regna* at all, not so much as a *minute of time*, where-
in it may be said: *Non est Rex in Israel*, it agreeth with his will, there be not only *Kings*, but a *Race*
of *Kings*; that so soon as the breath is gone from one, instantly it may be rested in another; that
so, the *good* may ever be, and the *evil* never found in *Israel*.

III. Our duty.

Thus have we gone through the matter of instruction; and now come to the matter of our own
thanksgiving rising out of it.

As there cannot be a greater plague to a Land, than to be in that case, so is there not a higher
benefit, that God bestoweth on any people, to be fairly blessed from in it, than for the removing from
us so many mischiefs, and for the preserving to us the opposite blessings. For freeing us from that
misery, and not only conveying to us and ours, this happiness. For this, are we all
now met here, in his presence every man to put in his thanks, into one common stock, and so all
joynly to offer it up unto God, that (as this day) sent us a *King in Israel*.

We come not for this alone to thank him: (yet well might we come for this, if there were
none but this:) But there is more besides: And even *seven times* are we bound, this day to praise
G O D, for so many benefits, and yet go not out of the Text.

Numb 23. 21.

Hof. 10. 3.

Jer. 26. 7.

Ofs 13. 11. 35

Our first thanks then shall be for this first, the ground of all the rest: For a *King*. This very
thing, that there is one: and that this defect *Non erat Rex* hath not taken hold on us. The shout of
a *King*, is a joyfull shout, was a true saying out of the mouth of a false Prophet (*Balaam*) but
forced thereto by G O D. That a joyfull shout; and this a wofull cry, *Nonne ideo nobis nullus Rex,*
quia non timemus Dominum? Are we not therefore without any *King* at all, because we feared not
God? And, our fear to God, was not such, but He might justly have brought us to that miserable
plight. The more cause have we to thank Him, that we have one. And when I say one; I mean
first, have any one. For, be he *Nebuchodonozar*, yet must we pray for him: Or be it *Jeroboam*, him
though G O D gave in His wrath, yet He took away in His fury, the worse wrath of the twain.
Or, be he who he will, to have one, though but such an one, is a matter of *Thanksgiving*. For, bet-
ter any, than an *Anarchy*: Better, any one a *King*, than every one a *King*: and every one is more than
a *King*, if he do what he lists. It calleth to mind the cry of the *Beasts* in the *Fable*, when they
were in consultation, to submit themselves to the *Lion*, as to their *King*. For when it was alleadged;
it was like enough he would do they knew not well what, what he listed which they had cause to
fear, they all cried *Præstat unum timere quam multos*; Better one *Lion* do so, than all the *Bears*
and *Wolves* and wild beasts of the forrest, as before they did. First then, for this; that there is a
King.

Secondly, for this: that, a *King*, not many. For to have many (is a plague for the peoples sins.)
Not many: Nay, not two, as of late: But now, *Rex* indeed, one *King* over all *Israel*. We know,
when there were two *Kings*, one in *Juda*, and the other in the ten *Tribes*: two in one territory; it
was a maim and a blemish both: That there was not *Rex*, one entire *King*, but two diverse *Kings* (as
it were) over two halves of a Countrey. The like imperfection was it, even the dividing of this
one *Island*, under two *Sovereigns*. The reducing of both these under one, was promised *Israel*, as
an high favour. The same, to us performed, can be no lesse: even, that (now) there is a *King*
indeed. *Rex*, one *King*: One (and no more) absolute, entire *King* over all the *Tribes*, over all *Isra-*
el. Let this be the *Second*.

Ezek. 37. 22.

Hof. 11. 5.

And this our *Third*: That not only over *Israel*: but (as the words are) in *Israel*. These are
two different things: To speak (as the Prophet doth) that, this *King* is not *Assur*. For this cause
Assur shall be your *King*, is a fearfull threat, G O D useth to His people, for their unkindness. To
have a meer *Alien*, one from beyond the water, as *Nebuchodonozar* was; out of a people, whose
speech they did not understand. One, not in, but extra *Israelem*, that is, over *Israel*, but neither in it,
nor of it. That this is not our case, as (it is known) some would have had it. Therein then,
must we also acknowledge, G O D hath dealt graciously with us, sending us such an one, as,
by more than one or two, before this very last of all, is come of the *Race Royal*, and is by due and
undoubted right a *King*, not only over, but in, and of *Israel*. Is not this a *Third*?

8 King. 15. 26.

And sure, this *Fourth*. That, as he sent us not *Assur* a stranger: so, neither sent he a *Jeroboam*.
No stranger, in birth, he; but one addicted to a strange worship; a stranger in Religion. (And, it
was even *Micha's* religion just: As, *Micha's* Countrey-man he was; for, both, were of *Ephraim*.)
Who did that which was evil in G O D'S eyes, by doing that, which was good in his own; and so, made
Israel to sin. Such an one he hath not sent us; but one that knoweth G O D: doth neither fa-
vour *Mica*, nor *Micha's* worship; since that was a principal cause, why there is a *King* in *Israel*, that
Micha's Idols might not be set up.

2 Chro. 10. 14.

2 Chro 13. 17.

2 Sam. 19. 27:

And then fifthly. As not a *Jeroboam* favouring *Mica*, not a *Rehoboam* neither; who was (in-
deed) well for his religion, but otherwise not able to advise himself, and so ready to be advised to the
worse. One, that was full of great words, but so faint-hearted, as not able to resist ought: that under
him every one did what he would, for all the *King*. It was (as in another case the Prophet speaketh)
Rex, Rex, & non est Rex. It is otherwise, where *Princes* are intelligent, learned, and (as *David*
was) both religious and wise, wise as an *Angel of God*, to discern good and evil. Such a *King* as *Da-*
vid, a special blessing: not omnibus data, not given to every people; Nay, many times, not to *Israel*
itself. May we not report this for a *Fifth*?

And for a *Sixth*, this, That not as *David* neither, though he were both gentle and wise, which
Rehoboam

Rehoboam was not. For, though he were both, yet was he so intangled with *warres* all his time, and forced still by continual effusion of *blood*, first to recover, and then to maintain his *right*, as that he was rather *Dux*, than *Rex* in *Israel*, a *General* of an *Army*, rather than a *King*: No, but (that which addeth still to the heap of our *blessings*) like *Salomon*, more happy than his *father*; as one that procured to his people peace with all the *Nations* round about. Of him, of such an one as he, saith the *Queen of Saba*, because the Lord thy God loved *Israel*, to establish it for ever; therefore hath he set thee King over them, to bring them to, and to preserve them in the happy dayes of peace. That is indeed the right King, to be as *Melchisedech* King of *Salem*, that is, King of peace. To be as the great King of *Israel*, whose title is *Princeps pacis*.

And last of all, which is the compleat perfection of all; that in and by him *GOD* hath not only sent us a King, but a *Race* and *succession* of Kings. A blessing yet further, a greater hope, by blessing him, and in him us all, with an issue of such hope; and with hope still of more. Who shall (we trust, and pray they may) stretch their line to the worlds end: and ever keep this land, from this plague here mentioned; from dayes, whereof it may be said, *Non erat Rex in Israel* Even so Lord *Jesus*, so be it.

And thus *seventimes* a day, praise we *GOD*, for this His *sevenfold* goodnesse. 1 For a King. 2 an absolute entire King, 3 a King both in, and of *Israel*, 4 a King neither favouring nor favoured by *Micah*, 5 a King too wise to endure, *Fecit quisque quod rectum*, 6 a King of peace, 7 a King, who hath already by himself, and shall for ever by his seed, preserve this Land from the evil dayes, wherein *Israel* was, without a King. There is not any one of these *seven*, but we owe our special thanks for it: But for them all, all that ever we have or can make.

And these now we offer and present, to the *Divine Majesty*, all: and together with our thanks, a commixtion of *Prayers*, that this blessing of a King in *Israel*, and of this King in *Israel*, may to us and our posterity, long, and many yeares, yea, many times many be continued, and we or they of ten see the renewing of this blessed day. Which *Almighty God* grant, &c.



Dddd

A SER



A
SERMON
Preached before the
KINGS MAJESTIE
AT
GREENVVICH.

Anno Dom. MDC VII.

JAMES Chap. I. Ver. XXII.

Estote autem factores Verbi, & non auditores tantum, fallentes vosmetipsos.

And be ye doers of the Word, and not hearers only, deceiving your own selves.



IN advice of *Caution of Saint James*, to those that receive the Word ingrafted. And that so necessary an advice, as without which, all our receiving the Word, or hearing Sermons, is nothing else (saith he) but a very cousinging or deceiving our selves.

Which I therefore thought very meet to attend upon the former verse, so lately handled. That, being a *commandment* to do it: This, a *caution* to do it well.

There is not any time, but this caution of *Saint James* is needfull: But, the special time for it is, when *hearing of the Word* is grown into such request, as it hath got the start of all the rest of the parts of GOD'S service. So as, but that sure we are, the World will not like any one thing long; it might justly be feared, lest this part *eating out the rest* should

grow indeed the *sole* and only worship of GOD: which *Saint James* by no means would have it.

Now, if this be a proper Text for such times, our times, are such: This way our Age is affected; now, is the world of *Sermons*. For proof whereof (as if all *Godliness* were in

in hearing of *Sermons*) take this very place, *the house of God*, which now you see meetly well replenished: Come at any other parts of the *Service of GOD* (parts, I say, of the *Service of GOD* no lesse than this) you shall find it in a manner desolate: And; not here only; but, go any whether else, ye shall find even the like.

And this (to speak with *Salomon*) is an evil disease under the Sun, which hath possessed *Ecccl. 5. 12.* the world; or (with *Saint James*) a strong illusion of our ghostly enemy. Who when he cannot draw us wholly from the *Service of GOD*, maketh us single out some one part of it from all the rest, and to be superstitiously conceited of that part: to make much of it, and to magnifie it highly, nay only; with neglect, and (even as it were) with some disgrace to all besides it.

Of which I may well say with *Saint James* (the 3. Chapter following at the 10. Verse.) *My beloved, these things ought not so to be*: nor they cannot so be, without manifest impeachment of the wisdom of *GOD*, who hath appointed all the rest, as well as this; and would have us make a conscience of all the rest, no lesse than of this. And, we cannot so sever out one (as we do) but this will follow; that, *GOD* did well and wisely in appointing that one, but not so in the rest. For, as for them, they might well have been spared: we can serve *GOD* without them, well enough.

Truly, though we cannot turn the stream or torrent of the Time (for that men will not hear of ought against *hearing*;) yet, sure it is, *this is utterly a fault*: *Hearing* is not the only thing: And, so much we must, and do testify unto you, *though our witness be not received.* *John 3. 32.*

But, this is not properly *Saint James* his only: This rather; that, in *hearing* when we have made it the only thing, we so carry our selves, as, when we have heard, and heard only, though we do nothing else, but hear and only hear, we think we have done enough; we stand discharged before *GOD*; no further thing can be required at our hands. This (saith *Saint James*) is (certainly) an illusion, or deceiving our selves. For, if all other parts be neglected for this; and then, in this so great an error be committed; if all we do, be *hearing*, and even in that, we be deceived too, what shall become of us?

For remedy (then) of this, doth *Saint James* give us this Item: *See that ye be, &c.* In effect, as if he should say: You are swift to hear, you receive the Word with all gladnesse, you will not misse a Sermon: all this I allow of and like well, But then, *See*, (that is) do it not blindly: to hear the word, is not a blind mans work: He had need, not only have his eares, but his eyes too, that shall do it to purpose: Yea, both his eyes; for there is work for both: *Videte, quid audiat*, to see, what he heares: *Videte, quomodo audiat*, to see how he heares; In any wife, to see, he be not a hearer only, and nothing but a Hearer, and when he hath done that, think he hath nothing else to do. *Math. 4. 24.* *Luke 8. 18.*

Yet such there were in *Ezekiel*'s time (which place in the Old Testament, matcheth this in the New) that called one to another, *Come, let us go to the Sermon*: *Et audiunt* (saith he) *sed nihil faciunt*, and heard, but did nothing. *Eze. 33. 31.*

Such in *Saint James*'s time, else was his Caution without cause. And such in our time: not, in dogmate, for they maintain it not; but their practice plainly discovers as much: that so they hear, they care neither what, nor how, *ipsum audire*, very hearing serves their turn.

Well, whosoever so doth, how sure soever he makes himself, how well and wisely soever he thinks he carries the matter, it is sure (saith *Saint James*) if he see not to it, he is fallen into *deceptio visus*. And if he hear no otherwise, into *deceptio auditus*. His receiving of the Word, is nothing but a deceiving himself.

So have we two principall parts of this Text: First, his advice, or caution: *See that ye be doers of the Word, and not hearers only.* And secondly, that which giveth an edge to this advice, which is a main inconvenience, we fall into, if we follow it not: *Lest we deceive our selves.* *The division.*

The former of the advise, thus we put in order: *Be not hearers only of the Word, but doers*; So is the true placing of the words, though it stands otherwise in the Text. Now, he that saith, *Be not hearers only*, saith two things: 1 *Be ye hearers.* 2 *But, not hearers only.* So that the points grow to be three: 1 An allowing us, to be hearers (first.) 2 *But not hearers only*, but somewhat else (the second.) 3 Thirdly, what that is: Namely, to be doers of the Word: *Vale 31.* which is nothing else, but the fruit of that graft, which so lately ye heard of. And this is the Caution.

Then secondly, he giveth it an edge, by saying, if we follow not his Caution, we fall into a flat *Paralogisme*, we make a false conclusion, or fallacy. Yea, a double edge: First, that we are deceived: The second, that we deceive our selves. *II.*



I.
The advice.
1 Be hearers.

Mat. 12. 24.

Mat. 27. 64.
Mat. 23. 23.

Ver. 19. 21.

Deut. 4. 1
Mat. 17. 5.

Psal. 95. 7.
Heb. 13. 3.

Luk. 10. 34.

Luk. 11. 52.
Rom. 10. 14.
Acts 9. 6.

John 14. 6.

2 Pet. 3. 1

Mat. 12. 42.

Luke 16. 29

Luke 11. 52

Verse 21

Acts 11. 14.

WE begin with this, that St. James, in saying, *Be not hearers only*, this he saith: *Be hearers*, but not *only hearers*; be ye *doers* too: but, *be hearers* still.

For, in dealing with Scriptures that consist of *Negatives*, by comparison (*not hearers*, but *doers*; and such like) we had need walk warily: and (as the *Schoolmen* say) resolve them *cum grano salis*, lest we cast out one *Devil with another*, as the manner of some is: the Devil of hearing *only*, with the Devil of *not hearing at all*: And so, the last error prove worse than the first. We must take heed we preserve both, both *hearing* and *doing*; each in their several right; and so do the former, that the latter we leave not undone.

For, S. James, by opening our hands to *do*, hath no meaning to shut our ears, to *hear*: by wishing us to fall to *doing*, he willeth us not to give over *hearing*: by bringing in the latter, taketh not away the former. But (as I said) to hold on our hearing still, only with this caution, that we reckon not that for all, or to be the thing solely or wholly to be intended by us. This being seen unto, to hear on, as we did.

For, he that had (two Verses before) willed us to be *swift to hear*, he that (the very next verse before) *meekly to receive the word*: he could not possibly forget himself, as to have any such meaning. No certainly, he had given it the honour of the first place, and his purpose is not to take it away again.

GOD from heaven so began his Law with *hearing*: *hear Israel*. GOD from heaven too, so began his Gospel; *This is my beloved Son, Hear Him*. So GOD began, and so must we begin, for else we begin wrong.

And not begin only, but continue still *hearing*: For so doth the Apostle comment on the place of the Psalm, (*To day if you will hear His voice*) that, by *to day*, is meant, *Donec cognominatur hodie*, while it is called *to day*. And to morrow, and every day (when it comes) is called *to day*, so that, *to day*, is all the days of our life.

The reason of which our continual being *hearers*, is the continual necessity of *hearing* [of the word of God]. Which necessity our Saviour Christ Himself setteth down; in express terms, speaking of *Maries* choice, to sit and hear his words, *Unum est necessarium*; one of the necessary things it is, and for such we may boldly affirm it.

What that necessity is, He tells us, when He calls it *The Key of knowledge*. That there is a door shut; this is the *Key*: no opening, no entrance without it; none at all. For *Quomodo possunt* (saith Saint Paul). *How can they possibly be saved, except they call upon God, or call upon him except they hear?* It seems, he knew not how: and if not he, not any man else. For if we must be *doers of the Word*, (as by and by he tells us we must) we must needs *hear* first what we do, before we can do it.

At the first, we are in his case, that said, *Domine quid me vis facere?* we know not what to do: then it is necessary to teach us.

After we know, we forget again. Then it is necessary to call us to remembrance.

When we remember, we grow dull in our duty: Then it is necessary to stir and quicken us. So every way it is necessary, and we cannot be quit of it *donec cognominatur hodie*, while it is called *to day*.

As the Philosopher said of the Celestial bodies and lights, that they were *dignum & idonum spectaculum*, *sitantum praterirent* (it is Seneca) if they only passed by over our heads, and we received not the benefit of their motion and influence (which we do) yet were they a spectacle worth the beholding. So may we justly say of the Word: though it only disclosed the high and admirable treasure of wisdom and knowledge (it doth,) yet were it worth the while to hear it. For the Queen of the South, came a great long journey, only to be partaker of Salomons wisdom, and for nothing else: & ecce major Salomone hic, and He that was the Author of this Word is greater than Salomon.

How much more then, when besides this excellency, we have further so necessary use of it? It serves us first, as a *Key*, or special means, whereby we may escape the place of torments. So saith Abraham to him that was in them: if your five brethren would not come where you are, they have Moses and the Prophets, audiant ipsos, let them hear them: that shall quit them, for ever coming there.

And it serves us, not only as a *Key* to lock that place, but to open to us another, even the Kingdom of heaven. For, not so few as twenty times in the Gospel, is the Preaching of the word, called the Kingdom of Heaven, as a special means to bring us thither. It is that which St. James in the verse before saith: *It is able to save our souls*. The very words which the Angel used to Cornelius, that when St. Peter came, he should speak words, by which he and his household should be saved. Such and so necessary is the use of *hearing the Word* both ways.

I conclude with St. Peter : *Cui bene facitis attendentes*, that ye do well in giving heed to it : as *2 Pet. 19.* Saint James here saith, not as *ἀκούσαι*, bare hearers ; but, as *ἀκούσαντες*, Attentive hearers : that is so doing, you do well.

But Saint Paul is so far carried, with this desire to have us hear, that he saith, *Let the word be preached*, and let it be heard, *be it sincerely, or be it pretendedly, so it be done, it is to him*, and should be to us, *matter*, (not only of contentment, but also) of rejoicing. As much to say, as let them come, and be hearers, though it be to mock ; let them come and be hearers, though it be but to carp, so they come and be hearers. And it is not amiss. They, that came to mock the Apostles, as men gone with drink, were caught by their hearing. They that came to take our Saviour Christ, were taken themselves by their hearing. Therefore *Quocunque modo* (saith S. Paul and though it be more than S. James seems to warrant, say we) *howsoever*, and with what condition soever it be, *Be ye hearers of the word, still.*

Hearers ; but Hearers of the Word. For, it should be the word, we hear. Words we hear every foot : But I dare not say, the Word alwayes. Much chaffe is sown in stead of right grain : Many a dry stick ingrafted, instead of a Siene with life and sap in it. That was it our Saviour Christ willed us to look to ; *Quid*, what we heard, as well as *Quomodo*, How. And indeed, for all our hearing, few have exercised senses, to discern this point. *Whatsoever* it be, that we hear out of the pulpit, it serves our turn : it is all one : There is much deceit in this point. But a point it is that would not be saluted a far off, or touched lightly, but the very core of it searched, if it were dealt with as it should. But indeed it is not so pertinent to Saint James his purpose in this place ; therefore, I will not enter into it, but go on to the second.

Hearers of the Word : But not hearers only ; For all the matter is in the word [Only] The more Hearers the better : the more Hearers only, the worse. We cannot say so much good of hearing, as we must speak evil of such as content themselves with hearing only.

And, why not only ? Because to hear is somewhat ; but it is not all. A part it is ; but, in no wise the whole. It is one thing ; but not the only one thing ; And therefore we must not stay in it ; there is a *plus ultra* : when we have done hearing, somewhat else is to be done.

This appeareth plainly, from our Saviour Christ's own mouth, even in that very place, where he so much commendeth hearing, and so setteth out the necessity of it. He commendeth it by saying, *Mary hath chosen the better part* : The better part is but a part, yet ; therefore not the whole then. He setteth out the necessity of it, by saying, *Unum est necessarium* : *Unum* he saith, not *Unicum* : That, one thing it is, but not the only one thing, that is necessary, nor so to be reputed.

But of all other, S. Paul doth shew the best absurdity of them, that so esteem it. What (saith he) is all the body and ear ? Is all hearing ? As if he should say, that is too gross. Yet thither they must come, even to make all the senses hearing, and all the body an ear, that place all Religion in Lectures and Sermons.

This then being but a part only, being but one thing, we must not stay here : We must not stay ; for the Scripture it self (mark it where you will) never maketh a stay at this of hearing. Ever the sentence is suspended ; ever there followeth a Copulative, an [And] in the neck of it. It never cometh to a pause, or full point, till somewhat else be supplied.

This people hath well said, saith God in Deuteronomy ; What was that, that we may say so too ? This it was, They said to Moses, *Bring thou GODS Word to us, and we will hear it, and do it.* Not hear it only, (for then it should not have been commended) but hear it, and do it. And so it is well said, and not otherwise. I will tell you, saith our Saviour Christ, who is a wise builder : *He that heareth my words* (and no period there, but) *and doth them.* And to the woman that heard His words with a great passion, *Blessed are they that hear the Word of God, and keep it.* And not to trouble you with many allegations, so concludeth He in the Revelation, *Blessed is he that readeth, and they that hear the words of this Prophecy, and keep the things written therein.* Mark it well, Never a pause, a breath, a full point, or stay at hearing ; but still an And ; and do, and keep, and fulfill, and somewhat else. To shew, it is neither the sole, nor the whole thing : There remaineth still for us some further duty behind.

In as much then, as it is never put alone, but still coupled with some other : And it is a rule, (not only for marriage, but for all things else) *What GOD hath coupled, let no man put sunder* : Let us see, what that other thing is, which GOD hath coupled, and Saint James supplieth to be joyned with it.

What is that ? Is it to be moved a little with that we hear ; Upon our hearing, to say with Agrippa, *ἐν ὀλίγῳ*, somewhat I was ; I was a little moved with it : No : this is to suffer, not to do. S. James speaketh of doing.

What is it then ? Is it to cry, *Magister bene dixisti*, Sir you well said, you have made us a good Sermon ? Nay then, what say you to *Nunquam quisquam*, we never heard a better : Is not that it ? No : for this is to say, and not to do. S. James speaketh of doing.

What say you to conferring of it, by the walls of our house, and making that we have heard, matter of discourse or question ? I can tell what I would say, if our questions and discourses tended to that of S. James (there) to doing : that then we are in a good way. But ye shall observe, for the most part, they be about some pretty speculative point, some subtill objection ; Somewhat (ever) tending

tending to curiosity of knowledge, rather than conscience of practice. But if we did so, yet it were but to talk of doing, not to do. Still we are short of St. James; who, whatsoever we do, to satisfy him besides, will not leave us, till we be doers of it. And (sure) any that observe it, shall find, that those I have named, (1 To hear. 2 To be moved with it a little. 3 To commend it. 4. To spend a little talk about it) this is all. And that all these be but by-ways, which the enemy of our souls seeketh to lead us into, so to divert us from the true end, that we may rest in these, as in our final conclusion, and never come to this of St. James, (which is the point indeed) to be doers.

We see then what the other part is: to hear, that we may do, to receive, that we may bring forth; to be grafted, that we may fructify.

And that our care of it may be according, I add, that this is not only a part, but far the better part of the twain. For though *Maries* part, was better than *Marthas*: (*Maries* in hearing, than *Marthas* in entertaining: yet *Maries* part in doing, that is, in anointing CHRIST, was better, than her part in hearing CHRIST, and hath a greater praise and promise from Christ's own mouth: *This that she hath done shall be spoken of through the world.* It is our rule; *Vnumquoque propter quid, & illud magis*: In that doing is the proper quid, the end of hearing; and we therefore hear, what to do; that we may do, what we hear: In that (as the Schoolmen say) *Scire est propter ire*; We know the way, to go the way: Doing must be the worthier of the twain: Worthier in it self, and consequently worthier our care and intendment.

To make it plain, do but take them in sunder, and sever them: St. Paul saith plainly, then, *Non Auditories*, Hearing is nothing; sed *factores*, but doing is all. And when they be joyned, still there is a mark set upon this part, to shew it for the chief. As here (at the 25 verse following) he saith plainly: *Beatus eris in opere suo*, he that shall be blessed, shall be blessed in his work: not in any thing else. Our Saviour himself saith the same in express terms: *If ye know these things: how then? Blessed shall ye be if ye do them*: Mark, *Blessed, if ye do them*. Otherwise, if ye know them never so much, never the more blessed. Never the more blessed? Nay, *Scientis, & non facienti* (saith S. James) *Knowing, and not doing, is an increase of our sin*, and consequently, a greater heap of our condemnation. This there is the principal part to be doers.

If then we would fain be doers, and ask what that is; It is a material point to know. There are two kinds of Doers, 1. *momt*, and, 2. *expres*, Which the Latine likewise expresseth, in 1 *Agere*, and 2 *Facere*. *Agere*, as in *Musick*, where, when we have done singing or playing, nothing remaineth: *Facere*, as in *building*, where after we have done, there is a thing permanent. And *momt*, *Factores*, they are S. James his doers: But we have both the words in the English tongue: *Actors*, as in a *Play*; *Factors*, as in *Merchandise*. When the play is done, all the *Actors* do vanish: But of the *Factors* doing, there is a gain: a real thing remaining.

To be a Doer of the Word, is (as St. Gregory saith well) *Convertere Scripturas in operas*, To change the word which is audible, into a work which is visible: The Word which is transient, into a work which is permanent.

Or rather, not to change it, but (as Saint Augustine saith) *Accedat ad verbum*, unto the Word, that we hear, let there be joyned the Element of the Work, that is, some real Elementall deed: *Et sic fit magnum Sacramentum pietatis*, and so shall ye have the great Mytery or Sacrament of Godliness. For indeed, Godliness is as a Sacrament: hath not only the Mytery to be known, but the exercise to be done; not the Word to be had, but the work also to be performed: or else, if it be not a Sacrament, it is not true godliness.

Which very Sacrament of Godliness is there said to be the manifesting of the word in the flesh: which it self is lively expressed by us, when we are doers of the Word: as it is well gathered out of our Saviour CHRIST's speech, to them which interrupted Him in His Sermon, and told Him, *His mother was without: Who is my Mother*, saith He? *These here, that hear and do my words, are my mother.* They travel of me till I am fashioned in them. Hearing, they receive the immortal seed of the Word; by a firm purpose of doing, they conceive; by a longing desire, they quicken; by an earnest endeavour, they travel with it; and when the work is wrought, *Verbum caro factum est*, they have incarnate the word. Therefore to the woman's acclamation, *Blessed be the womb that bare thee*; true (saith Christ) but that blessing can extend but only to one, and to no more: I will tell you, how you may be blessed too; *Blessed are they, that so incarnate the written Word by doing it*, as the Blessed Virgin gave flesh to the eternal word, by bearing it.

It is that Saint James meaneth in the next Chapter, where he saith, *Ostende mihi fidem*; Faith commeth by hearing: shew me thy faith and thy hearing (saith he, in the person of an Heathen man.) The Christian saith, *Quando creditur quod dicitur*; the heathen saith, *Quando fit quod dicitur*, (for, so they define it in their Books of Offices) Ye shall never shew them your faith, *cum creditur quod dicitur*; but by that they understand, that is, their own faith, *cum fit quod dicitur*, by doing the Word. Enough to shew what is meant, by doers of the Word.

And lest we excuse our selves by this, that all Sermons (are not *de Theologica practica*) entreat not of matters of action, and so not to be done. By this that hath been said of the Sacrament of Godliness; we may easily understand, that there is no Article of faith, or Mytery of Religion at all, but is as a key to open, and as a hand to lead us to some operative vertue. Even those mystical points, being by the Holy Ghost's wisdom, so tempered, that they minister every one of them somewhat to be doing with, somewhat pertaining to the exercise of Godliness, no less than the moral points themselves. So that, if we would dispose our selves, to keep St. James his *Caution*,

tion, I make no question; I make no question, we might well do it through all. At least, when the points are plainly *practick*, meer *Agents*, then to make a conscience of *doing* them, and to call our selves to account of what we *heard*, what we have *done*, till as St. James his term is, we find our selves to be *doers of the Word*: till as Saint James his term was, *verbum in scriptum*, the ingrafted word have his fruit in a *work*, suitable to the seed or *fen*, it came of. And this is the summe of his *Caution*.

What if we do thus, what then? So doing, saith Saint James, we shall do wisely, and make sure work; in saying that, Not *doing* so, we shall but *braggle our selves*. For indeed, those are the *only hearers*, that are *doers* too: The other, that are *hearers only*, as good not hear: for when all is done, *doing* must do it. That is plainest, that Scripture telleth us, how it shall go at last: *They that have done good, shall go into life everlasting; and they that have done evil, go* (I need not tell you) you know *whither* well enough.

This very thing had David said long before of the Word; A good understanding have all they that do thereafter. And so had our Saviour Christ, who saith of him that *heareth and doeth*, that he approved himself for a wise builder. Which is that and nothing else, which Saint James here implieth, that they make a sound conclusion, or true Syllogism.

As on the other side, supposing they do it not, they be *foolish builders*, foolish Virgins, saith Christ: they fall into a flat *Fallacy*, or *Paralogism*; are deceived by a peece of the Devils sophistry.

And the Apostle could not possibly devise to speak more fitly, or to give his Caution a better edge, For these great *hearers*, nothing so much nettles them, as to be counted men *deceived, unwise, or overseen*. Men are deceived for want of knowledge. They reckon themselves the *only people*, as if knowledge should die with them. And being men of knowledge, consequently free from error, of any men alive. They pity much the blindness of the former times: but as for them, they see light clearly, and are not deceived you may be sure. Therefore this seemeth very strange to them, and in evil part they must needs take it, to be holden for men deceived. The more it moveth them, the liker it is to work with them, and therefore S. James the rather chooseth it.

It is the course the Holy Ghost still keeps with them. For such were in our Saviours time, the *Pharisees*. None such men of knowledge as they; they were *knowledge* all over: in their forehead, at their wrists, down to the very fringe and skirts of their garment. Notwithstanding upon this very point of *Non facimus*: our Saviour Christ let not to call them *fools and blind*, though they took themselves to be the *only Eagles* of the world. Even so were those of the *Psalm*, when they had heard the Law, Sabbath after Sabbath, forty years together, yet saith he, *It is a people that do erre in their hearts*, for all that: and though they have heard so long, yet they *know not my wayes*. And even so S. Paul, with some in his time, whom though he seems *always learning, continually hearing*, still at Sermons; yet for all that he saith, *they never came to the knowledge of the Truth*: not the true knowledge, which consisteth in the Practice; but a kind of *jangling knowledge*, and holding of opposition, which he calleth *knowledge* falsely so called. Therefore for all their Sermons, and all their Lectures, a *deceit* there is certainly.

For let us examine it. If that which is heard, be therefore heard that it may be done; and it be not done, a *deceit* there is; somebody there is *deceived*, light where it will. Now there be but three in all, that be parties to it. 1 GOD. 2 The Preacher. 3 And the Hearer. One of these it must be.

Be not deceived (saith the Apostle) God is not mocked: No deceiving of Him. It is not He sure.

Then it is we: so one would think; so thought Esay: *Alas* (saith he) *I have laboured in vain*. I have spent my strength in vain, I find I am *deceived*. But he receives answer of God, it was not so. That neither he had preached the word, nor the word he had preached, had been, or should be in vain. For himself; that his reward was with God, whether the hearer profited or no. For the Word that, as the rain or snow going forth, it should not return empty without his effects.

Which answer to Esay, was it which put comfort in Saint Paul: that were his preaching the favour of life, or of death; both wayes, it was in him a sweet smelling savour, accepted of GOD. And if neither GOD, nor the Preacher, then must the *deceit* fall on the Hearer: and he it is that is *deceived*.

Deceived? Wherein, or how? many wayes. And first, in grossly mistaking the very nature of Sermons. Upon *Audiamus & non facimus*; Ezekiel saith plainly of those in his dayes, they seemed to reckon of Sermons, no otherwise than of Songs: to give them the *hearing*, to commend the *ayr* of them, and so let them go. The *Musick* of a song and the *Rhetorick* of a sermon, all is one. A fould error, even in the very nature of the word: for, that is a Law, a Testament, and neither song nor sonnet. A Law, enacted to be done. For, it shall not serve the *three children*, to say *Dan. 2. 8.* of *Nebuchadnezzars Law*. They had heard it, proclaimed from point to point; but do it they must, or into the furnace; for such is the nature of a Law. A Testament: which, though it be *Gal. 3. 12.* but a *man*: (as Saint Paul saith) must be executed; and we are compellable to the execution of it: and to GODS much more.

To speak but according to the *Metaphor* in the Verse before: It is a plain mistaking of the word (which is, as Seed in a soil, or as a *Sien* in a stock) to take it for a *flake* in a hedge, there to stick

Eeeee

II. The edge of the caution.

1 The inconvenience.

2 Deceiving.

John 8. 29.

Psalm 111. 10.

March. 7. 24.

March. 7. 26.

March. 5. 23.

2 Tim. 3. 7.

1 Tim. 6. 20.

Gal. 2. 8.

Esay 49. 4.

Verse 4.

Esay 55. 11.

2 Cor. 2. 15.

Verse 11.

Verse 23.

and stand still and bring forth nothing. Or, according to the *Metaphor* in the Verse next after; where it is termed a *Glasse*, which we should look in, to do somewhat by: to take away some spot, to mend somewhat amiss, to set somewhat right: And it is plainly to mistake it, to look in it, and look off it, and forget our chief errand to it.

Rom. 2. 19.

As this is a manifest mistaking in the Nature; so is there a like in the End. For whereas they hear, and do; and to do, is the End, why they hear; these *Auditores tantum* do (even as *S. Paul* saith) *requiescunt in lege*, make the Law their pillow, lay them down upon it, and there take their rest: Never seek farther, and so miss their mark quite.

But a worse error yet than this is, that they which when they have heard, have done, seem to think that hearing and doing is all one; inasmuch as all they do, is only that they hear: and so, grossly confound the two parts, that are plainly distinguished. For, hearing is a *sense*, and sense is in suffering: but the hearing of the Word is to ease a suffering, as if we look not to our selves, we often fall asleep at it. Now, suffering and doing are plainly distinguished: and not only plainly distinguished, but (as we see) flatly opposed (by *S. James* in the Text) either to other.

Not to hold you over-long: seeing the *Apostle* borroweth his term of *Paralogism* from the *Schools*, to speak in *School*-terms. In hearing only, and not doing, there is (first) the *Elench*, *A sensu composito ad divisum*: which they fall into, that where two things are required, rest in one. And again, *Elench*, *A dicto secundum quid, ad dictum simpliciter*: wherewith they are deceived that having a part, think that part shall serve them, instead of the whole. Which two, are a piece of the Devils *sophistry*: and so you see, both 1 that they are deceived; 2 and how they are deceived that rest upon hearing only.

Deceiving yourselves.

But to be deceived simply, is no so great matter; wise men (many of them) are so, and many of them may be. This is that which edgeth it yet more, which giveth it a double edge: that they deceive themselves.

Gen. 3. 1. 3

1 In which point, first certain it is, there is no man, that willingly would be deceived, can endure to be deceived himself. Saith the first and greatest Deceiver, to *Eve*, even then, when he came purposely to deceive her, *Satan*, Is it for a truth, that God hath forbidden you to eat of all the trees? As if he should say: I would not have you deceive me, tell me true, whether it be so or no. Lo, he would not be deceived himself, though he came merely about deceit.

Psalm 55. 14.

2 But then secondly: If deceived we must be, of all men we would not be deceived of such, as we trust: that grieves us exceedingly. Saith *David*, He hath beguiled me whom I trusted; my Guide, my Counsellour, my familiar friend. He can never say enough of it, for it is a grief above all griefs to be so deceived.

3 Thirdly then, if not by one we trust, least of all, by that party, whom most of all we trust (that is) by our selves; for, we trust none better, I suppose, if we must be deceived; of another, of any other rather than of our selves. For, he that deceiveth himself, is both the deceived and the deceiver too. The deceived may be pitied: the deceiver is ever to be blamed: Therefore, he is utterly without excuse, that is the author of his own deceiving. And there is no man pitieth him, but every one mocketh him, and takes up Proverbs over him, of self do self have, and I wot not what. So that, this of all other, is the worst, 1 To be deceived: 2 To be deceivers: 3 To be their own deceivers.

Luke 13. 26.

Will ye see an example of this, that they do but deceive themselves, that build upon *Auditores tantum*? You may, *Luc. 13.* where you shall see some, that upon their bare hearing, bare themselves very confidently, as if they could by no means be deceived in it, and yet they were. *CHRIST* saith to them, *Nescio vos*. They think very strange of that speech, and reply, Lord, why, hast not thou preached in our streets, and have not we heard thee duly, and never missed? Well for all that; for all their hearing, he telleth them again, *Nescio vos*. Though he had seen them at never so many Sermons, He taketh no notice of them by their being, or hearing there, but by their doing afterward. By which it appeareth, that upon this very point, they promised themselves very much; but found at last, they had but deceived themselves.

And (which is worst of all) found it then, when it was too late; when no *Writ of error* could be brought; when it was past time, and they no way to be relieved.

And yet to go further, If this deceit of themselves were in some light matter, of no great importance, it were so much the more tolerable, but so it is not, here. The last words of the last Verse, are (as you remember) *salvare animas vestras*: so that, it is a matter of saving our souls; a matter as much as our souls or salvation are worth. Life or Death; Heaven or Hell; no less matter depends upon our being deceived here. Things which most of all, it concerneth us, not to be deceived in.

Jer. 18. 18.

One point more, and so an end. They will be hearers of the word, and not do it: what say you to this, that when they have been hearers only all their life long: they shall in the end, be forced to be doers; and doers of that word, which least of all others they would do: Is not this evidently to be deceived themselves? (In the Prophet *Jeremy* they say) They will give God the hearing, but not do any of His Words: But, they shall not go away with it so. For, when they have done what they can, they shall find themselves deceived in that too. A word there is, they shall not hear only, but hear and do, whether they will or no. And, what is that word? Even *Discedite maledicti in ignem eternum*. For they that will do none else; that they shall do: and fulfill that Commandment that break all the rest. And, who is able to fulfill, nay, to abide that word? Who can

Mich. 25. 41.

can endure to go whither that will tend him? Of all words, that is *durus sermo*, nay *durissimus*, John 6. 60. the hardest to do of all: better do any, yea, better do all, than do that.

You see then, what an edge the *Apistle* hath set upon his advice: how great an inconvenience they run themselves into, that be *hearers only*. Which if it be intollerable (as sure, it is) it will import us, to take heed to the *Caution*, that so we may avoid this double edge.

First then, that we do as we do, *hear still*. For, *Bene-facitis Attendentes*.

Yet not to be carried away with the common errour, that *Sermon-hearing* is the *Consummation* est of all *Christiunity*; and, so we hear our *Sermons* duly, all is safe, more needs not. But, to resolve with our selves, that only will nor do it: somewhat there must be besides. And when all is done, it must be *Factores verbi*.

Lastly, that we may (if we please) entertain other opinions touching this point; but they will deceive us, and we in holding them, be *deceived*. And that, in a matter of great weight and consequence: which then we shall find and feel, when it will be too late to help it.

Then, that *hearing*, and not *doing*, we shall in the end be forced both to *hear* and to *do* a word, the heaviest to be heard, and the worst to be *done*, of all others. Therefore, that we see to it in time, and keep the *Caution*, that we may avoid the *penalty*. which Almighty GOD open our eyes, that we may see, &c.



Ecce 2





A SERMON

Preached at the opening of the
PARLIAMENT
Anno Dom. MDCXXI.

PSALM LXXXII. Ver. I.

Deus stat in Synagoga Deorum in medio Deos judicavit.

The *Greek* word for word, the same.

^a The Psalter.

^b The Geneva.

^c The New
Translation.

^a GOD standeth in the Congregation of Princes.

^b or, in the Assembly of the Gods,
^c or, of the Mighty.

In the midst will he judge the Gods.

which was the Psalm for the day, viz. the XVII, day of the month, on which day the Parliament was first begun.



^a GOD standeth in the Congregation of Princes, &c. Of a Congregation of Princes is this Psalm (as you have heard.) And behold here, such a Congregation (and God, I trust, standing in it.) And who then can doubt but this Psalm is for this day.

The words (sure) seem to favour it: The use much more, which hath ever gone with it.

For, standing the Policy of the Common-wealth of Israel (their Writers tell us,) when ought was to be done, for choosing their Rulers, for placing them and giving them their charge: but specially, when there was any meeting of them in their Synagoga magna, their great Congregation, this was ever the Psalm before they sat down. Purposely (as it seemeth) for the Assembly, to set them in tune. For that end set: and to that end ever used.

It was Moses the man of God, that by special direction from God Himself, Deut. 19, began and brought up this order first, of making mens duty into musick; putting it into their moutbes, that so, with the sweetnesse of melody it might be conveyed into their mindes. And David since continued it, and brought it to perfection, as having a special grace and felicity; he for a Song, and his Son Salomon for a Proverb: By which two (the unhappy Adage, and a wanton song) Satan hath ever breathed most of his infection and poison, into the mind of man.

Now

Now in this holy and heavenly use of his harp, He doth by his tunes (as it were) teach all sorts of men, how to tune themselves. And there is no estate whatsoever, but in this *Book* he sweetly singeth their duty into them. Into his *Court*, Psalm 101. and so severally, into the rest. And here now, in this *Psalm*, how to preserve harmony in a *Congregation*.

Of which *Psalm* this is the first verse; the *Key*, and the *Compendium* of the whole. And thus we divide it. 1 Into two Parties: first. 2 Into two Acts: second. Two Parties: 1 the first word of it is *God*, *God* in the singular: 2 the last is *Gods*, *Gods* in the plural: These two Parties are distinct, 1 one from another, 2 one above another. *The division.*

1 *GOD* that standeth, from the *Congregation* He standeth in. 2 *GOD* that judgeth, from and above the *Gods* whom He will judge.

The *Gods* we consider two ways, as the word is twice repeated: 1 *Deorum*, and 2 *Deos*. 1 In *Synagoga Deorum*, and 2 In *medio Deos*. *Deorum*, in the *Congregation* 2 *Deos* out of it. If you will, thus into the 1 *Gods* of the *Congregation*, and the 2 *Congregation* of the *Gods*.

Now of the first *God*, in and upon the last *Gods*, and in and upon the *Congregation* of them, two Acts there are set down: 1 His standing, 2 His judgement.

1 In the *Congregation*, He stands: *Stat in Synagoga Deorum*.

2 Out of it, the *Gods* He will judge: *Deos judicabit* (that is) call them to account (every *God* of them:) and even upon this very point, how they carried themselves before Him standing in the *Congregation*. 1 This He will do: and do it in *medio*, not in a corner, but bring them forth into the midst, and do it in the view of all. *In medio Deos judicabit*.

The Order lieth plain. 1 Of the *Gods*, first, 2 Then, of the *Congregation* of them. After, of *GOD*: His standing, and His judging. Standing, now; *Deus stat*. Judging, hereafter; *Deus judicabit*. Judging, 1 even the *Gods* themselves. And that 2 in *medio*, that all the world may see it. 1. In the whole course of our lives, we may have good use of these two. 2. But the *Psalm* seemeth to think, not at any time so good, as at this.

Therefore what ever else slip you, my desire is, these two may stick with you, and be ever in your minds all the *Session* long. Two they be: and short ones, and plain ones they be (but two words a piece) 1 *Deus stat*, 2 *Deus judicabit*: 1 *God* doth stand, and 2 *God* will judge, 1 *Doth stand* for the present: 2 And will judge, will take a time to call each party to a reckoning, for every thing shall here passe.

1 The taking to heart; a true impression there of these two, cannot but do much good, keep all in true measure, time and tune. 2 The ignorantibus or non recordantibus of it (as it is at the fourth Verse) like enough to put all out of course, while men run on and carry things away before them, as if there were no *judicare* in the *Creed*, as if they should never come to account again.

It hath been thought, there needeth no more to make a good *Parliament*, but the due recording of this Verse. It will serve as a *wrest* to tune, and to set all right. To set *GOD*, 1 First standing, and then 2 judging, before our eyes.

But specially standing. For, if we shall regard Him well, when He stands, we shall never need to fear Him, when He judges; and then I shall never need to trouble you, with that part. The regard then of *Gods* standing, to be our only care for the present, and we to commend it to your care and so to conclude.



OF the *Gods* first, And first on our parts that be men: after, on theirs that be the *Gods*. On our parts: When we read, and weigh well with our selves, this high term and title of *Gods*, given to them that are in authority; we learn, To hold them for *Gods*, to owe and to bear all reverend regard to their *Places* and *Persons*. And above all, highly to magnifie such *Assemblies* as this. So taught by the *Prophet* here; who once and twice, over and over again, so stileth them, their persons themselves, *Deos*; their *Assembly*, *Synagoga Deorum*. In the *Congregation* they are so: Out of it they are so. Add to these two, a third yet, more authentical (and it is in this *Psalm* too.) The *Prophet* speaketh here; *GOD* Himself; there, *Ego dixi dii estis*. This faith our *SAVIOUR* (*Iohn* 10.35.) is *formidat*. The other two may seem to drop out of the *Prophet's* pen, but this came from *GOD'S* own mouth: the more (I say) to be regarded. And this is not *Old Testament* (as say our *Anabaptists*.) Our blessed *Saviour*, in the New, comments upon these words (the best *Commenter*, that ever was) and two things he tells us; 1 One, we thought it to be but a *Psalm*; He tells us it is a *Law*, *Nonne scriptum est in Lege*? And so gives it the force of a *Law*. 2 The other, that it is a binding *Law* still: so binding that *Non potest solvi* (they be His own words) it cannot be loosed. Was not by Him; nor can, nor any other: And so, is in full force still. *The two parties*
The Gods of the
Congregation.
a The duty of
inferiours to the
Gods.
Verse 6.
Iohn 10.34.
Iohn 10.35.

These then, *Dii*, *Deorum*, and *Deos*, are not *S. Peter's* *flattering words* of 1 *Pet.* 3.18: *flattery*. This is not to give titles, but of *GOD'S* own giving: Nor to say one syllable more than *GOD* hath said before us. *Said* it must be, that *God* hath said, who never gives titles *flatter* the *R.* So they are by Him intituled; and so they are. But

Y^t not to hold
all the Gods
equal.
Rom. 13. 2.
1 Pet. 2. 13.

But I take it my duty not to keep from you, that all that are comprised here under *Dii, Deorum*, and *Deos* are not all Gods alike. No: in this Godhead, Some are before or after other, Some are greater and lesser than another. There are some higher than other (saith Salomon, Eccl. 5. 12.) And there are others yet higher than they. For the powers that are, are by God, both ordained, and set in order (saith S. Paul) So in order, (saith S. Peter) as there is one *καπιχων*, and that (he saith) is the King by name, supereminent above the rest, and the rest *απομιση* have their mission, and commission from him. Many Superiours, but one Sovereign.

Ego dixi was said to all; but not to all at once. To some one, before the rest: even to David, to whom before the writing of this Psalm, 1 Sam. 23. 3. GOD (saith he) even the strength of Israel spake to me and said, Thou shalt bear rule over men. Nor did all the *sonnes of the most High* (as they are after called at the sixth verse) come into the world, at one time. There was *Primogenitus inter fratres*: Of whose *Primogeniture* or birthright, this was a part, Gen. 27. 29. Be thou Lord over thy brethren, and let thy mothers *sonnes bow unto thee*. And take even the word *Synagoga*: Never was there *Synagoge* heard of, but there was an *Archisynagogus*, a Ruler of it.

Nazianzen speaking of *Magistrates* as of the Images of God, and sorting them, compareth the highest to a picture drawn clean through down to the feet; The middle sort, to half pictures drawn but to the girdle; The lowest, to those same *Idyllia*, no further but to the neck and shoulders. But all in some degree, carry the image of God, as all have the honour to be called by His Name. This for our parts. Now for theirs, the Gods.

a The duty of
the Gods:
To be as they
be called Gods,
indeed.
Heb. 1. 4.
2 Pet. 2. 11.
Gen. 1. 26.
Acts 14. 11.
Yet have they
not always
been such.
a Judges 9. 4.
b 1 Reg. 12. 8.
c 2 Chro. 13. 7.

What infer we of this? Nothing, but that, what they are, they would be: having obtained so excellent a name, they would be even what their name bodeeth. They that wear Gods name, hold Gods place, represent His person, what manner persons ought they to be: Choice persons they would be? taken, as the fat from the sacrifice; having more sparks of the Deity, a larger portion of the Spirit of God, more lively expressing the image and similitude whereto man was made, than the rest.

If it were possible, such, as of them might be said in the *Lycanian tongue*, Gods are come down to us, in the likeness of men. Sure, they that are styled Gods somewhat more than they would be; as like, come as near *rem nominis*, the truth of that they are named, as humane frailty will permit.

But have they been ever so? I cannot say it. Assemblies there have been, [a] *Abimelech* had one: and [b] *Roboam* his, and *Jeroboam* his. But *Abimelech* with his needy indigent *Sichemites*: *Roboam*, with his youth, that never stood before *Salomon*: [c] *Jeroboam* with his crew of malecontents, Sons of Belial, shall I call any of these *Synagoga Deorum*; I cannot, I see no lineaments, no resemblance at all, nothing for which this name should once be vouchsafed them (of Gods,) Nay, nor scarce of *Synagoga* neither; as deserving, not only to be left out of the list of Gods, but even to be put extra *Synagoga*. Scarce a *Synagoge*, much lesse of Gods.

After, in this Psalm, at the V. Verse, they are told as much, when by their *ignorantibus*, or *non intelligentibus*, things were grown out of course. And told it by GOD Himself, and that with a kind of indignation, that He had said they were Gods, and they carried themselves scarce like men: gone from their names quite.

But ours we
wish to be such:

But I leave them, and come to this of ours. There is not in the world a more reasonable request than this, what you would be, that to be: what you would be in name, that to be in deed; to make good your name. Every one to be *Homo homini Deus*, by doing good: specially, that good which is the good of all, that is, the good of this Assembly. This the time and place for it: And, so my wish is, you may, and my trust is you will. And so I leave *Deorum*, the Gods of the Congregation; and come to *Synagoga*, the Congregation it self.

II.
The Congregation
of the Gods.
Ezek 1. 20.
God alloweth
such Congrega-
tions, when
there is cause:
a Num. 10. 34.

For when we consider these Gods each apart, they are as in *Ezekiel*, Every spirit on his wheel, and every wheel in his own course, when they are at home in their several Countries. But when as in a Congregation, then are they to come and to be together.

e 1 Chr. 26. 15.

And this (if cause be) GOD alloweth well of. 1. For he hath to that end left with his *Livv* tenants; a power [d] to blow the trumpets, one or both, to call together a part, or the whole Congregation. By the Trumpets, while they were all within the Trumpets sound: but after, when they were settled all Canaan over, to call them by the pen of the writer (that is, by *Writ*.) Of which we have a fair example, *Judg. 5. 14*. 2. For secondly, He hath willed the Angels of his Church, by the Angels example (*Judg. 5. 23*.) to lay *Meroz's curse* to them that come not to it. 3. For thirdly, He berecalleth their meeting by the name of *Synagogue*, which is a Holy place, a Sanctuary, a High place, or Court of refuge, (*סניגוגא* signifies all these.) 4. For fourthly, He hath to that end spared them a piece of his own Temple, to have their meetings in, [e] On the south side of it, called twice by the name of *Asuppim* (which was to them, as the Parliament house is to us) that so their feet might stand on holy ground. And they knew themselves, to be, no *סניגוגא* common or prophane, but *סניגוגא* a sacred Assembly to him. 5 For fifthly, he hath set them here a *Monitorie Psalm* of this, to put them in mind, how to bear themselves in it, like Gods (that is) Divinely. 6. For last when they are together, He comes Himself in person and stands among them. All which shew, He favours and likes well such Assemblies as this.

The cause of the
meeting of such
Congregations.
f 1 Cor. 11. 17.

But then, there must be a Cause: And indeed, else it is *Concurfus atomorum*, rather than *Congregatio Deorum*. Thus many, so goodly a Company to meet to no end, GOD forbid. If the Apostle had not, Nature doth teach us, [f] When we come together, to come together for the better, not for the worse. And nothing is worse, than to come together for nothing. Better (as *Debra* saith well) [g] stay.

[] stay at home, and hear the bleating of their flocks. This be far from any Assembly; specially the Assembly of the Gods, who are herein to imitate GOD, who doth nothing in vain, or without a cause.

g Judg. 5. 16

If you ask me the cause, the two words themselves, *Synagoga* and *Deorum*, contain either of them a cause of it. As a Congregation, for the good of the Congregation: As Gods, *Catus Deorum* *Catus Dei* (saith S. Hieron.) the Congregation of Gods is GOD'S Congregation: As His, for Him, for His honour, who gave them theirs; to the high pleasure for that GOD, whose *Ego dixi* Goded them all. And so (as I remember) it is written *In capite libri*, the first page, or front of your acts, To the high pleasure of Almighty God (there, lo, is God) and for the weale publike (there is the Congregation.) Not this only here, the Congregation of Gods, but the Congregation of men (I know not how many) all the Land over, even the great Congregation.

This cause double.
1 One from *Synagoga*.
2 The other from *Deorum*.

Learn a Parable of the Natural Body. If there be no other cause, each Member is left to look to it self; but if there be any danger toward the whole body, presently all the parts are summoned (as it were) to come together, and every Veine sends his blood, and every sinew his strength, and every artery his spirits, and all draw together about the heart for a while, till the safety of the whole be provided for; and then return back, every one to his place again. So it is with the Body Civil, in case of danger, and never but in it.

1 From *Synagoga* when it is in danger.

But is there any danger then towards? There is, and that to both. To the *Synagogue* first, and that from a twofold *Synagogue*, and of two sorts; 1 One continual or ordinary: 2 The other not so, but special and upon occasion. The danger, this Psalm expresseth thus (ver. V.) That things are brought out of course, yea, foundations and all. Thus: there be (I may call them a *Synagogue*, for they be many) of these same *malis moribus*, that like *ubera terre*, shoot out daily, no man knowes whence, or how; never heard of before: These if they be suffered to grow, will bring all out of course. And grow they do; fore even of them, some that have penalties already set (I know not how) such a head they get, as they overgrow their punishments: that if this Congregation grind not on a new and sharper edge, they will bring things yet further out of course.

The danger of two sorts.
1 Ordinary.
2 Or upon special occasion.
1 Ordinary.
By *Synagoga* *malis moribus*.
2 Ex *malis moribus*.

Besides, those that should keep in course, the *Laws* themselves are in danger too. There be a sort of men (I may well say of the *Synagogue of Satan*) that give their wayes, and bend their wits to nothing, but even to devise, how to fret through the *Laws*, as soon as they be made; as it were in scorn of this Congregation, and of all the Gods in it. These go to the foundations (for so, are the *Laws*; undermine them and in a sort, though after another manner, seek to blow up all. Great pity,) but this Congregation here should look well to the foundation of all. Great pity, that it should be overcome of their evil, but that their evil should be overcome of our good, & this of yours go beyond them.

b Ex *legibus depravatis*.

It is not to go through all. Generally, *Quid populo, quod flet?* What the Congregation of men have just cause to complain of, the Congregation of God sit to redress. Whatsoever *Synagoga Satana per malos mores* doth put out; *Synagoga Deorum, per bonas Leges*, is to set in joynt again. And that is the proper work of this Assembly, to make *Laws*. And that is properly the work of GOD: His work, at Sinai, and at Sion both. And in truth, That there is but one Lawgiver, and that is GOD (saith S. James, chap. 4. ver. 12.) As, till *Ego dixi*, till then, there was but one GOD: but together with His Name, He imparted also His Power, and made you a Congregation of Lawgivers, and of Gods, both at once.

Rom. 12. 31.

1 Sam. 11. 13.
These to be helped with good *Laws*.

A high Power; the highest in earth, save one: Next to the Scepter in *Juda's* hand, is the Lawgiver between his feet; even with Jacob. And so with Salomon: After *Petrus* me *Reges regnant*, presently follows *Et Legum conditores iusta decernunt*. To this so high a work, a whole *Synagogue* of wisdom is little enough; to bring into course that is out, to set the foundations fast, against this *Synagogue of Satan*. And this lo, is the ordinary and continual danger, I spake of.

Gen. 49. 10.

Prov. 8. 14.

But for all this danger, we might well enough stay a longer time and not come together; there is no such present haste to meet with that. There is another (I take it) more pressing, as I said before, upon a more special and present occasion. Will you but look over into the next Psalm following, into the beginning of it? there, you shall find another Congregation, a second, casting their heads, and confederate together, able to put foundations and all out of course. And then he reckons up a rabble of them. *Edomites*: the *Edomites* first, and you know what they cryed, *Exinanite usque ad fundamenta*, Up with all, foundations and all: the *Edomites*, and *Ismaelites*, and *Moabites*, and *Agarenes*, *Gebal*, and *Ammon*, and *Amalek*. And at last, *Assur* also was joyned with them: (*Assur*, that even then, purposed; and after did eat them all up one after another; yet he was then joyned with them.) Such a Congregation (as is said) there is now abroad, and what will they do? No harm; bring nothing out of course (they say.) But it will be the wisdom of this Congregation, to be provided for them, if they should not do as they say: This Psalm stands before that, that this Congregation may be before-hand, with that.

1 Upon special occasion.

By *Synagoga inimicorum*.

Psalm 83. 3.

Verse 6.

Psalm 137. 7.

Peace and perfect amity to be wished before all: (no man doubts of that:) If it be possible as in *Isaiah*, peace with all men. But, Peace will be had, with never the lesse assurance, and with never the worse conditions, if the Congregation be well appointed, that seek it.

Rom. 12. 18

And this is the second work of this Congregation (if not the first.) Therefore (it may be thought) at this time called together, that there may be *Multitudo Consilii*, soundly to advise of it; and *Multitudo Auxilii*, roundly to go through with it. The Text intends this of help specially; for, in some Translations, it is the Congregation of the Mighty; but howsoever, the very name is taken from *M*, that Name of GOD, that is given Him for His strength and Power. Of those that are Mighty and so can shew themselves; of those is this Congregation. Ever remembering this, that they who assemble for an End; assemble also to devise how to furnish means to compass that End: (and indeed, of the End, properly, we consult not, but of means rather.)

Luke 14. 13.

rather.) Our SAVIOUR CHRIST, spake with his own mouth, *Who will ever resolve upon Warre, but they will sit down first, and set down what forces will be needfull? and how much they will stand in? and how that is to be had or levied, that (as the wise-man saith) Respondit omnibus; Answers, takes order for all.*

Eccl. 10. 19.

1 From Deo-

rum.

Deut. 33. 7.

Judges 5. 23.

Thus for the Synagogue: What for GOD? There is no doubt (blessed be GOD for it) but what Moses said of *Juda* (His own hands shall be sufficient for Him, if thou LORD help him against his enemies) may be said of this our Land: If GOD help us, sufficient enough. And He will help us, if we help Him. Help GOD? what a word is that? Even the very word, the Angel used, when he had laid a curse upon *Meroz*, for not coming to help the LORD: Again, lest we might think it scared him, upon deliberation he saith, to help the LORD against the Mighty, that is *Sisera* and *Jabins* mighty preparations. Ever, where the right is, there GOD is; when that in Danger, GOD in danger: they that help that, help him; and he will help them. If the Congregation, God; God, the congregation. They will fight from heaven (then) the stars in heaven will fight in their courses for us, And then it will be an Auxiliary war right. And in sign, that He will so, when they are met together about these matters, GOD comes Himself here in person, and stands among them. GOD, in the Congregation of the Gods, what more proper and kindly? And so much for the Gods, and for their Congregation.

Judges 5. 20.

III.

The two acts:

I

Jointly.

1 To correct

the word,

[Gods.)

2 To put a dif-

ference between

them and God.

God stands:

they fall.

Now for the two Acts of GOD: in and upon this Congregation: 1 His Standing, and 2 Judging: First jointly; After, apart: 1. Jointly: They are thought to be set first (these two) as two Correctors of the two former, *Deorum* and *Deor*, lest the Gods of the Congregation should be exalted above measure with this deifying revelation. Secondly, as two marks of difference between the first GOD, and the last Gods; so to let them see what manner of Gods they be indeed, how differing from Him.

GOD stands: This may well refer to that in the sixth Verse: *But you shall fall. A standing GOD; He who only stands, and will stand, when they all shall fall, and fall even to dust, every God of them.* And this could not be told us in a fitter place: the place where we stand, is compassed about with a Congregation of these fallen Gods, these same *Dii caduci*; with Monuments of the mortality of many a great *Elohim* in their times. And let me tell you this, that in the Hebrew tongue the Grave is called a Synagogue as well as the Church. All shall be gathered, even the Gods, even the whole Synagogue of them, into this Synagogue at last. So this first shewes them, Their God ships give them no immortality. Gods: but mortal, temporal Gods they be.

God judges:

they are called

to accompt.

* Heb. 9. 27.

The other is of judging. That as they have no exemption from the first statute, * *Statutum est omnibus semel mori*: So neither from the second, *Et post mortem judicium*. They be *Dii sub iudicio*: They be not Gods, *absque aliquo computo reddendo*. When they have done judging others, they shall come to be judged themselves. *Dii caduci*, *Dii iudicandi*; Gods that shall fall, Gods that must come to judgement. From neither of these shall their Godhead excuse themselves.

These two then, sever them from the first GOD, the Eternal GOD, and the Sovereign Judge of all. And shew (the one, their judging) that their Glory is not equal; (the other, their falling) that their Majesty is not co-eternal, that so they may understand themselves aright.

I

Specially.

The first Act:

The Metaphor

of Standing.

1 Gods presence.

Can't g. 2.

And now to standing and judging, either of them apart by it self, Standing, first. The members of man, the eye, hand, and foot; and the acts of them, seeing, doing, standing, are not in GOD (to speak properly:) only by them, is noted in GOD, the efficacy of those acts and members. By the eye, His knowledge: by the hand, His Power: by the foot, His Presence. The meaning then is first, that GOD is present. It is not enough for Him to look down from heaven, and behold us afar off, but he comes and stands here. And not (as in the Canticles) *Behind the wall, and looks in by the gates*: but it is even in the Assembly it self, even in the place where the Gods are.

Not as every

where.

a Jer. 23. 24.

Esay 63. 1.

Present? Why what great matter is that? Where is He not present? [a] Heaven and earth He fills, the earth is His footstool, where then stands He not? Indeed GOD is present in all places: yet not in all alike. In some by a more special presence, than in othersome: And among all, and above all, there where the Gods are together.

But in a more

special manner.

For though GOD be both in heaven and earth; yet we say (which art in heaven:) intending that there He is with a far more high and glorious presence. And so, here is He in a more eminent sort. For, nowhere on earth doth His Glory shine, and shew forth it self so, as in a well ordered Assembly.

March. 18. 20.

Ecl. 1. 10.

And, if where Two or three common Christians be together in His name, there is He in the midst of them: when three or four hundred, and those no common ordinary persons, but of His own name (Gods) even a whole Congregation of them, (Of His Name, and in His Name too;) are together, in most solemn manner assembled: and to do His work: shall He not much mote be there, and in a much more excellent manner of presence to assist them? Yes, sure: it toucheth His providence in the highest degree.

2 Gods Atten-

tion.

Present then: And secondly, the manner of His presence: standing. And that is a word of *Sin*. Standing is a *fit*, and it is a *fit* of Attention. When we sit and hear ought, that we would listen better to, up we stand and leave sitting: So do we (without the occasion) usually: Even to stir up our selves: For, sitting we may fall on sleep. This, to shew we shall not need to say to Him here, as in another Psalm, they do, *My Lord why sleepest thou?* For He stands, and they never sleep. The

Psalm 44. 23.

truth

truth is: to be present, as good be absent, if we do not intend. This then sheweth GOD is so present, as He is also attentive: nothing passes but Deo astante & attente; but He is an ear, nay an eye-witnesse, nay more than that, a heart-witnesse of all.

Stands then: and thirdly, the manner of His standing, which is (as is observed) *stans*; and that is not the ordinary word for standing, when one sits; so stands, as he will remove: no, but as one fixed, not to start: It is *Statio militaris* this, that pitch about their standard, not to remove thence, but still to maintain and keep their standing. So He, where you leave Him, you shall be sure to find Him. He makes it His rest, meanes to stand it out to the very last.

These three, 1 Presence, 2 Attendance, 3 Perseverance, be in this standing of His. Present, for he stands; and standing marks: mark, and will mark from the beginning to the end. So we, not to conceive of Him, 1 as if he were away, 2 or here stood and noted not, 3 or did for a time, but would leave off and give over, and not stand it out. This, for standing.

And, so long as it is but standing and no more, it is no great matter; So he suffer them to go quietly and trouble them not. And indeed so long as GOD doth no more, he may be said to stand, and but even to stand. But (saith the Text) when He hath done standing, He hath not done. Stay a while, you shall see, He so stands as he will judge also before He have done.

The Congregation will not alwayes sit; nor GOD alwayes stand. But that is over and past, the Prophet here begins to set him up a Seat, to erect Him a Throne to sit down and judge in. And then (to) the courses will change. We sit now, and he stands: he will sit then, and we all shall stand. *All; Omnes stabimus ante Tribunal, Before his judgement seat.* His first act (standing) then to take an end: and his latter act (judicabit) to have his turn too.

But by this we see (as before I told you) while He stood; He stood attentive: He stood not like an idol; was all the while no idle stander by, or looker on, but as the Writing was on the wall, *Mene, Mene, He told and numbred*; and *Tekel, Stetis cum statera, He weighed and pondered well*, every Motion that was made, every Bill that was read, every Consent or otherwise passed upon it. And weighed withall, whence every of them proceeded, whether from dutifull regard of him and his Presence; or otherwise, for some by-respect of our own. *Stetis ut testis*; as a witnesse, he stood: *Sedet ut Judex*; Now sits as a Judge, and will give His doom accordingly. And upon whom will He give it? Not upon the meaner sort, upon inferior persons, but even upon the greatest: Upon Deos, the Gods themselves. For even to them, doth this his judgement extend. They that sit and judge others, shall then stand and be judged themselves. They be Gods; but he is *Deus Deorum*, Psalm 50. 1. They are Judges; but He *Judex judicum*: *Judex judicum* and *judiciorum* both; Judge of judges and of Courts; and even of this high Court and all. Men may not, GOD may and will convent even the Conventions themselves, if they forget themselves. Yea even the rather, for that they are Gods, shall he judge them. And namely, how they used themselves in their Deity, when they sat in his place, and went under his Name.

And not for any fault they ever have made; as for those they have made here, in Synagoga. Above all, for them: for not regarding his Presence and standing here.

And because there is here a double mention of *Deorum*, and *Deos*; *Deorum* in Synagoga, and *Deos* in judicio: It will not be amiss to set them before us both at once. Now when they sit in Synagoga, how glorious! But when in judicio, they shall stand to be judged, how poor then! When God but stands and looks on, how secure! when he shall sit down to his Sentence, how full of fear then! Specially, when he shall take, and they shall give account of abusing His Presence here. For a special *judicabit* belongs to that, and remains for them that so do. They that despise GOD'S long suffering, when he stands here, shall find and suffer his severity, and suffer it long, when he sits to judge there.

But I cannot say, this will be presently, or out of hand. It may be, it will be deferred yet, for a while: it is not *Judicat* in the present; but *judicabit* in the Future, he will judge; *Cum accipero tempus* (as he saith, Psalm 25. 73.) he will take a time for it.

But take a time he will, and judge he will. Even the heathen, that have written *de sera Numinis vindicta*, are clear for this point; That you may well account of it, he that stands, will sit, and sitting, judge: Judge, and never a God of them all shall escape him.

And in medio he will do it: in the midst, it shall be. The midst, either Inwardly of the Gods own selves, even of their own hearts (*כקרי* will bear it, and so it is taken, Jer. 31. 33.) There in the midst, in their heart: their Conscience accusing them, and a worm there gnawing when they shall see the evil, that doth follow of their carrying matters unduly, see any foundation shaken by it.

Or, in the midst (that is) openly: as, openly He hath ever made it appear, that evil counsel, first or last, shall prove worst for them that gave it.

Or, in medio, referring it to the Parties: that is, in the midst between them both. Those that regard: and those other, that never looked after, nor cared for Him and His standing.

And it is well for us, it is *Judicabit*: for so we have a time to bethink us of it, and to prevent it. And again it is well for us, that it is *In medio*: For so, we may yet choose our side, which side we will fall on: for indeed, *Judicare* is *Actus in medio*; it may be for, and it may be against. It is not necessary it should be against: GOD forbid: we may not prejudice it then.

All is, as we carry our selves here. For, as we here, so He there. They that saw Him standing and demeaned themselves accordingly; a *judicabit* for them. Those other, that

IV.

2 The latter Act. Gods judging. He not only stands. The Act. But will judge also. 2 Cor. 5. 10.

So while he stood, he stood attentive. Daniel 5.

The Persons: He will judge the Gods, Deos.

The difference of the Persons 2. *Deorum* in Synagoga, and *Deos* judicabit.

The time. The judgement will not be present. It is *judicabit*, the Future. The place. He will judge in medio. 1 Of Them selves. 2 Of the world. 3 Of them that regard, and them that regard not. The future *judicabit*, and in medio, are two sayings to us.

ran on their own courses (His *standing* there, notwithstanding) a *hard judgement* will they have, they that be loth to endure it. And this for GOD; His *standing*; and His *judging*.

V

Our own duty
to the Text.
To regard Gods
standing.
* 1 Cor. 11. 31.
Four things to
be done.

And now to our selves, and to our duty to GOD, thus *standing* and *judging*.

To avoid GOD'S judgement (the Apostle tells us) there is but one way: "To judge our selves. And here now in this, not upon many, but upon this one Point only of GOD'S *standing* (for, I will be bold to cut off the other, His *judging*;) Regard His *standing*, and you shall never need to fear His *judging*."

To regard that; do but these four: 1 Set down this and believe it, that He is present. 2 So behave your selves, as if you did so believe. 3 To do that, shew your selves well affected to His *standing*. 4 To shew that, Procure but those means, that He may take pleasure in His *standing*. These four.

1 To believe
God is present.
Job 9. 11.
John 1. 26.
Heb. 11. 26.

First, never imagine this, that GOD is far enough off, or hath otherwise to baffle Himself, than to have a *hanc* or foot in these Assemblies. But (with Job) believe, He is hard by us, though we perceive Him not: Or (as the Baptist said of CHRIST) *Medius vestrum stetit, quem vos nescitis*; He standeth in the midst of us, though we knew not so much. To see Him so standing, with the eyes of faith, with which (the Apostle saith) Moses saw Him that was invisible.

2 To behave
our selves as if
present.
Math. 21. 37.

Then will it follow of it self, To do all we do, *Tanquam De o stante & inspectante*, As if God stood and beheld us. This we behove to think: When He comes thus to stand among us, He will say as much for Himself, as he did for his Son in the Gospel, *Certe reverebuntur Ade*, Surely they will reverence Me; my standing, my being there, will make them the more careful: If I come and stand among them, all will go the better, if it be but because I am there. Not any thing at all shall (I trust) but if ought should be moved against His good liking, shall not our own hearts smite us, and tell us straight, What? GOD standing, and looking on, shall we offer this? What give Him an affront in His own presence, to His own face? *Nonne judicabit super hoc*? what, will He never judge for this *j-er*? And when He doth, shall it go for nought? Thus, to behave our selves as in His presence.

3 To stand
well affected to
God's standing.

But yet (I know not how) this is not it; To do it for fear of Him, or of His *judicabit*: but to do it willingly, that is it. For, as if some were not willing to allow Him a place, not so much as to stand in, with a kind of *Ironie* (some think) he saith: Well yet howsoever, GOD stands in the Congregation, though against some bodies will, that would be content (if they durst) to say with them in *Esay 30. 11*. Cause the HOLY-ONE of Israel to cease from us, Get Him away, Or with them in the Gospel (the *Gergesenes*) not only give CHRIST good leave, but even to pray Him fair to be gone, and take His ease somewhere else, their matters would speed better, if he were out of the way.

Math. 8. 34.

Never speak of that; there He stands, and there He will stand: He ought not, will not, cannot be excluded. To endure Him, that is not it: The point is, how we stand affected to His standing, Whether we be willing with it: whether it be the desire of our hearts, that He should, and the joy that He doth stand, and will stand there.

Exod. 33. 15.

Put case He stood not: would we earnestly entreat Him to vouchsafe us His presence, to take up His standing among us? If He made as if he would be gone (as Luke 24. 29.) would we be instant with *Mane nobiscum Domine*, Stay with us still good Lord? MOSES said, If thou go not with us, carry us not hence; would we say, If thou Lord stay not with us, what do we here? GOD be gone, *mi gremus hinc*, let us be gone too; And never hope for good of that Assembly where He is not.

4 To procure
the means that
God may be
willing to stand.

Now fourthly, if we be willing and glad, if we take comfort in His standing, hereby shall we be tried; if we use all means, as will procure Him to stay in our Assembly the more willingly; as will make His standing pleasant and not grow tedious to him. And such things there are: And these they are.

Those be four.

1 To be of one mind.

a Psalm 76. 2.

b Psalm 122. 2.

c Acts 1. 1.

d Psalm 68. 6.

Psalm 133. 2.

One special thing that gives Him content, is a Place where there is Concord and Unity. [a] At Salem (that is) where peace is, *In pace factus est locus Ejus* (So read the Fathers) there is his Tabernacle: And that Tabernacle is the Tabernacle of the Congregation: His feet, and our feet, both stand willingly in the Gates there. (The reason:) [b] For, it is at unity within it self. There loves He to stand, And there, his Spirit, where [c] they were all, with one accord, in one place. [d] *Qui facit unanimes habitare in domo*, if He make all of one mind that are in the house, if brethren dwell together in unity, O how good, O how pleasing is that standing to Him! It passes *Aarons perfume*, His ointment is nothing to the delight of it.

a Heb. 12. 15.

b Jude 9. 23.

c Jud. 1. 15. 16.

d 2 Sam. 19.

14.

To use no cunning, but plain dealing.

Psalm 51. 6.

And in very deed, if we consider it well, it is the virtue (this of Concord) that is most proper, nay essential (then) to a Congregation: without it, a gregation it may be, but no Congregation. The Con is gone: a disgregation rather. Enough to make him to be gone (that.) For, if there [a] spring up a root of bitterness: if the [b] evil spirit get in that was sent upon Abimelech and the men of Sichem: [c] If the divisions of Reuben do make great thoughts of heart: there, GOD stands upon thornes. But where [d] the hearts of all the Congregation are bowed as the heart of one man, there stands GOD, and there he delights to stand.

Another: He takes pleasure to stand among them, that are good and true of heart. Where he finds truth in the inward parts: Where, without art or artificial glossing or cunning carrying of things under-hand, men go plainly to work, every one in the sincerity and singleness of an honest upright mourning. And the more plainness, ever the more pleasure God takes, there to stand. Truth, as it is the mightiest, so it is the wisest thing, when all is done. They that love it not, but to cover, and colour and,

and carry all by cunning; they shall never stand in Gods Tabernacle. Neither they in his; nor he in theirs. Psalms 15: 1.

One more. There is a word, and it is a great word in this Book, *Idipsum*; that is, to look to the thing it self, the very point, the principal matter of all; to have our eye on that, and not off it, upon *alia omnia*, any thing but it. So say I (again) upon the thing it self, not upon some persons or personal respects: God accepts no persons, nor loves them that do. The very first thing, that in the very next Verse, he finds fault with, and charges them with, is this: when men are for, or against a thing (be it what it will be) and neither, for it self; but only, because it proceeds from such or such persons: Neither of these is in medio. *Idipsum*, that is the Centre, that the middle: That place is GOD'S place. To go to the point, drive all to that, as also to go to the matter real, without declining from it, this way or that, to the right hand or to the left for any personal regard.

And last of all, that which pleaseth him best of all: And that is, where he finds a ready well-willing mind, his heart is upon such. And where his heart is, ever his feet stand at ease: *Calceat rosas*, he treads upon roses there. In the Song of Deborah it is thought, there is set down a pattern of the Virtues or Faults of an Assembly. In that Song, there are two Hallelujah's, two Benedicite's for it. First, at the very beginning, Hallelujah, Praise the Lord: Why? for the people that came off, and offered themselves so willingly. And again seven verses after, My heart is upon the Governours, that offered (themselves) and made the people to offer so willingly, Hallelujah, Praise the Lord. Hallelujah, to the Princes, Hallelujah for the people; Blessed be GOD, for both.

Then have you again after those, two verses together; in the one, Meroz cursed for their backwardness; And Iael, for her forwardness, blessed and blessed again. For, this indeed is the marrow of the Sacrifice, the fat of the offering: and without this, all is poor and lean.

This is sure: GOD, loves not to dwell in Mesech: that is interpreted, *prolongatus est*. And His Son calling on, *Serve nequam & piger*, shewes, He loves piger as evil, as He does nequam. And His Spirit cannot skil of these same *sarda molimina*. In a word; none of them to be wearied, with standing I know not how long.

And see the very next word of all, the next that follows these immediately: is *How long*! So he begins his complaint, the first word of the next Verse; which shewes, he loves it not.

Nor, that he can be weary. It is an Infirmary (that) and so is grief, and so is repentance; and they cannot fall into GOD: They are attributed to him though. And GOD is said as to [a] repent, a Gen. 6. 6; and [b] to be grieved, so to be stark [c] weary. In no other sense, but this: That if he be not weary, no thanks to us: For, if it were possible, if the divine Nature were or could be subject to it; if GOD could be weary, if his feet were not of brass (Apoc. 1. 5.) we would put him to it: we do even what in us lieth to tire him outright, to make him cry *usque quo, how long*?

But, 1 where there is accord without Rubens divisions: 2 where plain meaning, and dealing, without (as Esay calls them) these same deep-digged devices; 3 where the eye is upon *idipsum*, and no *ipsum* else; 4 where GOD is not constrained to dwell in Mesech, but the People and their Governours offer willingly; there stands GOD, and there will be ever stand. Of that place he saith; *Hic est requies mea, This is my rest, here will I stay, for I have a delight therein.* Esfay 29. 15; Psalm 132. 14

Thus doing then, thus procuring, our Assembly thus qualified, we perform our duty to GOD, and to his standing. And this done, we shall never need to fear *judicabit* come when it will.

And now to conclude. Mine unfeigned hearty prayer to GOD is, and daily shall be, that if ever in any, he would stand in this Congregation. And if ever any used the means so to procure him, we may use them. The rather, that Ecclesia malignantium, the malignant Synagogue may not ask with derision, *Where was then their GOD? Where stood he? Behind the wall* (sure) not in the Assembly; Such proceedings, and his standing will never stand together. To have regard what will be said abroad. Psalm 26. 5; 1 Cor. 2. 14

But rather, that all may say, *Verily GOD was among them, Of a truth GOD stood in that Congregation*; where, with so good accord, so good things, so readily were passed. CH. 1. 1. 1. was in the midst of them, his holy Spirit rested on them.

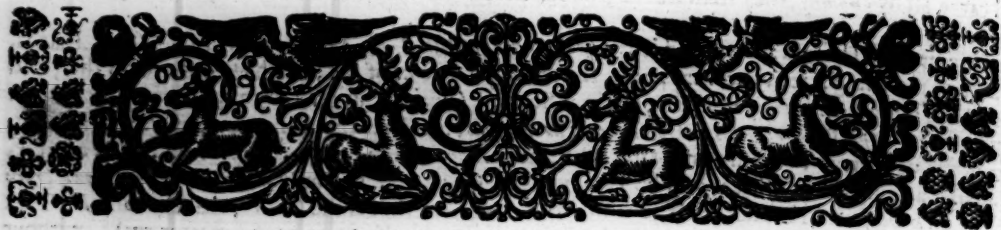
Yet I know, what men say off or on, is not it; what GOD saith, that is all in all. To men we do not; To GOD, we stand or fall, whose *judicabit* we cannot scape, either the one way or the other: but have a *judicabit* for us, that we may, if we yield his standing all due respect, Even *Euge serve bone, intra in gaudium Domini*, which in the end will be worth all. Math. 25. 37.

But if any shall say; O the time is long to that (peradventure not so long though, as we reckon:) well yet in the mean time, now for the present, it stands us in hand to use him well, and our selves well to him. For if he stand not to us, we shall not subsist, we shall not stand, but fall before our enemies. This time is now; this danger is at hand.

Use him well then: Stand before Him thus standing, with all due reverence and regard; that as by His presence, He doth stand among us; so he may not only do that, but by His Mercy also stand by us, and by His Power stand for us. So shall we stand and with-stand, all the adverse forces: and at last (for thither at last we must all come) stand in His judgement. Stand there upright; To our comfort (for the present) of His standing by us; and to our endless comfort (for the time to come) of His judging for us. To have regard of our present use of Him against our enemies, I

FFFFF

A SER



A SERMON

Preached at

CHESWICK

In the time of

PESTILENCE

AUGUST XXI. Anno Dom. MDCIII.

PSALM CVI. Ver. XXIX. XXX.

Thus they provoked Him to anger with their own inventions, and the Plague was great (or brake in.) among them.

Then stood up Phinees, and prayed (or, executed judgement) and so the Plague was ceased (or, stayed.)



HERE is mention of a Plague: of a great Plague; For, there died of it four and twenty thousand. And we complain of a Plague at this time. The same axe is laid to the root of our trees. Or rather, because an axe is long in cutting down of one tree, the Razor is hired for us; that sweeps away a great number of haikes at once (as Esay calleth it) or a Sythe that mowes down Grasse, a great deal at once.

But here is not only mention of the Breaking in of the Plague; in the XXIX. Verse; but of the Staying or ceasing of the Plague, in the XXX.

Now, Whatsoever things were written afore-time, were written for our learning, and so was this Text. Under one, to teach us how the Plague comes, and how it may be Stayed.

The division.

The Plague is a disease. In every disease, we consider the Cause and the Cure. Both which are here set forth unto us in these two verses. In the former, the Cause how it comes. In the latter, the Cure how it may be staid. To know the Cause is expedient; for if we know it not, our Cure will be but palliative, as not going to the right. And if knowing the Cause, we add not the Cure, when we are taught it, who will pity us? For, none is then to blame, but our selves.

Of the Cause first: and then of the Cure. The cause is set down to be twofold: 1 GOD'S anger, and 2 their inventions.

GOD'S anger, by the which: and their inventions, for the which, the Plague brake in among them.

II.

The Cure is likewise set down: and it is twofold, out of two significations of one word, the word *Phinees* in the Verse. *Phinees* prayed (some read it:) *Phinees* executed judgement (some other;) and the word beares both. Two then: 1 *Phinees* prayer, one: 2 *Phinees* executing judgement, the other; by both which the plague ceased. His prayer referring to GOD'S anger: His executing

executing judgement, to their inventions. GOD'S wrath was appeased by his prayer : Prayer refers to that. Their inventions were removed by his execution of judgement : The execution of judgement refers to that. If his anger provoked do send the plague ; His anger appeased will stay it. If our inventions provoke his anger, the punishing of our inventions will appease it. The one worketh upon GOD, pacifieth Him : The other worketh upon our soul : and cures it. For there is a cure of the soul, no lesse than of the body, as appeareth by the Psalm, *Heal my soul, for I have sinned against thee.* Psalm 99. 8. Psalm 41. 4.

We are to begin with the Cause of the plague, in the first Verse : And so to come to the Cure, in the second.



OF the Cause. 1 First, there is a Cause. 2 And secondly, What that Cause may be.

1 That there is a cause (that is) that the plague is a thing causal, not casual ; comes not merely by chance, but hath somewhat, some cause that procureth it. I. Of the cause.

Sure, if a Sparrow fall not to the ground without the providence of GOD, of which two are sold for a farthing ; much lesse doth any man, or woman, which are more worth than many sparrows. A cause there is. Math. 10. 29.

And if any one man comes not to his End (as we call it) by casualty, but it is GOD, that delivers him so to die : How much more then, when not one, but many thousands are swept away at once ? The Philistines ; in their plague, put the matter upon trial of both these wayes : 1 Whether it were GOD'S hand, 2 Or whether it were but a chance. And the event shewed, it was no casualty, but the very handy-work of GOD upon them. Exod. 21. 13.

And indeed, the very name of the Plague doth tell us as much. For *Deber* in Hebrew sheweth, there is a reason, there is a cause, why it cometh. And the English word *Plague*, coming from the Latine word *Plaga*, which is properly a stroke, necessarily inferreth a cause. For where there is a stroke, there must be One that striketh. And in that both it, and other evil things (that come upon us) are usually in Scripture called Gods judgements ; If they be judgements, it followeth, there is a Judge they come from. They come not by adventure ; by chance they come not. Chance and Judgement are utterly opposite. Not casually then, but judiciously. Judged we are ; For when we are chastened, we are judged of the Lord. 1 Sam. 6. 9. 1 Cor. 13. 32.

There is a Cause : Now, what that cause is, Concerning which, if you ask the Physician, he will say, the cause is in the ayr. The Ayr is infected ; the Humors corrupted : the Contagion of the sick, coming to and conversing with the sound. And they be all true causes. I. The cause is.

The Ayr. For so we see, by casting * ashes of the furnace towards heaven in the ayr, the ayr became infected, and the plague of botches, and blaines, was so brought forth in Egypt. 1 Natural. 1 The ayr is infected. Exod. 9. 8.

The Humors. For to that doth King David ascribe the cause of his Disease : (that is) that his moisture in him was corrupt, dried up, turned into the drought of Summer. 1 The Humors corrupted.

Contagion. Which is clear by the Law : where, the leprous person for fear of contagion from him, was ordered to cry, that no body should come near him : To dwell apart from other men ; The clothing he had worn to be washed, and in some case to be burnt : The house-walls he had dwelt in, to be scraped ; and in some case, the house it self to be pulled down. Psalm 32. 4. 3 Contagion. Lev. 13. 45, 46, 52.

In all which three respects, Salomon saith, A wise man feareth the plague, and departeth from it, and fools run on and be carelesse. A wise man doth it, and a good man too. For King David himself durst not go to the Altar of GOD at Gibeon ; to enquire of GOD there, because the Angel that smote the people with the plague, stood between him and it : (that is) because he was to passe through infected places thither. Prov. 14. 16. 1 Chro. 21. 3.

But as we acknowledge these to be true, that in all diseases, and even in this also, there is a Natural cause ; so we say, there is somewhat more, something Divine, and above nature. As somewhat, which the Physician is to look unto, in the plague : so likewise something for Phinees to do, and Phinees was a Priest. And so some work for the Priest, as well as for the Physician, and more, then (it may be.) 2 Supernatural. By which, GOD.

It was King Asa's fault. He in his sicknesse, looked all to Physicians, and looked not after GOD at all. That, is noted as his fault. It seems his fault. It seems, his conceit was, there was nothing in a disease, but natural, nothing but bodily : which is not so. For, infirmity, is not only a thing bodily ; there is a Spirit of infirmity, we find, Luke 13. 11. And something spiritual there is, in all infirmities ; something in the soul to be healed. In all, but specially in this ; wherein that we might know it to be spiritual, we find it oft-times to be executed by spirits. We see an Angel, a destroying Angel, in the plague of Egypt : another in the plague in Sennacherib's Camp : a third in the plague at Jerusalem under David : a fourth, pouring his phial upon earth, and there fell a noysome plague upon man and beast. So that no man looketh deeply enough into the cause of this sicknesse, unless he acknowledge the Finger of God in it, over and above any causes natural. Exod. 12. 13. Esay 37. 36. 1 Chro. 21. 16. Rev. 16. 1.

GOD then hath his part, GOD : but how affected ? God, provoked to anger : so it is in the Text : His anger, His wrath it is, that bringeth the plague among us. The Verse is plain, They provoked Him to anger, and the plague brake in among them. God provoked to anger.

Generally, there is no evil (saith Job) but it is a spark of Gods wrath. And of all evils, the plague

1 Chron. 21. 7. *plague is begun* (saith Moses, Num. 6. 46.) So it is said GOD was displeased with David, and he smote Israel with the plague. So that if there be a plague, GOD is angry: and if there be a great plague, God is very angry. Thus much for *By what*; for the anger of God, by which the plague is sent. Now for *what*.

For which. *Sin in general.*
Heb. 3. 8.
Ephes. 5. 6.
There is a cause in God, that he is angry. And there is a cause, for which he is angry. For he is not angry without a cause. And what is that cause? For what is God angry? *What*, is God angry with the waters when he sends a tempest? (it is Habacuk's question.) Or is God angry with the earth, when He sends barrenness? Or with the ayr, when he makes it contagious? No indeed, His anger is not against the Elements, they provoke him not. Against them it is, that provoke Him to anger? Against men it is, and against their sinnes, and for them cometh the wrath of God upon the children of disobedience.

And this is the very cause indeed. As there is *Putredo humorum*; so there is also *putredo morum*. And *putredo morum*, is more a cause, than *putredo humorum*. The Corruption of the soul, the corruption of our wayes, more than the corrupting of the ayr. The plague of the heart, more than the sore, that is seen in the body. *a* The cause of death, (that is) sinne, the same is the cause, of this kind of death, or the plague of mortality. And as the *b* Balm of Gilead, and the *c* Physician there, may yield us help, when Gods wrath is removed: so, if it be not, no balm, no medicine will serve. Let us with the woman in the Gospel, *d* send all upon Physicians, we shall be never the better, till we come to CHRIST, and he cure us of our sinnes, who is the only Physician of the diseases of the soul.

Mark 9. 2.
And with CHRIST, the cure begins ever within. First, *See thy sins be forgiven thee*: and then after, *take up thy bed and walk*. His sinnes be first, and his limbs after. As likewise when we are once well, Christs counsel is, *sin no more, lest a worse thing come unto thee*. As if sin would certainly bring a relapse in a sickness.

Particular sin.
But shall we say, the wrath of GOD for sins indefinitely? That were somewhat too general: may we not specify them, or set them down in particular? Yes, I will point you at three or four.

1 Fornication.
First, this plague here, as appeareth by XXVIII. Verse, the Verse next before, came for the sin of Peor (that is) for fornication (as you may read.) And not every fornication, but fornication past shame; as was that of Zimri there, with a daughter of Moab. And indeed if we mark it well, it fits well. For, that kind of sin (fornication) doth end in Ulcers and sores; and those are infections as the Plague it self: a proper punishment; such sore for such evil.

2 Pride.
1 Chro. 21. 14
Secondly, Davids plague of seventy thousand (which we mention in our Prayer) that came from Pride, plainly: *His heart was lifted up to number the people*. And that seems somewhat kindly too, and to agree with this disease. That pride which swells it self, should end in a tumor, or swelling; as for the most part this disease doth.

3 Blasphemy.
Esay 37. 36.
Numb. 16. 46.
Thirdly, Zenachibis plague (it is plain) came from Rabshakes blasphemy: Blasphemy able to infect the ayr, it was so foul. In which regard, Aarons act might be justified, in putting odours into his Censer, to purifie the Ayr from such corruption.

4 Neglect of the Sacrament.
1 Cor. 11. 30.
Exod. 5. 3.
Exod. 4. 24.
And last, the Apostle sets down the cause of the plague at Corinth: *For this cause* (saith he) that is, for neglect of the Sacrament: Either in not caring to come to it; or in coming to it, we care not how: *For this cause*, is there a mortality among you; and many are sick, and many are weak, and many are fallen asleep. And this is no new thing. Moses Himself, his neglect of the Sacrament, made him to be stricken of God, that it was like to have cost him his life. And he saith plainly to Pharaoh: *If they neglected their Sacrifice*, GOD would fall upon them with the Pestilence: which appeareth by this, that the Sacrament of the Paschever, and the blood of it, was the means to save them from the Plague of the destroying ANGEL in Egypt.

The phrase for sin, Their inventions.

In matters of Religion;
Deut. 12. 8.

Math. 16. 22.

A little now of the phrase; that their sins are here called by the name of their inventions. And so (sure) they are: as no wayes taught us by God, but of our own imagining or finding out. For indeed, our inventions are the cause of all sins. And if we look well into it we shall find our inventions are so. By Gods injunction we should all live, and His injunction is: *You shall not do every man what seems good in his own eyes* (or finds out in his own braines) but whatsoever I command you, that only shall you do. But we, setting light by that charge of his, out of the old disease of our Father Adam (*Eritis sicut Di, scientes bonum & malum*) think it a goodly matter to be witty, and to find out things our selves to make to our selves, to be Authors, and inventors of somewhat, that so we may seem to be as wise as God, if not wiser: and to know what is for our turnes, as well as he, if not better. It was Sauls fault. God bad destroy Amalek all; and he, would invent a better way to save some (forsooth) for sacrifice, which God could not think of. And it was St. Peters fault, when he perswaded Christ from his Passion, and found out a better way (as he thought) than Christ could devise.

Deut. 32. 17.
2 Tim. 4. 3.

This is the proud invention, which will not be kept in, but makes men even not to forbear in things pertaining to Gods Worship, but there, to be still devising new tricks, opinions and fashions, fresh and newly taken up, which their Fathers never knew of. And this is that, which makes men that have itching eares, to heape to themselves Teachers, according to their own lusts, which may fill their heads full, with new inventions.

In the common life.

And this is that, that even out of Religion, in the common life, spoiles all. The wanton invention, in finding out new meats in diet, in inventing new fashions in apparell, which men so dore on (as the Psalm saith at the 32. Verse) as they even go anhering with them, with their own inventions, and care not

not what they spend on them. And know no end of them : but as fast as they are weary of one, a new invention is found out ; which *whatsoever* it cost, how much soever it take from our *Almes*, or good deeds, must be had, till all come to nought. That the Psalmist hath chosen a very fit word, that for our inventions, the plague breaks in among us : for them, as for the *primary*, or first moving cause of all, Indeed for them, as much and more than for any thing else.

We see then, 1 First, that a *cause* there is. 2 That that *cause* is not only *natural*, but that God Himself hath a hand in it. 3 God as being provoked to anger. 4 To anger for our sinnes in general (and for what sinnes in special) For our *sins* proceeding from nothing, but our *inventions*. Which *cause* if it continue, and yet we turn not to the Lord (as *Amos* the fourth,) then will not his anger be turned away, but His hand will be stretched out still (as *Esay* the ninth.) And no way to avoid the one, but by appeasing the other.

For the cure now. One contrary evil is ever cured by another. If then it be anger ; which is the cause in God, anger would be appeased. If it be *Inventions*, which is the cause in us, of the anger of God, they would be punished and removed. That so, the cause being taken away, the effect may cease. Take away our inventions, Gods anger will cease. Take away Gods anger, and the plague will cease.

Two Readings (we said) there were : 1 Phinees prayed, or 2 Phinees executed judgement. *Palat*, the *H. brew* word will bear both. And both are good : And so we will take them both in.

Prayer is good against the plague, as appeareth : Not only in this plague in the Text, wherein all the Congregation were weeping, and praying before the door of the Tabernacle : But in King b David's plague also ; where we see, what his prayer was, and the very words of it.

And in c *Ezekias's* plague, who turned his face to the wall, and prayed unto GOD (and his prayer is set down :) GOD heard his prayer, and healed him. And (for a general rule) d If there be in the Land any pestilent disease : Whatsoever plague, whatsoever sickness it be, the prayer and supplication in the Temple made by the people, every man knowing the plague of his own heart, God in heaven will hear it, and remove his hand from afflicting them any further.

And it standeth with good reason. For, as the *Ayr* is infected with noysome scents or smells, so the infection is removed by sweet odours, or incense : which Aaron did in the Plague. (put sweet odours in his Censer, and went between the living and the dead.) Now there is a fit resemblance between Incense and Prayer : f Let my prayer come before thy presence, as the Incense. And when the Priest was within, burning Incense, g the people were without at their prayers. And it is expressly said, h that the sweet odours were nothing else, but the prayers of the Saints.

Prayer is good, and that Phinees prayer. Phinees was a Priest, the son of Eleazar, the Nephew of Aaron. So as, there is Vertue, as in the prayer, so in the person that did pray : in Phinees himself.

As (we know) the office of a Sergeant being to arrest, the Office of a Notary to make acts, the act that is done by one of them, is much more authentical, than that which is done by any common person. So every Priest being taken from among men, and ordained for men in things pertaining to GOD, that he may offer prayers : the prayer he offereth out of his office, and so even in that respect there is (*ceteris paribus*) a more force, an energy in them, as coming from him, whose calling it is to offer them ; than in those, that come from another, whose calling it is not so to do.

To this end, God saith to Abimelech : Abraham is a Prophet, and he shall pray for thee, and thou shalt live. So that the prayer of a Prophet, in that he is a Prophet, is more effectual.

And in the Law, you shall find it all along : when men come to bring their sacrifice for their sins, it is said, the Priest shall make an attonement for them before the Lord, and their sinnes shall be forgiven them.

And in the Prophets we see plainly, in time of distress, *Ezekiah* sent unto the Prophet *Esay*, to entreat him to lift up his prayer for the remnant that were left : and so he did, and was heard by God.

And in the New Testament, St. James advice is, In the time of sickness to call for the Priests, and they to pray over the party, and that Prayer shall work his health ; and if he have committed sins they shall be forgiven him. For, where the grace of prayer is, and the calling both, they cannot but avail more, then where no calling is, but the Grace alone.

The prayer of Phinees, and of Phinees standing. What need there be any mention of Phinees standing ? Was it not enough to say Phinees prayed ? It skils not whether he sat or stood ; for praying it self was enough.

No : we must not think, the Holy Ghost sets down any thing that is superfluous. Somewhat there is, in that he stood. Of Moses it is said before in this Psalm, that he stood in the gap to turn away the wrath of God. In *Jeremy* it is said, though Moses and Samuel stood before me : So there is mention made of standing also. And the Prophet himself puts God in mind, that he stood before Him, to speak good for the people, and to turn away His wrath from them (that is) put God in mind of the very sight of His body.

For, though God be a Spirit, and so in Spirit to be worshipped ; yet inasmuch as He hath given us a body, with that also are we to worship Him, and to glorifie him in our body and spirit, which both are Gods : and to present (or offer) our bodies to God, as a holy and acceptable sacrifice, in the seasonable service of Him.

And to present them decently. For that also is required in the service of God. Now judge in your selves, Is it comely to speak unto our betters ? sitting ? *Sed mem orare, extra disciplinam est* (saith Tertullian) to pray sitting or sit praying, is against the order of the Church. The Church of God never had, nor hath any such fashion.

I I.
Of the cure?

Against Gods
anger.

1 Prayer.

a Numb. 25. 6

b 2 Sam. 24.

17.

c Esay 38. 3.

d 1 King. 8. 37.

38, 39.

Numb. 16. 48.

f Psalm 141. 2.

g Luke 1. 10.

h Rev. 5. 8.

2 Phinees pray

cr, as a Priest.

Heb. 5. 1.

Gen. 20. 7.

Jer. 18. 20.

1 Cor. 6. 20.

Rom. 12. 1.

1 Cor. 14. 40.

1 Cor. 14. 13.

John 41. 24.

All tendeth to this, as *Cyprian* advice is, *Etiam habitu corporis placere Deo*, even by our very gesture, and the carriage of our body, to behave our selves so, as with it we may please God. Unreverent, careless, undevout behaviour pleaseth Him not.

It is noted of the very *Angels*, Job 1.6. Esay 6.2. Dan. 7.10. that they were standing before God. If them it becomes; if *Phinees*, if *Moses*, if *Samuel*, and *Jeremy*, it may well become us to learn our gesture of them.

Against their inventions.

1 Execution of Judgement.

Num. 14.7,8.

Prayer is available to appease Gods wrath, and so consequently to remove the Plague: but not prayer alone. For though it abate the anger of God (which is the first) yet it goeth not high enough, takes not away the second cause (that is) our inventions, which are the cause of Gods anger. We see it plain in Num. 25.6. they were all at prayers, and *Phinees* among them, he and the rest. But yet the plague ceased not for all that: till (in the verse following) *Phinees* took his javelin, wherewith in the very act of fornication, he thrust them both through, *Zamri* and his Woman, and then the plague was stayed from the children of Israel. For, as prayer referreth properly to anger: so doth executing judgement to sin, or to our inventions the cause of it.

Esay 29. 14.

Prayer then doth well: but prayer and doing justice, both these together (jointly) will do it indeed. And if you disjoyn or separate them, nothing will be done. If we draw near to God with our mouths, and honour him with our lips, it will not avail us, if judgement be turned back, or justice stand afar off.

2 By *Phinees* as a Prince in his Tribe, and a Magistrate.

There are two persons. Both of them were in *Phinees*. For, as he was a Priest, so he was a Prince of his Tribe. So then, both these must joyn together, as well the devotion of the Priest in prayer, which is his Office: as the zeal of the Magistrate in executing judgement, which is His. For, *Phinees* the Priest, must not only stand up, and pray: but *Moses* (the Magistrate also) must stand in the gap, to turn away the wrath of God, that he destroy not the people. No leis he, than *Aaron*, with his golden Censer, to run into the midst of the Congregation, to make atonement for them when the plague is begun.

3 By every man upon himself:

2 Cor. 2. 11.

1 Cor. 9. 27.

1 Cor. 11. 3.

Moses he gave in charge for the executing of them, that were joyned to *Baal-Peor*, Num. 25. 4. *Phinees*, he executed the charge: *Moses* stood in the gap, when he gave the sentence: *Phinees* stood up, when he did the execution. And these two are a blessed conjunction. One of them without the other, may miss; but both together never fail. For when *Zamri* was slain; and so when *Rabshakeh* perished; and so when the incestuous Corinthian was excommunicated, in all three, the plague ceased.

1 Chr. 21. 1,8: Num. 16. 3.

But what if *Moses* give no charge: what if *Phinees* do no execution, as oft it falleth out? How then? In that case, every private man is to be *Phinees* to himself; is not only to pray to God, but to be wreaked, do judgment, chasten his own body; and so judge himself that he may not be judged of the Lord. For every one, for his part, is a cause of the judgments of God, sent down, and so may be, and is to be, a cause of the removing them. Somewhile the King, as *David* by the pride of his heart. Otherwhile the people, by their murmuring against *Moses* and *Aaron*. So that, King and people, both, must judge themselves; every private offender, himself. *Zamri* if he had judged himself, *Phinees* should not have judged him. The incestuous Corinthian, if he had judged himself, *St. Paul* had not judged him. For, either by our selves, or by the Magistrate; or if by neither of both, by GOD Himself: For, one way or other sin must be judged. *Zamri*, by his repentance; *Phinees*, by his prayer or doing justice; or GOD, by the plague sent among them.

Now then, these two: 1 *Phinees* stood up and prayed, 2 and *Phinees* stood up and executed judgement, if they might be coupled together I durst undertake, the conclusion would be, and the plague ceased, But either of them wanting I dare promise nothing.

To conclude then. 1. The plague comes not by chance, but hath a cause. 2. That cause is not altogether natural, and pertains to Physick; but hath something supernatural in it, and pertains to Divinity. 3. That Supernatural Cause is the wrath of God. 4. Which yet is not the first cause. For, the wrath of God, would not rise, but that he is provoked by our sins (and the certain sins, that provoke it, have been set down.) 5. And the cause of them, our own inventions. So, our inventions beget sin; sin provokes the wrath of God; the wrath of God sends the Plague among us: To stay the plague, Gods wrath must be stayed: to stay it, there must be a ceasing from sin; That sin may cease, we must be out of love with our own inventions and not go anwhoring after them. Prayer, that allwageth anger: To execute justice, that abateth sin: To execute justice, either publikely, as doth the Magistrate, or privately, as every man doth, or may do upon himself. Which joyned with prayer and prayer with it, will soon rid us of that we complain: and otherwise, his anger will not be turned away, but his hand stretched out still.

A
SERMON

Preached at the

FUNERALL

Of the

RIGHT HONORABLE

And Reverend Father in GOD

LANCELOT

late Lord Bishop of

WINCHESTER,

In the Parish Church of S. SAVIORS in

SOUTHWARK

On Saturday being the XI. of November,

A. D. MDCXXII.

By the Right Reverend Father in GOD,
JOHN late L. Bishop of ELY.



L O N D O N,

Printed in the Year

MDCXLI.

A

SERMON

ON THE

RIGHT HONORABLE

LANCASHIRE

WINCHESTER

SOUTH WALES





A SERMON

Preached at the FUNERAL

Of the R. R. FATHER in GOD, *Lancelot*
late Lord Bishop of WINCHESTER.

HEB. Chap. XIII. Ver. XVI.

To do good, and to distribute forget not : for with such sacrifices God is well pleased.



IN the tenth Verse the Apostle saith, *We have an Altar, of which they have no right to eat, that serve the Tabernacle. Habemus Altare.* We have, that is, *Christians*: So it is *proprium Christianorum*, proper to Christians: not common to the *Jewes* together with Christians; they have no right to communicate, and eat there, that *serve the Tabernacle*. And yet it is *commune Altare*, a common Altar to all Christians, they have all right to eat there.

And so it is *externum Altare*, not only a spiritual Altar in the heart of every Christian; then *S. Paul* should have said *habeo*, or *habet unusquisque*, I have, and every Christian hath in private to himself: but *we have an Altar*, that is, all Christians have; and it must be *External*, else all Christians cannot have it.

Our Head *CHRIST* offered His Sacrifice of Himself upon the Crosse; *Crux Altare CHRISTI*: and the Crosse of

CHRIST was the *Altar* of our Head, where he offered the *unicum, verum, & proprium Sacrificium*, the only, true, proper sacrifice, propitiatory for the finnes of mankind; in which all other sacrifices are accepted, and applicatory of this propitiation.

1 The *Only Sacrifice*, one in it self, and once only offered, that purchased Eternal Redemption: and if the Redemption be Eternal, what need is there, that it should be offered more than once, when once is all-sufficient?

2 And the *True Sacrifice*: All other are but Types and Representations of this sacrifice; this only hath power to appease *GOD'S* wrath, and make all other Sacrificers, and sacrifices acceptable.

And the *Proper Sacrifice*: As the Psalm saith, *Corpus aptasti mihi*, thou hast fitted me with a *Body*: the Deity assumed the Humanity, that it might *accipere a nobis quod offerret pro nobis*; being the Deity could not offer, nor be offered to it self, He took flesh of ours, that he might offer for us.

Now as *Christs Crosse* was His Altar, where He offered Himself for us; so the Church hath an Altar also, where it offereth it self: not *Christum in capite*, but *Christum in membris*, not Christ the Head properly (but only by commemoration) but Christ the members. For, Christ cannot be offered truly, and properly, no more but once upon the Crosse; For he cannot be offered again, no more than He can be dead again: and dying and shedding blood, as He did upon the Crosse, and not dying, and not shedding blood, as in the *Eucharist*, cannot be *one Altar* of Christ offered on the Crosse, and of Christ offered in the Church at the Altar by the Priest,

by Representation only, no more than Christ and the Priest are one person : and therefore though in the Crosse and the Eucharist there be *Idem sacrificium*, the same sacrificed thing, that is the Body and Blood of Christ, offered by Christ to His Father on the Crosse, and received and participated by the Communicants in the Sacrifice of the Altar ; yet *Idem sacrificium quoad actionem sacrificii*, or *sacrificandi*, it is impossible there should be the same sacrifice, understanding by sacrifice the action of sacrifice. For then, the Action of Christs sacrifice, which is long since past, should continue as long as the Eucharist shall endure, even unto the worlds end ; and his *consummatus est* is not yet finished : And dying and not dying, shedding of blood and not shedding of blood, and suffering and not suffering cannot possibly be one action : and the Representation of an Action cannot be the Action it self.

Cor. II. Fan-
stum, lib. 20. 21.
Ad Hebr. Hom.

And this conceipt was unknown to Antiquity. All the Fathers held it a sacrifice, only because it is a Representation or Commemoration of the True sacrifice of Christ upon the Crosse ; even as our Saviour commanded, *Do this in remembrance of me*. Saint Augustine saith, *Hujus sacrificii caro & sanguis, ante adventum Christi, per victimas similitudinum promittebatur : in passione Christi, per ipsam Veritatem reddebatur : post ascensum Christi, per Sacramentum memoria celebratur, &c.* And Saint Chrysostome, *Hoc est exemplar illius, &c.* And Thomas Aquinas giving the reason of the diverse Names given to this Sacrament, saith, that it hath a triple signification. 1. *Respectu preteriti*, one in respect of the Time past, inasmuch as it is commemorative of the LORD'S Passion, which is called a true sacrifice, and according to this, it is called a sacrifice. 2. *Respectu presentis*, in respect of the present, that is, of the Unity of the Church, unto which men are gathered by this Sacrament, and according to this it is named a Communion, or Synaxis, because by it we communicate with Christ, and are partakers of his Flesh and Deity. 3. *Respectu futuri*, in respect of that which is to come, inasmuch as this Sacrament is prefigurative of the fruition of GOD, which shall be in heaven ; and accordingly it is called *viaticum*, because it here furnisheth us in the way, that leads us thither. Again, it is called the Eucharist, that is, *bona gratia*, the good grace, because Eternal life is the grace of God, Rom. VI. or else, because it really containes Christ, who is full of grace. It is also called *Metalepsis*, or *Assumptio*, because by it we assume the Deity of the Son. All this, Part. III. Q. LXXII. Artic. III. In corpore. And in his Answer at III. he addeth, That this Sacrament is called a Sacrifice, inasmuch as it doth represent the Passion of Christ ; it is likewise called *Hostia* an Host, inasmuch as it containeth Christ himself, who is *Hostia salutaris*, Ephes. V.

Here is a Representative, or Commemorative, and Participated Sacrifice of the Passion of Christ, the True Sacrifice, that is past ; and here is an Eucharistical Sacrifice ; but for an External proper Sacrifice, especially as sacrifice doth signifie the Action of sacrificing, here is not one word. And therefore this is a new conceipt of latter men, since Thomas his time, unknown to him, and a meer Novellism. And the cure is as bad as the Disease : Though Thomas gives no other reasons, why it is called a sacrifice, yet (say they) Thomas denieth it nor. For, that is plainly to confesse that this is but a patch added to Antiquity. And yet when he saith, it is a Representative or Commemorative Sacrifice *respectu preteriti*, in respect of that which is past, that is, the Passion of Christ, which was the true Sacrifice, he doth deny by consequence, that it is the true sacrifice it self which is past. And if Christ be sacrificed daily in the Eucharist, according to the Action of Sacrifice, and it to be one and the same sacrifice offered by Christ on the Crosse, and the Priest at the Altar, then can it not be a Representation of that sacrifice which is past, because it is one and the same sacrifice and action present.

Therefore Saint Paul proceeds in the XV. Verse : *By him therefore let us offer the sacrifice of praise to God continually*, that is, the fruit of our lips giving thanks to His Name. Let us offer up to GOD ; Christians then have an offering : and let us offer up to GOD continually ; this is the ground of the daily Sacrifice of Christians, that answereth to the daily sacrifice of the Jewes. And this sacrifice of praise and thanks may well be understood the Eucharist, in which we chiefly praise and thank God for this his chief and great blessing of our Redemption. And this and all other Sacrifices of the Church external or spiritual must be offered up and accepted per Ipsum, in, by, and through Christ. S. Paul saith not, *Ipsam offeramus*, Let us offer Him (that is) Christ ; but let us offer and sacrifice per Ipsum by him, in whom only we and our sacrifice are accepted. And Rom. XII. I. *Offerite corpora*, Offer your bodies living sacrifices, holy and acceptable to God, which is your reasonable service : It is not *Corpore sine animis*, not bodies without soules, For in them without soules, there is no life, no holiness, no accepting : and this is mans reasonable service ; all else is without reason. And S. Peter (the first Pope as they reckon him, who I am assured had infallibility) saith I Pet. II. V, *Ye also as lively stones are built up a spiritual house, and holy Priesthood, to offer up spiritual Sacrifices acceptable to God, per Ipsum Christum*, by JESUS CHRIST. And Saint James (Chap. I. Ver. XVIII.) tells us, that to this end God began us by his Word of truth, that we might be *primitie creaturarum* : not offer to God the first fruits of our fields or cattle, but that we might offer up our selves as first fruits to God. So all the offerings of the Church are the Church it self ; and Christ the Head offered *corpus naturale*, his natural Body, his soul and flesh for a sacrifice ; for the ransom and price of our sinne, thereby purchasing eternal Redemption, Heb. 10. 11. and by this one offering *He perfected for ever them that are sanctified*, Verse 13. Neither doth Christ there (that is) in heaven where he now appears in the presence of God, offer often, or any more for us, but this one ; there is appearing, but no offering. And the Apostle gives the reason of it. For then he must have often suffered since the foundation of the

the world, *Heb. 9. 24, 25, 26.* He appears in heaven as our High Priest, and makes intercession for us; but He offers his natural body no more but once, because he suffers but once. No offering of Christ (by S. Pauls rule) without the suffering of Christ: the Priest cannot offer Christs natural body without the suffering of Christs natural body.

So likewise the Church, which is Christs mystical body, offers not Christs natural body: it hath no power to offer the natural body, which is proper to Christ only, *Pono animam & nemo tollit*; not the Church, nor they that are not the Church. And there is no such thing in Scripture, nor I presume can easily be shewed out of any of the probable and undoubted Fathers, but the Church offers *corpus mysticum*, Christs mystical body (that is, itself) to God in her daily Sacrifice.

First, all sacrifice is proper and due only to God. Be men never so venerable, never so worshipfull, yea *adorandi*, to be adored also, yet no man ever offered sacrifice to any, unless he knew him, or thought him or feigned him to be God. True Angels would never accept Sacrifice: and wicked Angels only sought it, because they also affected to be deified.

In which respect, never any Priest at the Altar, even *super corpus Martyris*, over the body or sepulchre of any Martyr, prayed thus, *Offero tibi Sacrificium*, *Petre, Paule, Cypriane*, I offer sacrifice to Thee, ô Saint Peter, Saint Paul, or Saint Cyprian. All celebrities towards them, whether praises to GOD for their victories, or Exhortations to their imitation, are only *Ornamenta memoriarum*, the Ornaments of their memories, not *Sacra*, nor *Sacrificia mortuorum*, *tanquam Deorum*, not the sacred things or Sacrifices of the dead, as if they were GOD'S, *Lib. 8. C. 27.*

And therefore Saint Augustine often denies *Temples, Altars*, and *Sacrifices* inward and outward, visible and invisible to all *Martyrs* and *Saints*, as being proper and peculiar to GOD only. And I trust, *Prayers* and *Invocation* be in this number. For as *Orantes & Laudantes*, praying and praising, we direct our signifying words to him, to whom we offer the things signified in our hearts: so sacrificing, we know the visible sacrifice is to be offered to no other but to him, whose visible sacrifice in our hearts we our selves ought to be, *Nos esse debemus*, *Lib. X. Cap. XIX.* And then it followeth in the XX. Chapter. The true Mediator inasmuch as taking upon Him the form of a servant, the Man JESUS CHRIST became a Mediator of God and Man; whereas in the form of GOD He takes sacrifice with His Father, yet in the form of a servant, *Maluit esse, quam sumere*, He chose rather to be a Sacrifice, than to receive Sacrifice; lest even by this occasion any man might think he might sacrifice to a Creature, by this (Nature) He is a Priest; the same the offerer and the same the thing offered: *Cujus rei sacramentum*, of which things he would have the daily Sacrifice of the Church to be a Sacrament, *qua cum ipsius capitis corpus sit, seipsam per ipsum discit offerre*: which Church being the body of our Head himself, doth learn to offer it self (that is, the Church) by Him, that is, by Christ. Here the Body of the Head, is the mystical body of Christ: and therefore the daily Sacrifice of the Church is not the Natural Body of Christ, but the Mystical Body that offers it self to God by Christ. This made Saint Augustine to say of Angels, and Elect and Glorious Saints, *Nec illis sacrificemus, sed cum illis sacrificium Deo sumus*. Let us not sacrifice to them, but let us be a sacrifice to God together with them, *cap. XXV.*

But a singular and full place we have in the Xth. Book, and VI. Chap. Where having shewed what Sacrifice is, that is, every work which is performed, that we may cleave to God in an holy Society, being referred to that end of good, by which we may be truly blessed: (as a man consecrated to the name of God, and dying to the world, that he may live to God, is a Sacrifice, as the Body chastened by temperance, is a Sacrifice, such as the Apostle calls for, *Offer up your bodies to be a Living Sacrifice*, *Rom. 12. 1.* And if the body, the servant and instrument of the soul, much more the soul it self is a sacrifice; As likewise works of mercy and the like:) Hence (saith he) it cometh to passe, *Ut tota ipsa, redempta civitas societasq; sanctorum universale sacrificium offeratur Deo, &c.* [That the whole redeemed City and society of the Saints is offered up an universal sacrifice to God, by our great Priest; who also offered himself in His passion for us, that we might be the body of so great a Head, in the form of a servant. For this he offered: in this he was offered, because according to this he is our Mediator, in this our Priest, in this our Sacrifice.] and then urging again the Apostles words, *Rom. 12. 1.* of offering our bodies a living sacrifice, holy and acceptable to GOD, which is our reasonable service of Him, he adds, *Quod totum sacrificium ipsi nos sumus* [All which whole sacrifice we are:] We the Members are this whole sacrifice, not Christ the Head. For as in the body there are many members, and many offices of those members; so we being many, are one body in Christ, and every one members of one another, having divers gifts according to the grace given us. *Hoc est sacrificium Christianorum, multi unum corpus sumus in Christo*, [this is the sacrifice of Christians, many are one body in Christ.] This must necessarily be the mystical body of Christ; the natural body it cannot be: *Quod etiam Sacramento Altaris Fidelibus noto frequentat Ecclesia; ubi ei demonstratur, quod in illa oblatione quam offert, ipsa offertur*: [Which Sacrifice the Church also frequents in the Sacrament of the Altar, well known to the faithfull; in which it is demonstrated to the Church, that in that oblation which the Church offers, the Church it self is offered.] I hope, the Church is the mystical body of Christ, not the natural, *Lib. XX. cap. X.* *Ipsam vero sacrificium corpus est Christi, quod non offertur ipsis, quia hoc sunt & ipsi*; denying Temples, Altars and Sacrifices to Martyrs and Saints: he saith [The sacrifice it self is the Body of Christ, which is not offered to them, because they are also this sacrifice.] This may suffice to satisfy any reasonable man of the Sacrifice of the Church, in Saint Augustines judgement. Yea give me leave to add one place more, because it may stand for many: and that in *Lib. 13. cap. 13.* *Nec jubent, &c.* [Neither do they

they command, that we should Sacrifice to them, but only to Him, whose Sacrifice we together with them ought to be a Sacrifice, *ut sape dixi, & sape dicendum est*, as I have often said, and must often say.]

This then is the daily Sacrifice of the Church in *Saint Augustine's* resolute judgement, even the Church it self, the *Universal Body* of Christ, not the *Natural Body*; whereof the *Sacrament* is an *Exemplar*, and a *Memorial* only, as hath been shewed. And when they shall prove the Churches Sacrifice to be the *Natural Body* of Christ, and the same sacrifice with the Sacrifice of the cross, as it denoteth the *Action* or *Sacrificing*, because the Fathers often use the word *corpus Christi*, The Body of Christ, they shall be further answered.

In the mean time the Church of England in her reformed Liturgie (offering our selves, our soules, and bodies to be a living sacrifice, holy and acceptable to God, which is our reasonable service of Him) may truly and boldly say, that in this she hath farre exceeded their Canon of their Masse, in which there is not one syllable, that mentions the sacrifice of our selves and soules and bodies, which is the only thing that God looks and calls for at our hands, and in Christ our Head, is most pleasing; nay more, only pleasing to Him, and in our power to offer properly.

We deny not then the daily Sacrifice of the Church (that is, the Church it self) warranted by Scriptures and Fathers. We take not upon us to sacrifice the *natural Body* of CHRIST otherwise than by the commemoration, as CHRIST Himself, and *Saint Paul* doth prescribe. They rather, that take a power never given them over the *natural body* of CHRIST, which once offered by Himself purchased Eternal Redemption all-sufficient for sin, to offer it again and often, never thinking of the offering of CHRIST'S *mystical body*, the Church, that is, our selves, our soules and bodies; they (I say) do destroy the daily Sacrifice of Christians, which is most acceptable to God.

Now then that which went before in the Head Christ on the cross; is daily performed in the members, in the Church. Christ there offered Himself once for us; we daily offer our selves by Christ, that so the whole *mystical Body* of Christ in due time may be offered to GOD.

This was begun in the Apostles, in their Liturgie, of whom it is said (*Acts 13.*) *Ministrantibus illis*, while they ministered and prayed, the Holy Ghost said unto them, &c; *Erasmus* reads it, *Sacrificantibus illis*, while they sacrificed and prayed. If they had offered Christ's *Natural body*, the Apostles would surely have made some mention of it in their Writings, as well as they do of the commemorative Sacrifice. The word is *λειτουργία* so it is a *Liturgical Sacrifice*; or a sacrifice performed or offered in our Liturgy or form of Gods worship: so the offering of our selves, our soules, and bodies, is a part of *Divine worship*.

Now as it is not enough to feed our own soules, unlesse we also feed both the soules and bodies of the poor; And there is no true fast, unlesse we distribute that to the poor, which we deny to our own bellies and stomachs; And there cannot be a perfect and compleat adoration of GOD in our devotions; unlesse there be also doing good and distributing to our Neighbours; therefore to the Sacrifice of praise and thanksgiving in the Eucharist, in the Church, mentioned in the fifteenth Verse, we must also add beneficence and communication in this Text: For, *Devotio debetur capiti*, *Beneficentia membris*, the sacrifice of Devotion is due to our Head CHRIST, and piety and charity is due to the Members. So then, offer the Sacrifice of praise to GOD daily in the Church, as in the fifteenth Verse; and distribute and communicate the Sacrifice of compassion and Almes to the poor out of the Church, as in this Text.

Shall I say *extra Ecclesiam*; out of the Church? I do not say amiss, if I do say so: yet I must say also, *intra Ecclesiam*; this should be a sacrifice in the Church, the Apostles kept it so in their time; *Primo Die*, the first day of the week, when they came together to pray and to break bread, *Saint Paul's* rule was, *Separet unusquisque*; Let every one set apart; or lay by in store, as GOD hath prospered him, that there be no gatherings, when I come. And our Liturgy in the *Offertory* tenders her Prayers and Almes on the Lords day or Sunday, as a part of the sacrifice or service of that day and of GOD'S Worship; which I wish were more carefully observed among us For this also is a Liturgie or Office, so called by the Apostle, *2 Cor. 9. 12.* ἡ διακονία τῆς λειτουργίας, the Administration of this Service, or Office, or Liturgie: there is the word Liturgie or Office. For, the daily service and sacrifice not only supplieth the want of the Saints; but is abundant also by many thanksgivings unto GOD. So the Lords day or Sunday is then best kept and observed, when to our prayers and praises and sacrifices of our selves, our soules and bodies, we also add the sacrifices of our goods and Almes, and other works of mercy to make it up perfect and compleat, that there may be *Opus diei in die suo*, the work of the day in the proper day thereof; and these two sacrifices of praise and Almes joyned here by GOD and his Apostle, may never be parted by us in our lives and practice.

First then we see, that as our SAVIOUR first preached in the Mount, and then healed in the Cities and Townes; so when we have offered our selves, our soules, and bodies, to be living and spiritual sacrifices in the Church unto GOD, by our High Priest CHRIST, we must not rest there, but must also offer our goods and almes, whether in the Church or out of the Church, to the relief of the poor members of CHRIST, that are in want. And that these two: 1 the sacrifice of Praise, 2 and the sacrifice of Almes may appear to be indivisible and inseparable, inso-

much that he that will give himself, his soul, and body to GOD, will never spare also to give his goods to those that suffer hunger, and thirst, and nakedness; See how our *Apostle* joynes these things. 1. First, *Per Ipsum offeramus*; By CHRIST our High Priest; Let us offer our selves: and last that should be thought, to be all the whole Sacrifice, that man is to render to his GOD; He adds this second, with a *Nolite oblivisci*; by a kind of *Negative*, which is many times more forcible than any ordinary *Affirmative*: to do good, and to distribute forget not: seeming as it were, left when man had done his homage and fealty to GOD, of whom he holds in chief, he might think, that were enough to sacrifice to GOD in the Church on the Lords day, and then forget his Brother all the week after, and never to take compassion on him: whereas the truth is, *Unus amor*, but *duplex obiectum*: the love is but one, wherewith we love God for Himself, and our brother who is Gods image for His sake, as there be two eyes, yet but one visual faculty. For as it is to no purpose, to learn our duty at the mouth of Gods Preachers on the Lords day, and never to put it in practice all our week, or life following, as if it were a matter only for the brain and understanding; whereas in truth, first it should edifie our faith, and then fructifie in our lives: So it is a very short love to profess to love God, whom we have not seen, and starve our poor brethren, who lye at our gates in such sort, that we cannot choose but see them.

So then the words contain, first an *A&*, *Beneficentia & communicatio*; to do good, and to distribute: and that must needs be a great work, for it is to do good, and nothing is truly great, but that which is good. 2. A *Caveat*, *Nolite oblivisci*, it is a work of great consequence, very important to our salvation, it may not be forgotten. 3. How small or vile it may seem in it self, yet it is of a high rate and great esteem: *sacrificia sunt, & valia sunt*; they are sacrifices and sacrifices of much price, though they be but crumbs of bread, or drops of water: And so much the more precious, because they are grateful to God; *delectatur*, or *placatur Deus*, God is pacified, or God is well pleased: and all the world is well given to appease and pacifie His wrath, and gain His favour.

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Now the work is comprised in two words, *Beneficentia & communicatio*: beneficence and distribution. *Beneficence* or bounty, that is, *Affectio cordis*; the affection and compassion of the heart: And *Communication* and distribution; that is *Opus manuum*; the work of the hand. And these two may be no more divided, than the two other sacrifices, of devotion in the sacrifice of our selves, and charity in the Relief of the poor: For *Beneficence* is *ut Fons*, as the fountain and spring or cistern, whence all works of compassion do arise; and *distribution* is *ut Rivulus*, as the Rivers or channels or pipes, by which the waters of comfort and goodnesse are carried to hungry soules.

Beneficence is as the Sun, *distribution* is as the light that proceeds from the Sun: At the *beneficence* of the heart there we must begin, and by the *distribution* and *communication* of the hand, there is the progresse. And it is not enough that our heart is charitable, and full of compassion, if we be clusster-fisted, and close-handed, and give nothing: *Go and be warm*, and *go and be fed*, and *go and be clothed*, they be *verba compassionis*, words of compassion: but if we do not as well feed and cloath, as our tongue blesseth, we may have gentle hearts like Jacobs voice, but our hands will be cruel and hairy like Esau, that vowed to kill his Brother.

And true Religion is no way a *gargalism* only, to wash the tongue and mouth, to speak good words: it must root in the heart, and then fructifie in the hand, else it will not cleanse the whole man.

Now, God only is good, and the universal good of all things; and goodnesse it self: If there be any good in man, it is particular, not universal, and it is *participatum*: man is not good in himself, but only by participation: Goodnesse in God is *Essentia*, essence and being; and He is so goodnesse, that He cannot be but goodnesse, good in Himself, and good of Himself.

In man goodnesse is *Accidens*; an Accident; and such an accident, as most commonly he is devoid of it, but only by the grace and likeness of GOD: So that man is good *sola similitudine bonitatis divinae*, only by the similitude and imitation of the divine good: the nearer to God, the nearer to goodnesse; and the further from God the more removed from all goodnesse. So that as in every good, the greatest good is most desired: so in doing good, that is ever best, that joynes us most to our greatest good.

All creatures are said to be good, by the goodnesse of God, *ut principio*, as the principle, and efficient cause of all good. 2. *ut exemplari*, as the pattern and exemplar, and Idea, according to which all good things are fashioned. 3. *ut fine*, as the end and final cause for which all things were made.

And the like is in this *beneficence* and doing of good. For first, it must be good *a causa*, in regard of the first and efficient cause, which is God: as the good fruit proceeds from the good tree, and the tree owes his goodnesse to God that transplants and waters it. 2. It must be good *in fundamento*, in respect of the foundation: as the house, as the living stones and spiritual buildings are therefore good, because they are built upon the immoveable foundation, the Rock Christ. And 3. It must be good *a fine*, from the end to which it is referred: it takes beginning from the Holy Ghost; and the riches of Graces, and it must be directed only to the supreme and grand end of all things, Gods glory, and the relief of the poor members of Christ.

And these two, *Beneficence* and *Communication*, the eminent and imperated Acts of true Religion, the mother of all Vertues, they are also the acts of many other particular Vertues. For first, they are the Acts of Charity, because they proceed from the love of God: 2. They are the acts

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3 acts of Justice, because Relief and sustentation is the *due debi*, that is owing to the poor : 3. They are
 4 the acts of Liberality and Bounty, because the free gift of men ; not the merit of the needy :
 4 They are the acts of Mercy, because they participate with the wants and miseries of the afflicted.

So that as *impendere*, is *Bonitatis* : to do good, and distribute, and bestow is the act of goodnesse ; so likewise *rependere*, to pay them, where we owe them, is *Iustitia*, the work of Justice. And therefore our goods, they are not properly ours, in such sort that we can carry them with us, when we go hence : but they are *bona pauperum* ; so our goods, that they are also the goods of the poor, whereof we are rather *Stewards*, than *Proprietaries* and *Lords* : and he that so keeps and hoards them, that he doth not expend them, to buy the Kingdom of heaven with them, at the hands of the poor (*Ipsum est Regnum*) he doth indeed *detinere alienum* ; he defrauds the poor, and detains that which is anothers. And therefore the Psalm saith, *Dispersit, dedit pauperibus, Iustitia Eius manet in aeternum* (Psalm 112.9.) He hath dispersed and given to the poor : his righteousness endures for ever ; not his mercy only, but his justice also.

Where, by the way observe ; that there it is first, *Dispersit, dedit* ; he dispersed and gave to the poor : here, in the Text that lies before me this day, it is *Dedit, dispersit* ; He gave it, and then he dispersed it, to the poor, in such sort, that He did as it were study how to dispence it to all sorts of poor, even as many kinds of poor, as He could devise and find fit to receive it, learned old men, widows, children and prisoners, and the like.

And this goodnesse whether we must understand it plainly, as the Intention of the heart, that doth the good, and the works of the hand, that distributes and divides it : or whether we understand it, as some do, that there is *Beneficentia in iis qua damur* ; beneficence in those things that are given : and *Communicatio in iis qua servantur*, Communication in those things that we give not : because in these times, *Omnia erant communia*, All things were in common, and so they did communicate even those things which they did not communicate and distribute : This goodnesse, I say, hath two properties of true goodnesse : First, it is *diffusivum sui* ; diffusive of it self, it imparts it self to as many as it can, it heaps not all upon one, as those do that rob all others, that they may enrich their heir : Secondly, it is *unicum Deo, & proximo*, it is unitive, and unites us to God, for whose sake we do it, and to our Neighbour to whom we do it.

And surely as in the civil States, *Quid leges sine moribus vana proficiunt* ? What will the best lawes profit us, if there be no obedience ; no manners ? are they not altogether vain, of lesse force than *Spiders webs* ? and in Christianity, *Quid fides sine operibus* ? What will faith and knowledge profit us, if it frustifie not in life and works ? what can *Devotion*, and *Justice* profit, if *Almes* follow not ? He that will send an Embassage to God, that shall surely speed, he must send sighs from his heart, tears from his eyes, prayers from his mouth, and also alms from his hands, and they will prove of that force, that God cannot deny them.

And if we will take with us the resolution of the Learned, out of the form of the last Judgment, it will amount to thus much ; that not only *Peccata commissionis*, sinnes of commission, or sinnes committed will condemn us, but also *Peccata omissionis*, sinnes of omission, or omission of doing good, as not feeding and cloathing the poor, will cast us into hell : and *auferre aliena & non dare sua*, to take other mens goods from them, either by force or fraud, and not to give our own to the poor, both are damnable, though not in the same degree. And therefore our Saviours counsel is well worth our learning (Luke 16.) *Make you friends of the unrighteous Mammon, that when you shall fail, they may receive you into everlasting Tabernacles*. And these external gifts they are the *viaticum*, or vians to carry us to heaven : for though *Non hic Caelum*, heaven be not here in this life ; yet *Hic quaritur Caelum*, here in this life heaven is to be sought, and here it is either found or lost. So then, shall we fast from meat, and not from sin ? shall we pray, and rob the poor ? shall our tongue praise charity, and our hands spoil those that need our charity ? G O D forbid.

And now, most glorious Bounty, and Communication, and Distribution, what shall I say of thee ? but that thou art *Vita sanctorum* ; the very life, and joy, and delight of all Saints : and when Saints must leave this life, and all things else leave them, and they leave all things ; yet thou leavest them not, but art *Comes defunctorum* the unseparable companion of the dying. For of all that a man hath, there is nothing that shall accompany him to the Tribunal of the great Judge of the quick and the dead, but *Peccata & bona opera*, Sinns and good works : and then it will appear, that the voice of a few good works, done for Christs sake, will speak lowder and plead harder, and more effectually for us, than all our glorious words and professions.

And this doing good and distributing, is not only profitable, but admirable also, For why ? by evils and wants of others, it self is bettered ; and it becomes beautiful, by the uncleanness and nastiness of the wretched : it is enriched by others poverty, by others infirmities it grows strong ; and bearing of burdens attols and lifts it up : and therein of all other it is happy, *de spinis colligit uvas* ; it does that, which CHRIST denies to be feasible, it gathers grapes of thornes, and sweetest consolation out of greatest miseries ; and that which is contrary to all Nature, and Natural reason, *ex agro sterilissimo paupertatis, messiem copiosissimum colligit*, out of the most barren fields of poverty, it reapes the most plentiful harvest. And herein are these two Vertues most to be admired, *Misericordia miseriam aliorum facit nostram*, Mercie makes other mens miseries and calamities to be our own : and *Charitas facit bona nostra proximorum*, Charity makes our goods to be our Neighbours.

If a travelling man were heavy loaden, were it not a great and happy ease for him, if his fellow

low-traveller would bear part of his burden? And *Divitia, onus*: Riches is a heavy load, it presses down many so much, that they are never able to climb up to heaven. What is then to be done? *Da partem comiti*: give thy companion (the poor man) a part with thee, thou shalt refresh him that is weary of his wants, and thy self shall runne most lightly and nimbly to Heaven gates.

And now if thou wilt do as my Text teacheth (that is, to do good, and distribute) yet take these few rules in the way, they will make thee to make the more and better speed. First, do it *Voluntari*, willingly: not by compulsion, as if it were a grievous tax or seaze: For GOD more regards thy affection, than thy gift; the widows two mites, more than great heapes of treasure: and why? GOD is *Ponderator spirituum, non panis aut moneta*: GOD is a weigher of the spirits, rather than of bread and money. 2. Do it *hilariter*, chearfully: for thou well knowest what GOD loves most, that is, a chearful giver. He doth not respect *Quid*, what is that thou givest; but *Ex Quanto*, the chearful heart it comes from. 3. Do it *Affabiliter*, with kind words and fair language: Not of a wearinesse to be rid of a begger, as the unjust Judge righted the importunate widow; but out of compassion to relieve him. And certainly, when there is *Pietas in re*, Compassion and pity in the deed, *non sit in verbis contumelia*: though thou give him good counsel, yet load him not with reproaches and contumelies; upbraid him not with his want or diseases; for GOD might have turned the Tables, and made him as rich as Abraham, and thee as poor and infirm as Job or Lazarus. 4. Do it *Festinanter*, speedily: for *Blessed is he that considereth the poor and needy*, and prevents his petition: For, this is indeed to give twice, to give quickly; to have his money or his bread prepared and ready at his hand, as more ready to give than they to ask: And this is indeed *Quarere pauperes, quibus benefacias*, to seek and search for poor, to whom thou mayst do good: and know withall that Abraham's Speed to entertain CHRIST and His Angels, made *sinum Abrahæ receptaculum Lazari*: Abraham's bosome to be the receptacle and place of Rest to Lazarus, as well as Lazarus's patience advanced him to Abraham's bosome. And 5. Do it *Humiliter*, in all humility: *Ut eluas peccatum, non ut corrumpas iudicem*: to Redeem thine own sinnes by thine Almes, as David said to Nebuchodonozar, but not to corrupt thy Judge, that thou mayst sinne more freely, more securely. For, GOD is like to hear the loudest cry; and it may be the cry of thy sinne, may decry or cry down thine Almes; and the scale of sin make thine Almes to be found too light.

Again, take I beseech you these things into your consideration: First, *Quis petit?* Who it is, that askes an Almes of thee. Thou takest it to be the poor man; but thou mistakest it, it is DEUS in paupere, & CHRISTUS in paupere: GOD thy Creator, and CHRIST thy Redeemer in the poor man: and dost thou hoord up for thy wife, or thy child, or thy servant, that will spend it in riot; *Et negas Creatori, vel Redemptori*; and dost thou deny to GOD thy Creator, and CHRIST thy Redeemer, that bought thee with his own blood and life.

Secondly, *Quid petit?* what it is that he doth ask: in short, *Suum non tuum*: He askes not thine, thou hast only the use, and dispose of it, but He askes His own; and what hast thou, that thou hast not received? even to thy self, thy soul, and thy body, all the gifts of Nature, and all the gifts of grace? And when all is said, this is indeed all, *Da quod dedi*: give me that I first gave thee, a fruit of mine own Tree; I bestowed it on thee: *Da & reddam*, give me but some crummes, some drops out of thy heap, out of thy Fountain, I will repay it: Nay, *da & debitor ero*; give me any part, I will become a debtor to thee upon my word and promise, to repay it in Heaven.

Thirdly, *Ad quid*, To what purpose doth GOD ask thee by the poor man? to gain it to himself? No, *ad mutuandum*, only to borrow of thee; and be assured, he is the best pay-master, he will restore to thee an hundred fold. And wilt thou lend to a Jew, or a Turk for ten or eight in the hundred; *Et Deo non accommodas*, and wilt not lend to thy Creator and Redeemer, who will give an everlasting weight of glory for thy crummes and drops.

And fourthly, *Quid daturus, qui petit*; what will He give thee, that now begs of thee? For thy broken bread and mear, He will make thee partaker of the Feast of the Lamb; and for a few drops of water, He will crown thee in the Kingdom of glory: *pro poculo aqua frigida, torrens voluptatis*; for a cup of cold water (water the common element, and cold water, that cost thee not the charge of a fire to warm it) there is a torrent, nay, a very sea of pleasures provided for thee for all Eternity.

Do good then and distribute; but do it *Manibus propriis* with thine own hands, if thou canst spare it: nor by other mens hands, which may die soon after thee, or else deceive thy trust. *Lucerna in manibus, non a tergo*, hang nor thy light at thy back, to shine after thy death; but carry it in thy hand; be Executor of thine own Will. And do it *Secreto*; in secret, without a Trumpet: The seed must be buried or harrowed under the earth, else it neither roots nor multiplies: which though *perdi videtur*, it seems to be lost, yet unless it be thus sowed and buried, *revera perditur*, it will be lost indeed: And the more thou sowest, the more thou shalt reap, for he that sows sparingly, shall reap sparingly.

And now in the second place, mark the Caution: *Nolite oblivisci*: to do good, and to distribute forget not. Offer the sacrifice of praise daily: and if daily, it is likely enough to be remembered,

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Part II.

bred, because it never was forgotten, never omitted in the Church; whether thou art put, as to the School of Memory. This is but *lip-labour*; or at the most but an *heart-labour*, it costs nothing but breath: but to give *Almes*: to do good, and to distribute, that costs more; it will put thee to the charge of bread, and water, and cloathes, and the like, which is chargeable and burdensome. Any thing but our *purses*: No, that must not be left out neither: To do good and to distribute, to rob thine own back and thy belly, to feed the hungry and cloath the naked, *Nolite oblivisci*; forget not to add the *Sacrifice of Almes*, to that other of devotion and praise.

And surely, I may call this the Chapter of Remembrances, or the Remembrancers Chapter. In the second Verse: *Memento hospitalitatis*, forget not to be hospitable: Abraham entertained Angels: yea, the Son of GOD, the LORD of Angels by his hospitality. In the third Verse: *Memento victorum, & afflictorum laborantium*; Remember those that are in bonds, and afflicted, being your selves in bonds and adversity together with them: for, as CHRISTUS *pascitur in eis*, so *in carceratur*; as CHRIST is fed in the poor, so he is imprisoned with them that are in bonds, and exiled with his exiled members, and condemned to the Mines, with those that are chained in the Mines: and it is an impossibility to banish the Head from His Members, in whom he lives, and they in Him. In the eight Verse: *Memento Præpositorum*, Remember your Governours, that have the Rule over you: you owe much to them that have sown in you the Word of GOD, whose faith is a light or example to you. So here, To do good, and to distribute forget not. The rest are particulars, *Hospitality to strangers, Visitation to prisoners, comfort to the persecuted, and Sustainment to our spiritual Governours*: but this in general, and extends to all; strangers, prisoners, persecuted, Governours, and all other men in need, in general; though with a *precipue*, chiefly to the Household of faith. For, every man is our neighbour, to whom charity is to be extended; but they are more nearly our Neighbours, to whom we stand bound by a double obligation and fraternity, of Nature, and Grace.

Why then is our Apostle so solicitous, that we forget not this doing good and distributing? A man would think, the precept need not be so strictly urged and inculcated, and that in the negative which binds *Semper & ad semper*, and therefore never to be forgotten. The Moralist gives a good Rule, *Homo in homine calamitose misericors, meminit sui*: That man that is merciful to a man in misery and calamity, remembers himself: he might have been in misery and need, as well as his afflicted Neighbour, if GOD had so disposed. Is it such a matter, to be so much and so often inculcated? Can a man forget himself? or can any man think that, that which falls to another man, might not fall upon him? Equal in nature, and grace, may also be equal in misery, if GOD will: Yes surely there is need: for he that beheld his face in a glasse, James 1.24. he went away, & *statim oblitus est*; straitway he forgetteth his own shape; his own spots and deformities, amends none of them, never thinks on them more, till he come to the glasse again: be the glasse never so true, never so pure, even as pure as the Word of GOD it self, yet so often as he comes, so often he forgets, therefore nothing is more needful then this not forgetting.

Matth. 13. 20.

And the truth is, most men are like to the young man, that said to our SAVIOUR CHRIST: All these things, the Commandements of GOD, *custodivi ab adolescentia*, have I kept from my youth; but yet he had not so strictly kept GOD'S Commandement, but that *withal, custodivit bona omnia a pauperibus*; he had more strictly kept all his goods from the poor: and because he had great substance, and loved it greatly, he had need to be remembered with *Nolite oblivisci*, Forget not to do good, and to distribute: for he was *Custos pecunie*, *potius quam precepti*; he was a keeper, but a keeper of money; and no keeper, but a breaker of the Commandement.

The Rich man and all his fellowes, Luke 16. have need of this, Forget not: He saw Lazarus full of sores, from the crown of the head to the sole of the foot, and the very sight of him, was *conflatorium pietatis*; the very bellows and Anvile of compassion: and he lay at his gate, he could neither go in, nor out, but he must look upon him, yet *obliviscitur quod vidit*; he forgot him that he saw, and could not choose but see him: Nay, he saw the dogs more merciful in licking his sores than himself was, in curing or feeding him: and therefore *non accepit guttam aquæ*, he received not one drop of water to cool his tongue. (He was a great, but a most miserable professour, and therefore his tongue was most tormented, because therein consisted all his Religion.) And the reason is, because *non dedit micam panis*, he would not give him so much as he gave his dogs, not one crumme of bread.

There be some that say, Matth. 25. 37, 44. *Quando te vidimus esurientem, nudum, &c.* When did we see Thee hungry or naked? Peradventure they saw Him, in his own person, in capite, as a particular man, the Head; but they could not but see Him, in membris; in His members, the poor: *Vident pauperem*, but CHRISTUM in paupere non vident; they saw the poor man, but CHRIST they saw not in the poor man: Here is great need of this *Nolite oblivisci*, Forget not to put them in mind, that they flatter not themselves with this ambiguity. *To & Te totum*: they see not the Man JESUS, the Head alone, but they cannot choose but see whole CHRIST, that is CHRIST the Head, and the poor, His Members.

Mat. 25. 18, 17:

There is one, and I would there were but one, that received a talent and hid it in a napkin under the earth: he was worthy to hear *Serve nequam*, Evil servant: For he knew his Masters will, that gave his talents to receive them with increase; his memory failed and had need to be rubbed with *oblitus tradere usum*; he forgot that which he did not forget; he forgot not to take use for his money, and use upon use, but he forgot the true and lawful use, to give it to the poor, and so to lend

it to the Lord, who would surely have paid both principall and interest also; both the substantiall reward of eternal life, and also the accidental degree and measure of glory.

How many are there that forget the Preachers precept, *Cast thy bread upon the waters*? How many are there that say, *My barnes are too little, I will pull them down and build bigger*? who have been at the Schoole of forgetfulness, and do not remember, *Quod ventres pauperum capiunt, quod horrea non capiunt*, that the bellies of the poor are greater than the greatest barnes, and will receive and consume all that which the greatest barnes cannot hold; yea, the poor doe soe multiply, that the rich are not able to feed them. The foolish Rich-man said in the Gospel, *Soul, thou hast much goods laid up in store for many years*, but when he said so, he had not many houres to teckon, to eat and drinke and take his pleasure. *Male recondita, male erogata*; they were ill layed up, they had been much better distributed and scattered abroad. It may be they may passe all the degrees of comparison. *Male parva*; ill gotten by oppression, and fraud, and Rapine: And *Peius detenta*, worse kept and detained; that which is ill gotten may be worse kept; and so that is, that is scraped and extorted from all others, is denyed to all others, and most of all to himselfe, and God, and Christ: And *Pessime erogata* expended worst of all, in ryot and excesse, in pride and vanity, in cruelty and rebellion, in denying maintenance to the King and Country, or to the poor.

Eccle. 11. 2.
Luk. 12.

Luk. 12. 18, 19;

But howsoever ill gotten, worse imprisoned and debarted the light of the Sun: and worst of all so spent, that with them, the soul, and life, and Heaven it selfe is spent and lost: yet the truth is, they are then best kept, when they are well expended, and never better, then on the poor afflicted members of Christ, than in buying of Heaven. But if you will make a true conjunction indeed, they are then best recondita when best erogata, well stored and layd up, when they are well laid out. *Reconde in sinu pauperum*; The best house to lay them up, is to put them into the box and bosome of the poor: for that indeed is the safest and surest Treasury, safer then the Temple it selfe, the living Temples of God: A Treasury, *Sine fure*, *Sine verme*; without thief, without wormes; whatsoever is put there, *deferunt Deo*, the poor man will carry it to God, out of whose hands it can never be taken.

And this indeed the Art of Arts. Not the gold-making, Jugling art, which under the name of gold-making, is the consumer of gold: but the art of turning earth into heaven, and earthly almes into celestiall riches; *dando, caelestes sunt*, these transitory earthly things procure us the unspcakable riches and treasures of heaven. And now consider *Cornelius's Almes and prayers ascended* as a memoriall to God, and procured the great grace of the knowledge of Christ, and the gift of the Holy Ghost: and *Dortus's Almes* obtained her Resurrection to life: God remembered them both, and shall we forget to do good and distribute our almes, which have that force, that God will never forget them?

Ag. 12

God cannot forget them, if we do remember and perform them: Nay God holds them at a great rate, He accepts them as sacrifices, and such sacrifices as both please and please Him. *Talibus sacrificiis*, with such sacrifice God is pleased; *talibus*, with these of Praise and Almes; and with all those that are like; or of the same nature with these. Not with the sacrifices of Nature and *Moses's Law*: such are both *Mortua* and *mortifera*; dead in themselves, and mortiferous and deadly to all that shall use them. These had their time, and were accepted as types and figures, of the which they were partakers of Christ, and did eat of the same spirituall meat and the same spirituall drink, that we now eat and drink by faith, and the Rock that followed them was Christ.

Part III

No more then to doe with the sacrifice *pecorum irruunt*, of the flaine beasts; that is past: but *cordis contritio*, with the sacrifice of a broken and contrite heart: that was from the beginning, and so shall continue acceptable to God even to the end: the spirituall sacrifice, or the sacrifice of the soul and spirit, that is it, which God ever accepted in the sacrifice of His Son Christ, even from the first Adam, to the last Son of Adam, the last man that shall live at the last day. And GOD hath been and is weary of carnal and externall sacrifice, and neglected, yea, rejected it for the default and want of the inward sacrifice; but for this inward and spiritual sacrifice God will never be wearied with it.

In vocall prayer, and fasting, and outward almes, and the like, there may be *Nimium* too much; but of inward prayer and fasting from sin, and compassion and mercy, there can never be *nimum*, too much; nay, not sure, not enough; for GOD calls for all, and all we are not able to perform which we owe. So then, the sacrifice must be *talibus*: such sacrifices, that is, spirituall.

And they be sacrifices; in the plural number, sacrifices the representative, or memorial of Christ's sacrifice the Eucharist, which is truly the sacrifice of praise, and the daily sacrifice of our selves our soules and bodies in devotion and adoration to God: And the sacrifice of Mercy and Almes (both here recorded) these be the sacrifices, here mentioned that please GOD and all others not here mentioned that are included in the *talibus*: in such like sacrifices, God is pleased.

And be the number of them as great as any man please to make them, yet because they are all reducible to three, I will compasse them in the number of three. First, *Sacrificium cordis contritum*, the sacrifice of the contrite and broken heart, as before, which we tender to God in our Repentance; and sighs and teares for our sins. The second, *Sacrificium cordis gratum*, the sacrifice of the thankful heart; in praise and thanksgiving to God, called here, the sacrifice of praise, The

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third

third, *Sacrificium cordis pii*, the sacrifice of a pious and mercifull heart, in compassion and workes of Mercy, and Almes-deeds, called here, *doing good and distributing*.

All these, and every one of these, which are indeed but the variations, or divers affections of one and the same heart, they are the *taliasacrificia*: such sacrifices which God accepts: Saint Bernard was a skilfull confectioner, he made three rare and most odoriferous Oyntments of them most pleasing unto God Himselfe: The first, *Unguentum contritionis*, the ointment of contrition made of the sighs of the heart, and the teares of the eyes, the confession and prayers of the tongue, the revinge, the judgment, and execution done upon our own soules, for our sinnes: And this compunction in heart, though it be all made of bitter and sharpe poynant ingredients, yet the more sowre it is, the sweeter and more welcome it is to God. The second is *Unguentum pietatis*: the oyntment of piety and compassions, made up of the miseries and the wants of the poor; wherein the greater is the miserie, the greater is the mercy; and the more fellow-feeling and compassion of the pressures of the poor, the more odoriferous is the sacrifice to pacifie Gods wrath. The third is *Unguentum devotionis*, the oyntment of Devotion, which spends it selfe in praise and thanksgiving by the remembrance of His manifold blessings and graces, which cannot but be acceptable unto God, because though praise and glory be nothing unto God, who cannot be encreased by the breath of a mortall man; yet because it is all the Rent and tribute that man can render to his God, whereof to rob God is the greatest sacriledge, it is an oyntment most welcome to God, the rather, because man ever did himselfe the most hurt, when he kept glory back from God, and ascribed it to himself. In the LI. Psalm, The Oyntment of Contrition is accepted of God, with a *Non despicies*: the sacrifice of the broken and contrite heart, God will not despise the ointment of compassion in this place is accepted of God, with *delectatur Deus*: with such sacrifices God is pleased, The Oyntment of Praise goes somewhat higher with an *Honorificat me*: he that offers me praise he honoureth me, *Psalm. L.* So the contrite heart, the mercifull heart, and the thankfull heart; *Talibus sacrificiis*, with such sacrifices God is pleased: all of these together, and every one of these severally, and all others like unto these, they doe pacifie, and please, and delight God Himself.

Placatur or *conciliatur*, God is pacified or reconciled, as some read: *Delectatur*, God is pleased or delighted. *Hilarescit*, or *pulchrescit*, God is cheered or looks upon us with a serene or pleasant countenance: but the *Vulgar* will have it *Promeretur Deus*, God is promerited, in favour of merits. I will not much stand upon the word; be it *promeretur*, in the Fathers sense, in which, *merit* is *via obtinendi*, the way and meanes of obtaining, the matter is not great.

But the word in the proper sense, signifies no more but this, that God is pleased, or at most pacified with such sacrifices: and this is remarkable, that the same word, *Hebr. XI. VI.* signifies onely, God is well pleased, when it is spoken of faith. For, without faith it is impossible to please God, *inoperatus* is: but here *inoperatus* must be, *Promeriti*, as if workes were more meritorious than faith: when all the merits of workes proceed from grace and faith, as the goodnesse of the fruit is from the roote, and the sap thereof. And so, God may be both pacified and pleased, and yet no merit in us, but acceptance in God: for the best workes and sacrifices and righteousness in man, are so farre from the true merit, out of any dignity, or condignity of the worke, that they cannot stand before God without mercy and grace. The best and most laudable life of the best man, hath a *Vae*, or *Woe*, lying upon it, *Si sine misericordia discentiatur*, if it come to be discussed without mercy: and in the distinct judgement of God, no man, no not the man after Gods owne heart dare enter, but prays against it, *Ne intres in iudicium cum servo tuo*, Enter not into judgement with thy servant, O Lord (*Psalm CXLIV. III.*) and why? For, *no flesh is righteous in thy sight*; no flesh no man righteous or justified, then surely no true merit.

Brasse or copper money may be made currant by the Kings Proclamation, but still it is but brasse and copper, and wants of the true value of gold and silver: and good workes, and so doe good and distribute, may goe for currant, by Gods promise, and receive a reward out of justice, but Justice with mercy: for, there is *Iustitia in reddendo*, Justice in giving the Crowne according to his promise: but there is *Misericordia in promittendo*; Mercy that triumpheth over justice, in promising to give an infinite reward, to a finite worke, as heaven for a Cup of cold water, or bread, or drinke, or clothes and the like: and between the kingdome of heaven, and the crown of glory, and eternall life, which is infinite, and a few crummes or drops, or rags, which are scant so much as finite, there is no equality. *Inter finitum & infinitum nulla est proportio*, there is no proportion between that which is finite, and that which is infinite. So that as much as infinite doth exceed that which is finite, so much doth Gods infinite rewards, exceed the best finite works, of the best man. And the Rule of the Schoole in this is true: God punishes *citra condignum*, lesse than we deserve; so there is mercy in Gods Justice and punishments: and God rewards *ultra meritum*, beyond our merit or desert; and so eternall life is the grace, and free gift of God.

Infomuch that we may thus resolve; First, *Non tenetur Deus*: God is not bound to give us any reward for any dignity or worthiness of our workes. Secondly; *Non Meremur nos*, we deserve nothing, but are unprofitable servants, and our best workes are unperfect, and fall short of that perfection that Law and Justice do require. And thirdly, *Non deoris tamen Deus*: though God be not bound, and man merits not, yet God never failed any man, that did doe any good worke, but he was sure of his reward. For, though we be bound to good workes *ex debito*, of duty: God commands

mands them, and requires an account of them: yet God is not bound to reward them *ex debito*, out of any debt owing to us for them: but onely *ex pacto*, out of His promise, and agreement. For eternal life is not a reward which men may exact and require in Justice at Gods hands; for his labour and hire; but it is His free gift: and therefore He calleth it not *trium*, thine, but *Meriti*, mine owne; *May I not doe what I list with my owne.*

What is the reason the Prophet saith (*Psal. LXXI. XVI.*) O Lord, *Memoraber Iustitiam solius*, I will remember thy righteousness onely, but because there is no other righteousness worth the remembrance, but onely thy righteousness onely; that righteousness that is a *Domino*, inherent in us by sanctification of the gifts and graces of the Lord, is not worth the remembrance, for it is a defiled cloth; and dung in it selfe; and were it never so good, God hath no need of it; nay, being offered to God, He is nothing increased by it. If thou do all good works, *Deus minus es, & bonorum meritorum non indiges*: Thou art my God (saith David, *Psal. XVII. II.*) my goods, and therein are his good works also, are nothing to thee: God is not increased or enriched by them. If thou do commit sin with all manner of greediness, thou canst not defile God, nor take any thing from him; thy evil cannot decrease or diminish him. But it is *Iustitia in Domino*, Righteousnesse in the Lord (that is) Christ's righteousness communicated, or imputed to us; for Christ is made to us wisdom from GOD, and Justice or righteousness and sanctification and redemption, and He doth not say, *fecit nos*, He made us righteous in the concrete; but *falsus est nobis*, He was made righteousness to us in the abstract, because He communicates His righteousness to us, and then by covers our nakednes, as Jacob clothed in his elder brothers garments received the blessing. And therefore the Name of the Son of God is *Iehovah Iustitia nostra*, The Lord our righteousness.

Besides, no man is accepted or well pleasing to God for his workes sake, but rather the work is accepted for the workmans sake: as God first *Respexit Abelem*, He respected or accepted of Abels person: and then follows *& sacrificium ejus*, and then his sacrifice: For, God cares not for Abels lambe, but because *Abel the lambe*, offered it: his heart and willing readinesse to offer a lambe, was pleasing, and He accepted the sacrifice. As in the *Father of the Faithfull*, God could not accept the sacrifices of Isaac, because he was not sacrificed *falso*, sed *voluntate*: not in deed, but only in *vow*, and *will*, and *purpose*: in him; *Voluntas reputatur pro facto*, his will was accepted for the sacrifice.

And in Cain's sacrifice, GOD made no difference between the lambe and the sheaf of corne, both which were after commanded equally in the Law, and the *Panes propositionis* were ever ioyned with a lambe. The difference was, he offered his eares of corne, but not himself: and therefore the words be, *ad Cain vero, & alimenter ejus non respexit*; But to Cain, and to his offering God had not respect: He accepted not his person, and therefore He regarded not his sacrifice. And therefore the Ancient say: That either of them offered *parem cultu & religionem hostiam*, an equall sacrifice in respect of Religion, and the worship of GOD: *Sed non recte uterq; divisit*: Cain made an ill division, he offered the fruits of the earth to God: *Cor retinuit sibi, seipsum non obtulit*, he reserved his heart to himselfe, and he offered not himselfe to God: but Abel first offered himself to God, and then his lambe.

And so Saint Paul's words are true; *Abel offered a greater sacrifice to GOD than Cain*. Greater first, *Quia hostia aspiosior*; because he offered aisable sacrifice, himself and his lambe: but Cain onely offered his corne. Secondly, *Quia excellentior*; he offered a more excellent sacrifice, better chosen, because *de adipibus*, of the fattest, and best of the flock: Cain carelessly took that came first to hand; *de fructibus*, of the fruit, and no more. Thirdly, *Quia ex fide*: by faith he offered it; and that faith justified him and his sacrifice, because he beleaved in the Seed of the Woman that should bruse the Serpents head. And so it is true, *dignitas operantis*, the faith and piety of the sacrificer, and worker, *dignitatem confert operi*, conferres all the worth to the worke. For if an Heathen or Turk do the same worke of Almes or mercy that the faithfull Christian doth, it shall passe without all regard; whereas the faithfull heart and person make the worke of the hand acceptable to the Lord.

So then, sacrifices of goodnesse and Almes or distribution there must be, they are necessary to Salvation in them that have time and opportunitie, and meanes: and therefore *sufficit ad penam meritis carere*, It is sufficient to punish us, if we want good workes. But there can be no trust or confidence placed in them; for, they are unperfected and defective, & therefore *meritis nothing at Gods hand out of Justice*, but onely are accepted out of GOD's mercy, and the infinite Merits of Christ, which is equall to His person that is infinite, as He is the eternall Son of God: and therefore, *sufficit ad premium, demeritis non presumenda*, the greatest part of the dignity of the best workes of the best men, is to renounce all trust and confidence in our selves, and our best workes, and to repose all our hope in the merits and meritis of Christ.

Now to returne to the use of the word [*Promeretur*], in Antiquity, I remember Saint Cyprian useth it not for the dignity and meritis of the best worke, but onely for the way or means of obtaining. For, reading that place of Saint Paul, *I Tim. I. XII.* [*But I obtained mercy; because I did it ignorantly in unbelief*]: he reads it thus: *Sed Misericordiam merui: but I merited Mercy* what was *Merui*, in Saint Cyprian's sense, but I obtained mercy; and so the Vulgar reads that place.

Again, speaking of those that were baptized, and signed, in the fore-head with the sign of the Crosse, he saith of Ozius the Leper, that he was *maculatus* with Leprosy, in that part of his

Esay. 46. 6.

1 Cor. 13

Jerem. 23. 6.

Rupert. in Gen. 22. 4. 2.

his body in which they are signed, *qui Dominum promittunt*, which promises the Lord, so would our *Rhemists* read it: But the true understanding is they that *promerited* the LORD, that is, they that *enter* Covenant with the Lord, in Baptisme (*de unitate Ecclesie*; Numb. 16.) And I presume, rather the *keeping* the Covenant, than the *entering* should be meritorious, if there be any merit at all.

And Saint Augustine (*de gratia, & libero arbitrio, cap. 5. & 6.*) speaking of Saint Paul, saith, *Meritum fuit in Paulo, sed malum; in Paul, there was merit, but euill merit, when he persecuted the Church, and received good for it.* And after, Let us returne to the *Apostle*, whom we finde without any good merits (*Sine ullis bonis meritis, imò cum multis malis meritis*) yea with many euill merits, to haue obtained the grace of GOD: and then he adds, *Ut post bona merita consequatur coronam, qui post mala merita consequutus est gratiam*; that after his good merits obtained the crowne who after his euill merits had obtained grace. 1. Here, first it is plaine, merit is joynd in both.

with obtaining. 2. Again, Merits are good, and merits are bad: the word is common to both. 3. Merit signifies in Saint *Augustines* sense, no dignity of worke, but onely a meanes of obtaining. For, it is impossible, that *evill merit* (that is, *sinne*) out of the dignity of the worke should merit grace; and by the same proportion and form of speech, it is impossible, that the dignity of the worke should merit a crowne; since Saint *Augustine* in the same place doth say, There would be none unto whom God the just Judge, redderet coronam; should render a crowne, unlesse first, as a mercifull Father, donasset gratiam, He had given His grace: And then he adds Dona sua coronat: Deus, non merita sua; God crownes not thy merit, but His own gifts: His reason is, for, if they be such (that is, *rhine*) they are *evill*, and if they be *evill*, God crownes them not; if they be good, they are GOD's gifts, and He crownes them not as thy merits; but as his own gifts, exp. 7.

201 But I have troubled you too long with this *School-Doctrine*, and *Pulpit-divinity* of magnifying
man's merits, before men, since their *death-bed-divinity* recants it all; and then, they are all forced,
learned and ignorant, utterly to renounce it, and put all their trust in *Christ's mercy and merits*,
as their sure Anchor-head: Of which I have only this to say; that *merit* may have some place in
their science, but their own *consciences*, unless they be feared, tell them, there is no true merit, but
Christ's only.

Application.

I have now done with my Text : and now I apply my selfe and my Text to the present Text, that lyes before us. *Vix nec filendus, nec dicendus sine cura*, A man whose worth may not be passed over in silence, whom all ages with us may celebrate and admire ; nor to be spoken of without great grace, care and study : Of whom I can say nothing, but his worth and vertues will farre exceed all mens words. Here I desire, neither the tongue of man, nor Angels : if it were lawfull, I should with no other but his own tongue and pen, *Ipse, Ipse quem loquor, loquatur* let him speak of himselfe, none so fit as himselfe was, of whom I am to speake this day. *Ecce jam loquor*, And he now speaks. He speaks in his learned *Workes*, and *Sermons*, and he speaks in his life and *workes of mercy* : and he speaks in his death : And what he taught in his life and workes, he taught and expressed in his death. He is the great *Actor and performer*, I but the poor *cryer*, *Vox clamantis*, He was the *Vox clamans* : he was the loud and great *crying voice*, I am but the poor *Echo* : and it is will with me, if as in *Echo*, of his large and learned bookes and workes, I onely repeat a few of the last words.

¶ No man can blame me, if I commend him at his death, whose whole life was every way commendable: *Iustus sine mendacio cadaver*; apud bonos, crimini non est; Iust commendation without flattery, is no fault in the opinion of the best men: And the ancient custome of the Church, did celebrate the *memories of holy men*, to the praise of GOD that gave such eminent graces to them; and to stir up others by their example to the Imitation of their virtues.

or I spake my knowledge of him in many things I loved, and honoured him for above thirty
 yeares space. I loved him I confesse, but yet *hominis ingenio non est in amor, quia ex iudicio nasci*
debet; my love doth not blind or outsway my judgement, because it proceeded from judgement. Of whom
 what can I say lesse, than that he was *virum in bene diffinimus, ingenioque et diffidens et propriis sanctissim*
us: In his life most innocent, in his knowledge, & learning most profound; being so eminent and in his purpose
 and life most like to and deserving, whose earthing was so happy: *Quem cum videres, miseratione laud*
aris: no man could ever discommend him, but will he still be, he must withall commend him. And
 no mans words were ever able to disgrace him: *Quem non sufficit laudamus, fatum, cuius imitatioque*
superant: They that spake truth of him, could not but spake well of him; and if they spake falsely
 of him, his life and manners did confute them.

And if this Love were ever fully applied in any civil preference it was in him; for, he was seen in his sacrifice; he wholly spent himself, and his studies, and estate in such sacrifices, in prayer and the praise of God, and compassions and works of charity; as if he had minded nothing else, all his life long; but this, so offer himself, his soul and body, in continual tribulation, poverty, a painful and a compassionate heart, and a thankful and grateful heart, a living sacrifice, holy and acceptable to God; by Jesus Christ, which is our reasonable service of Him.

He

He was born in this City of London, of honest and godly parents? who besides his breeding in learning, left him a sufficient patrimony and inheritance, which is descended to his heir, at *Rawresh in Essex*. It is true: *Senum vita composita*, the lives, of old men, many times are orderly and well composed, and disposed, and stayed; whereas in youth, many things that are in true judgement not altogether decent, are not so indecent in them, but that they well enough become their younger yeares: In this, he was happy, *Hujus vita composita a pueritia*. His life was well composed and ordered even from his childhood. I may well say of him, as the Prophet doth; *Bonum est portare Jugum Domini ab Adolescentia*: herein was his happinesse, that he took up, and did stoutly bear the yoke of the Lord even from his youth.

In his tenderest yeares, he shewed such readinesse and sharpnesse of wit and capacity, that his Teachers and Masters fore-saw in him, that he would prove *lumen literarum & literatorum*: The burning and shining Candle of all Learning and learned men. And therefore, those two first Masters, that had the care of the first Elements of his Learning (Mr. Ward of Ratcliffe, and Mr. Mulcaster of the Merchant-Taylor's School) contended for him, who should have the honour of his breeding, that after became the honour of their Schooles, and all learning. Mr. Ward first obtained of his parents, that he should not be a prentice: and at length Mr. Mulcaster got him to his School: and from this time, *perit omne tempus quod studiis non impenditur*, he accounted all that time lost, that he spent not in his studie, wherein in learning he out-stript all his equals; and his indefatigable industry, had almost out-stript himself: He studied so hard when others played, that if his Parents and Masters had not forced him to play with them also, all the play had been marred. His late studying by candle, and early rising at 4 in the morning, procured him envy among his equals; yea, with the *Ushers* also, because he called them up too soon: Not like to our modern Scholars, *qui nondum hesternam edormiverunt crapulam*; who at seven and eight of the clock, have their heads and stomachs aking, because they have not slept out their last nights surfeits and fullnesse.

Their paines and care, he so carefully remembred all his life long, that he studied alwayes how to do good to them and theirs. In which gratefulnesse he promoted Doctor Ward to the Parsonage of *Walsham*: and ever loved and honoured his Master Mulcaster during his life, and was a continual helper to him, and his Sonne Peter Mulcaster, to whom he gave a legacy of twenty pound by his Will: And as if he had made Mr. Mulcaster his Tutor or Supervisor, he placed his picture over the door of his Study: whereas in all the rest of his house, you could scanty see a picture.

From Master Mulcaster he went to Cambridge, to *Pembroke-Hall*, and was there admittred one of Doctor Wats Scholars, a notable Grammarian, well entred in the *Latine, Greek, and Hebrew Tongues*, and likewise in the *Geomeiry*, and some of the *Mathematicks*: and after a fellow there, in which he passed over all Degrees, and Places in such sort, *Ut majoribus semper dignus haberetur*; he ever seemed worthy of higher and greater Places, and would in the end attain the highest: *Virtutes enim ejus matura erant*; for his abilities and vertues were mature, and ripe for greater imployments.

And in this he owed little to his Tutors, but most to his own paines and study. In which, give me leave to remember one thing which he hath often lamented himself to me and others, that he never could find a fit opportunity to shew his thankfulness to Doctor Wats, his Patron, nor to any of his posterity: Yet he did not utterly forget him in his Will: having ordered that the two fellowships to be founded by him in *Pembroke-Hall*, should alwayes be chosen and filled, out of the Scholars of Doctor Wats Foundation, if they were found fit, of which himself had been one.

Being in holy Orders, he attended the Noble and zealous Henry Earle of Huntington, President of York, and was employed by him in often preaching, and conference with Recusants, both of the Clergy, and Laity; In which, GOD so blest his endeavours, that he converted some of the Priests, and many of the Laity; with great successe: bringing many to the Church, and seldom lost his labour; none ever converting so many as he did.

After this M. Secretary Walsingham takes notice of him, and obtained him of the Earl, intending his preferment, in which he would never permit him to take any Countrey-benefice, lest he and his great learning should be buried in a Countrey-Church. His intent was to make him Reader of Controversies in Cambridge, and for his mainenance he assigned to him (as I am informed) the Lease of the Parsonage of Alton in Hampshire, which after his death he returned to his Lady, which she never knew, nor thought of.

After this, he obtained the Vicarage of Saint Giles without Cripple-gate, London, and a Prebend Residenciary place in S. Pauls, and was chosen Master of *Pembroke-Hall*: and afterward was advanced to the Deanry of Westminster: and all this without all ambition or suit of his own; GOD turning the hearts of his friends to promote him for his great worth.

When he took the degree of D. D. in Cambridge, one of his questions was, that *Decima debetur jure divino*: which he betrayed not, as some have done, but made it good by Scriptures, and divine and natural reason, as will appear to the Reader, when that, among other of his Works, shall enrich the English Church, with a happy Treasure of Learning.

He was, as all our English world well knowes, a singular Preacher, and a most famous Writer. He was so singular a Preacher, and so profound a Writer, that you will doubt in which he did excel: whose

whose *weapons* in the mouthes of the acversaries proved stones in the teeth of dogs : while they thought to withstand or answer them, they bit the stones and brake their own teeth : and so it is true of him, *Responsa eius sine responsionibus*, His answers were answerlesse : Never durst any *Romanists* answer him ; as their common use is, that which they cannot answer and confute, they slight it, and let it passe without any answer at all.

His admirable knowledge in the learned Tongues, *Latine, Greek, Hebrew, Chaldee, Syriack, Arabick*, besides other modern Tongues to the number of fifteen (as I am informed) was such and so rare, that he may well be ranked in the first place, to be one of the rarest *Linguists* in Christendom ; In which, he was so perfect and absolute, both for *Grammar* and profound knowledge therein, that he was so perfect in the *Grammar* and *Criticisines* of them, as if he had utterly neglected the matter it self ; and yet he was so exquisite and found in the matter and learning of these Tongues, as if he had never regarded the *Grammar*.

Scientia magna, Memoria major, Iudicium maximum : his Knowledge was great and rare, his Memory greater, and his Judgement profoundest and greatest of all : and over and above all these, *Industria infinita*, his paines and industry was infinite : For in the things the world hath seen, he used no man to read for him ; as those great Clerks, *Bellarmino*, and others fashion is, to employ whole Colledges and Societies to study and read for them, and so furnish them ; he only used an *Amanuensis*, to transcribe that, which himself had written with his own hand.

So that now I may propose him, *Ut exemplum sine exemplo maximum*, as a great Example example-lesse : *Nec ante eum, quem ille imitaretur ; nec post eum, qui eum imitari & assequi possit, inventus est* : There was none before him, whom he did imitate : nor none will come, after him, that will easily overtake him : Insomuch that his great gifts may well be taken ; a little to cloud and over-shadow and obscure all men of his Age and Order : and surely the fame of this singular Bishop will become such a light to all posterity, *Us nec bona eorum, nec mala latere patiemur*, 'twil not suffice neither their good, nor, their evil to lie hid.

Was his fame great ? *Major inventus est*, He was ever found to be greater than fame made him. In which, as he was a wonderful *Mirroure* of learning and learned men, so he was a singular Lover and encourager of learning and learned men : which appeared in his liberality and bounty to *Master Causabon, Master Cluverius, Master Voscus, Master Grotius, Master Erpenius*, whom he attempted with the offer of a very large stipend, of his own purse, to draw into England : to have read and taught the *Oriental tongues* here : even as one well said, *Omnes quod in se amant, in aliis venerantur* : those gifts and knowledges, which he loved in himself, he honoured and rewarded in others.]

When the Bishopricks of *Ely* and *Salisbury* were void, and some things were to be pared from them, some overture being made to him to take them, he refused them utterly : If it please you to give me leave, I will make his answer for him ; *Nolo Episcopari, quia nolo alienare*, I will not be made a Bishop, because I will not alienate Bishops lands.

After this, by some perswasion he accepted of *Chichester* ; yet with some fear of the burden : and after that, of *Ely* ; and last of this of *Winchester* ; whence GOD hath translated him to Heaven : in which he freed himself and his Successor of a pension of four hundred pounds per annum, which many of his Predecessors had paid. He was *Almoner, Dean of the Chappel*, and a *Privy Counsellor* to King *James*, and King *Charles* : In which he spake and medled little in Civil and Temporal affaires, being out of his profession and Element : but in causes that any way concerned the Church and his Calling, he spake fully and home to the purpose ; that he made all know, that he understood and could speak, when it concerned him, as by those few speeches which are preserved, you may judge, *ex ungue leonem*, a wise man by his word and deeds.

And herein he was like the *Ark* of GOD : all places where it rested were blessed by the presence of GOD in it ; so, wherefoever he came and lived, they all tasted and were bettered by his providence and goodnesse. *Saint Giles* was reduced to him by a Rare toward the better maintenance of the place, and the house repaired. He found nothing in the *Treasury* in *Pembroke-Hall* ; he left in it, in ready money a thousand pound. Being *Prebend Residentiary* in *S. Pauls*, he built the House in *Croed-lane*, belonging to his *Prebend*, and recovered it to the Church. He repaired the *Deanes* lodging in *Westminster*. When he came to *Chichester*, he repaired the *Palace* there, and the house in *Aldingbourne*. At *Ely*, he spent in Reparation of *Ely-house* in *Holborne*, of *Ely-palace*, at *Downham*, and *Wisbich Castle* two thousand pound. At *Winchester-house*, at *Farnham*, at *Walsham*, and *Wolvesey*, likewise two thousand pound.

It seems plainly, he loved the Churches in which he was promoted and lived, better than he did his money, or his own gain. For if we consider these expences in his Episcopal Houses, and his most magnificent entertainment of his most gracious Sovereign King *JAMES*, at *Farenham*, where in three dayes he spent three thousand pounds : as great and bountiful entertainment as ever King *JAMES* received at a Subjects hand : besides, he refused to make some Leases in his last yeares, which might have been very beneficial to him, for the good of his Successors ; his reason was, *Many are too ready to spoil Bishopricks, and few enough to uphold them* : Add to these the many *Almes* he gave in his life, and now at his death, and we shall see he was free from all avarice and love of money. In him, is true that word of *S. John*, *Nolite diligere mundum* : he doth not say, *Nolite habere*, but *Nolite diligere*, Love not the world : he doth not say, have not, possesse not the world, or goods of the world ; but love them not : He had them, but he loved them not : *Ut dispensator*,
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ut Errogatur; he had them but as a Steward to dispose and expend them; to procure an everlasting Tabernacle in the highest heavens.

He meddled little with them, but left the taking of his accounts from his Officers to his Brothers; and when he began his *Will* at *Waltham* a year before his death, he understood not his own estate; nay till about six weekes before his death, when his Accounts were delivered up and perfected, he did not fully know his own estate: and therefore in his first draught of his *Will*, he gave but little to his kindred, doubting he might give away more than he had, and therefore in a Codicill annexed to his *Will* he doubled all his legacies to them, and made every hundred to be two hundred, and every two hundred to be four hundred: And yet notwithstanding this encrease, he gave more to the maintenance of learning, and the poor, than to his kindred: His charity and love of God and the poor, was greater in him, than *Naturall affection*; and yet he forgot not his naturall affection to them.

It was said of him, that in his time was held to be *Delicia hominum* (*Titus*), *Abstinnit alieno*, *ut si quis unquam*: If ever any man abstained from that which was not his own, he was the man.

This is as true of this most Reverend Prelate, he never took any mans goods, or right from him. Give me leave to adde a little more of him: *Distribuit sua, ut si quis unquam*; If ever any studied to disperse and distribute his owne, either to kindred or to the poor, surely this is the Man.

Neither did he stay to do good, and distribute till his death, that is, then gave his goods to the poore, when he could keep them no longer: The first place he lived on, was *Saint Giles*; there, I speak my knowledge, I do not say, he began; sure I am, he continued his charity: his certain *Almes* there, was ten pound per annum; which was payed quarterly by equal portions, and twelve pence every Sunday he came to Church, and five shillings at every Communion: and for many yeares, since he left that Cure, he sent five pound, about Christmas, besides the number of gownes given to the poor of that Parish when he was *Almoner*. And I have reason to presume the like of those other parishes mentioned in his *Will*, to which he also gave Legacies: to *Saint Giles* an hundred pound, where he had been *Vicar*. To *Alhallowes Barkin*, where he was borne, twenty pound: To *Saint Martins Ludgate*, where he dwelt, five pound. To *Saint Andrews in Holborne* where *Ely-house* stands ten pound. And to this Parish, of *Saint Saviours in South-wake* where he died, twenty pound. which Parishes he hath remembred, for his *Almes* to the poor, when the land shall be purchased for the relief and use of the poor.

When he came to *Oxford*, attending *King James* in the end of his progresse, his custome was to send fifty pound to be distributed among poor scholars. And the like he did at *Cambridge*, in his Journey to *Ely*. And lest his left hand should know what his right hand did, he sent great *Almes* to many poor places, under other mens names; and he stayed not till the poor sought him, for he first sought them (as his servants employed in that service can witnesse) as appeared at *Farntham*, at *Waltham* and *Winchester*: And in the last year of great Sicknesse, he gave in this Parish of *Saint Saviours*, an hundred Marks. Besides, since the year one thousand six hundred and twentie, as I have my information from him, that kept his books of Accounts, and delivered him the money, he gave in private *Almes* to the summe of one thousand three hundred and forty pounds.

The totall of his pious and charitable works mentioned in his *Will*, amounts to the summe of six thousand three hundred twenty and six pounds. Of which, to *Pembroke-Hall*, for the erection of two Fellowships, and other uses mentioned in the Codicill, a thousand pound, to buy fifty pound Land per Annum, to that purpose. Beside a *Bason* and *Ever*, like that of the Foundresse, and some books.

To buy two hundred pound per Annum, four thousand pound: *Viz.* for aged poor men, fifty pound per annum: for poor widowes, the wives of one husband, fifty pound: for the putting of poor Orphans to prentise, fifty pound: to prisoners fifty pound.

He was alwayes a diligent and painfull Preacher: most of his Solemne Sermons he was most carefull of, and exact; I dare say, few of them, but they passed his hand, and were thrice revised, before they were preached: and he ever mistaked often and loose preaching, without study of Antiquity: and he would be bold with himselfe, and say, when he preached twice a day at *Saint Giles*, he prated once: And when his weaknesse grew on him, and that by infirmity of his body he grew unable to preach, he began to go little to the Court, doe so much for weaknesse, as for inability to preach.

After he came to have an Episcopall house with a Chappell, he kept manfully Communion inviolably; yea, though himselfe had received at the Court, the same moneth. In which, his carriage was not only decent and religious, but also exemplary: he ever offered twice at the Altar, and so did every one of his servants, to which purpose he gave them mony, lest it should be burthensome to them.

Now before I come to his last end, give me leave to tell you, that privately he did much find fault and reprove three sins, too common, and reigning in this latter age. 1. *Usury* was one, from which, what by his Sermons, what by private conference, he withdrew many: 2. Another was *Simony*, for which he endured many troubles by *Quare Impedit*, and *Duplex querela*: as for himselfe, he seldome gave a Benefice or preferment to him that petitioned or made suit for it: he rather sent for men of note, that he thought wanted preferment, and often gave places

and Benefices, under Seale, before they knew of it; as to M. Boys, and Mr Fuller: The Third and greatest was Sacrilege, which he did abhorre, as one principal cause among many, of forreign and Civill warres in Christendome, and invasions of the Turke. Wherein even the reformed, and otherwise the true professours and servants of Christ, because they took God's portion, and turned it to publike prophane uses, or to private advancements, did suffer just chastisement and correction at God's hand: And at home it had been observed, and he wished some man would take the paines to collect, how many Families, that were raised by the spoiles of the Church, were now vanished, and the place thereof knowes them no more.

And now I draw to an end. Gods house is truly called, and is indeed, *Domus Orationis*, the House of Prayer, it accompanies all acts done in Gods House: of this Reverend Prelate: I may say, *vita eius, vita orationis*, his life was a life of prayer: A great part of five houres every day, did he spend in prayer and devotion to God. After the death of his Brother M. Thomas Andrews, in the sicknesse time, whom he loved dearely, he began to foretell his owne death, before the end of summer, or before the beginning of winter. And when his Brother M. Nicholas Andrews died, he took that as a certaine signe and prognosticke, and warning of his owne death, and from that time till the houre of his dissolution, he spent all his time in prayer; and his prayer book, when he was private, was seldome seen out of his hands: and in the time of his fever and last sicknesse; besides the often prayers which were read to him, in which he repeated all the parts of the Confession and other petitions, with an audible voyce, as long as his strength endured, he did (as was well observed by certain tokens in him) continually pray to himselfe, though he seemed otherwise to rest or slumber: And when he could pray no longer *voce*, with his voyce, yet *oculis & manibus*, by lifting up his eyes and hands he prayed still: and when *nec manus, nec vox officium faciebat*; both voice, and eyes, and hands failed in their office; then *Corde*, with his heart he still prayed, untill it pleased God to receive his blessed soule to himselfe.

And so, *huius mortalitas magis finita, quam vita*, his Mortality had an end, and he died peaceably and quietly in the Lord, but his life shall have no end: yea, then his life did begin, when his Mortality made an end; that was *Natalis* his birth-day, September XXV. being Monday about four of the clock in the morning. So died he *aliorum maiore damno, quam suo*; with greater dammage to others; even to all this English Church and all Christendom, than to himselfe: And God grant that many ages may be so happy to bring forth and enjoy such a Prelate, so furnished with all endowments of learning and knowledge, with innocency and holiness of life, and with such piety and charity, as he shewed in his life and death.

My conclusion is short. I have spoken somewhat of this most Reverend Prelate, but much short of his graces and worth. In summe thus much: In his life he was *Concionatur & Scriptor potentissimus*; a most powerful Preacher, and Writer; in his deeds and actions he was *potentior & diuturnior*, more powerfull and lasting. Death hath bereaved us of him: but his life, and his works of learning, and his works of piety and charity, I doubt not but God in His goodness will make them *Monumentum ære perennius*; a Monument more lasting than brasse, and stone, even to the coming of our Lord Christ.

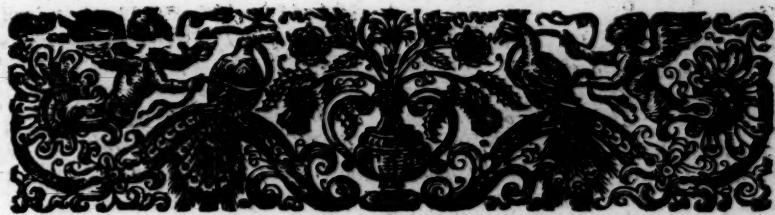
For no doubt while he lived he sowed the sincere Word of life in the souls of men; and in his life and death, *posuit elemosynam in sinu pauperis*; he put his Almes into the bosome of the poor: and shall I say, *Oravit pro eo*; it prayed for him; and by it he procured himselfe a strong Armie, and *bellatores fortes*, valiant fouldiers, whose many prayers and blessings God could not resist, the rather because they knew him not? that is too short and the Text goes farther, *Exoravit*; it shall pray and prevaile too: and he and they have prevailed, and he is now at rest and peace in heaven, and follows the Lamb wheresoever he goes.

And after him let us all send this blessing which the voyce from heaven uttered, *Write, Blessed are the dead, which dye in the Lord*. For the Lord, there was no cause he should die, but he dyed in the Lord, because he always lived to the Lord, and a happy death must needs accompany and crown such a life, *From henceforth, saith the Spirit, they rest from their labours*, all teares are wiped from their eyes, and all sighs from their hearts, and their workes follow them; *Opera sequuntur*, & *opera precedunt*; their workes go before them; so no doubt but this workes have done, as the prayer and Almes and fasting of Cornelius did; they have procured a place for him in heaven, and his workes shall follow him, and the fame of him shall stir up many to follow his example.

And so I end, beseeching God to give us all, as he gave to him, our parts in the first Resurrection, from sin to grace: And to grant to him and all the faithful, and Saints departed, and us all with him, a joyful Resurrection to everlasting life and glory in JESU

CHRIST AMEN.

FINIS



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For the more expeditious use of this Table, it must be noted, that from folio 360 to folio 377. all the Pages are twice numbered with the same Numerical Figures; but, that the matter contained in those Pages may be the more readily found, in this Table, all the Figures referring to the Pages which are first contained betwixt folio 360. and 377. are marked with this Character (x) but the Figures relating to the Pages, which are the second time contained between those folio's, have no such mark or character.

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